HISTRIO-MASTIX. 15[illegible]

THE

PLAYERS SCOVRGE,

OR,

ACTORS TRAGÆDIE,

Divided into Two Parts.

Wherein it is largely evidenced, by divers *Arguments*, by the concurring Authorities and Resolutions of *sundry texts of Scripture*; of the *whole Primitive Church*, both under the *Law and Gospell*; of 55 *Synodes and Councels*; of 71 *Fathers and Christian Writers*, before the yeare of our Lord 1200; of above 150 *foraigne and domestique Protestant and Popish Authors*, since; of 40 *Heathen Philosophers, Historians, Poets*; of many *Heathen*, many *Christian Nations, Republiques, Emperors, Princes, Magistrates*; of sundry *Apostolicall, Canonicall, Imperiall Constitutions*; and of our owne *English Statutes, Magistrates, Universities, Writers, Preachers.*

That popular Stage-playes (the very Pompes of the Divell which we renounce in Baptisme, if we beleeve the Fathers) *are sinfull, heathenish, lewde, ungodly Spectacles, and most pernicious Corruptions; condemned in all ages, as intolerable Mischiefes to Churches, to Republickes, to the manners, mindes, and soules of men. And that the Profession of Play-poets, of Stage-players; together with the penning, acting, and frequenting of Stage-playes, are unlawfull, infamous and misbeseeming Christians.* All pretences to the contrary are here likewise fully answered; and the unlawfulnes of acting, of beholding Academicall Enterludes, briefly discussed; besides sundry other particulars concerning *Dancing, Dicing, Health-drinking, &c.* of which the *Table* will informe you.

William Prynne

By WILLIAM PRYNNE, *an Vtter-Barrester of* Lincolnes Inne.

Cyprian. De Spectaculis lib. p. 244.

Fugienda sunt ista Christianis fidelibus, ut tam frequenter diximus, tam vana, tam perniciosa, tam sacrilega Spectacula: quæ, etsi non haberent crimen, habent in se et maximam et parum congruentẽ fidelibus vanitatẽ.

Lactantius de Verò Cultu cap. 20.

Vitanda ergo Spectacula omnia, non solum ne quid vitiorum pectoribus insideat, &c. sed ne cuius nos voluptatis consuetudo delineat, atque à Deo et à bonis operibus avertat.

Chrysost. Hom. 38. in Matth. Tom. 2. Col. 299. B & Hom. 8. De Pœnitentia, Tom. 5. Col. 750.

Immo vero, his Theatralibus ludis eversis, non leges, sed iniquitatem evertetis, ac omnem civitatis pestem extinguetis. Etenim Theatrum, communis luxuriæ officina, publicum incontinentiæ gymnasium, cathedra pestilentiæ, pessimus locus; plurimorumque morborum plena Babylonica fornax, &c.

Augustinus De Civit. Dei, l. 4 c. 1.

Si tantummodo boni et honesti homines in civitate essent, nec in rebus humanis Ludi scenici esse debuissent.

LONDON,
Printed by *E. A.* and *W. I.* for *Michael Sparke*, and are to be sold at the blue Bible, in Greene Arbour, in little Old Bayly. 1633.

TO HIS MVCH HONOVRED FRIENDS,

THE RIGHT WORSHIPFVLL MASTERS OF THE BENCH of the Honourable flouriſhing LAVV-SOCIETY of LINCOLNES-INNE.

RIGHT WORFVLL, The due reſpect I owe unto your famous *Nurſerie* both of Law and Piety, as my laſt *Nurſing Mother*, and to your Worſhips in particular, as my eſpeciall *good Friends*; hath at this time imboldened me to commend this HISTRIO-MASTIX to your worthy *Patronage*; which being wholly compiled within your *Walls*, implores no other Sanctuary but your benigne *Protection*; of which your former Play-oppugning Actions promiſe it good aſſurance. For whereas other Innes of Court (I know not by what *(a) evill cuſtome*, and *(b) worſe example*) admit of common Actors and Enterludes upon their * *two grand Feſtivals*, to

(a) Malus uſus abolendus. *Littelton ſect.* 212.

(b) Plus exemplo quam peccato nocent; quod non ſolum vitia concipiunt ipſi, ſed ea infunduut in civitatem; neque ſolum obſunt, quod illi ipſi corrumpuntur, ſed etiam quod corrumpunt. *Cicero De Legibus lib.* 3.

* Viz. All-Saints, & Candlemaſſe day.

to recreate themſelves withall, notwithſtanding the *Statutes of our Kingdome* (of which Lawyers of all others ſhould be moſt obſervant) (*c*) *have branded all profeſſed Stage-players for infamous Rogues*, and *Stage-playes for unlawfull paſtimes*, (*d*) *eſpecially on Lords-dayes and other ſolemne Holy-dayes*, on which theſe *Grand-dayes* ever fall: yet ſuch hath beene your pious tender care, not only of this *Societies honour*, but alſo of the *young Students good*, (for the advancing of whoſe piety and ſtudies, you have of late erected a *magnificent Chappell*, and ſince that a *Library*;) that as you have prohibited by late *publike Orders*, all diſorderly *Bacchanalian Grand-Chriſtmaſſes*, (*e*) *(more fit for Pagans thã Chriſtians; for the deboiſeſt Roarers, than grave civill Students*, who ſhould be patternes of ſobriety unto others;) together with all *publike Dice-play* in the *Hall*; *(a moſt pernicious, infamous game; condemned in all ages, all places*, not onely by (*f*) *Councels*, (*g*) *Fathers*, (*h*) *Divines*, (*i*) *Civilians*, (*k*) *Canoniſts*, (*l*) *Politicians*, and (*m*) *other Chriſtian Writers*; by (*n*) *di-*

(*c*) 22 H. 8. c. 12 14 Eliz. c. 5. 39 Eliz. cap. 4. 1 Iac. c. 7. See here p. 492, to 497.

(*d*) See 1 Car. c. 1. 5 & 6 E. 6 c. 3. & here p. 241, 242, 243, 492, to 497.

(*e*) See here p. 743, to 783.

(*f*) See here Act. 7. Scene 3. eſpecially pag. 618, 626, 627, 655.

(*g*) Cyprian. De Ludo Aleæ lib. Tertullian de Pallio c. 8. p. 233. Ambr. de Tobia, lib. c. 11. Tom. 2 p. 280, 281. Chryſoſt. Hom. 15. ad Pop. Antioch. here p. 423. Bernard. ad Milites Templi Sermo, c. 4. here p. 560. Iſiodor. Hiſp. Originum l. 19. c. 60, to 66. Ioánnis Saresberienſis de Nugis Curialium l. 1. c. 5. Petrus Bleſenſis Epiſt. 74. (*h*) Bp. Hoopers 3. Sermon upon Ionah, Bp. Latimer his 4. Sermon on the Lords Prayer, fol. 24. his 6. Sermon before King Edward, fol. 70. his Sermon at Stamford, fol. 106. Thomas Beacon his Catechiſme, f. 361, 369, 400. Robertus de Sorbona, De Conſcientia lib. Bibl. Patrum Tom. 13. p. 382. with others here quoted, p. 626. in the margent. (*i*) See here p. 626. in the margent. (*k*) Vid. ibidem. (*l*) Andreas Fricius de Repub. Emendanda, l. 1 c. 17. p. 62, 63. See here p 626 (*m*) Petrarcha de Remedio utriuſq; Fortunæ, l. 1. Dialog 26, 27. Eraſmus Moriæ Encomium p. 68, 69. Oſorius de Regum Inſtit. l. 7. fol. 233. See p. 626. (*n*) Ovid. De Remedio Amoris l. 1. p. 215, 216. Virgil. Epigram. de Ludo p. 432 Horat. Carm. l. 2. Ode 24 p. 98. Epiſt. l. 1. Epiſt. 18. p. 269. Iuvenal Satyr. 8, 11, 14. p. 75, 110, 125. Suetonii Octavius ſect. 71. Claudius ſ. 5, 33, 39. Nero ſ. 36. Domitianus ſ. 2. Athenæus Dipnoſoph. l. 10, c. 15, p. 703, 704. Platonis Lyſis p. 401.

vers

vers Pagan Authors of all ſorts, and by (o) *Mahomet himſelfe*; but likewiſe by (p) *ſundry Heathen, yea Chriſtian Magiſtrates Edicts, and by the* (q) *Statutes of our Kingdome*; *as the occaſions of much idleneſſe, prodigality, curſing, ſwearing, forſwearing, lying, cheating, miſpence of money and time, theft, rapine, uſurie, malice, envie, fretting, diſcontents, quarrels, duels, murthers, covetouſnes, acquaintance with ill company, povertie, ruine of many young Gentlemens, yea & Tradeſmens fortunes and eſtates*; *with a world of ſuch like miſchiefes*: which as they proclaime all *publike Dice-play unſufferable in a Republike*; ſo much more in an *Innes of Court*: which cannot more diſhonour it ſelfe, than in turning a profeſſed *Chriſtmas Dice-houſe*, or publike *receptacle of all ſorts of Dicers*, of purpoſe to enrich the *Butlers*, or to defray their *Chriſtmas expences*; as if *Innes of Court Gentlemen* were ſo beggerly, that they could neither maintaine their *Officers*, nor *Chriſtmas Commons*, without the infamous *Almes*, or *turpe lucrum* of their *Dice-boxes*; which empty many a young Students, trades-mans, apprentices, unfortunate gameſters purſe, and (r) *bring divers unhappy Dicers yearely to the Goale, if not the Gallowes, whiles they ſeeke to repaire their loſſes by robbery, cheating, and unlawfull meanes*; leaving the guilt of all their ſinnes, with many a bitter execration upon thoſe Societies where they have loſt their money:

Zenophon hiſt. Græcæ, l. 6. p. 593. Cicero Philip. 1. Tacitus de Moribus Germ. c. 8. Plutarchi Apothegm. Alexander p. 409. Ammianus Marcellinus Hiſt. l. 28, c. 9, 10. See Ioannis Sarisberienſis De Nugis Curialium l. 1, c. 5. Petrus Bleſenſis Epiſt. 74. Danæus de Ludo Aleæ. Alexander ab Alexandro l. 3. c. 21. Purchas Pilgr. l. 5, c. 15. & l. 3, c. 4. Herodoti Clio ſect. 18. accordingly.

(o) See here p. 655.

(p) See here p. 657, to 661. Iuſtinian Codicis l. 3, Tit. 43, Lex. 15. George Whetſton his Enemy of Vnthriftineſſe, p. 15, 16. Centuriæ Magd. 13. Col. 749, l. 42. The generall Hiſtory of France, p. 114, 123, 138 Paulus Geſchinius Conſtitutiones Carolinæ, Rubr. 30, 31. p. 14, 15. (q) 12 R. 2, c. 6. 17 E. 4, c. 3. with ſundry others here quoted, p. 494, 495. (r) See 17 E. 4, c. 3. Petrus Bleſenſis Epiſt. 74. Cyprian. De Ludo Aleæ, with others accordingly.

ney: (All which your Worſhips have piouſly prevented to your deſerved honour, by ſuppreſſing Dice-play:) So likewiſe in imitation of the (ſ) *ancient Lacedemonians* and *Maſſilienſes*, or rather of the (t) *primitive zealous Chriſtians*, you have alwayes from my firſt admiſſion into your Society, and long before, excluded all Common Players with their lewd ungodly Enterludes, from all your ſolemne Feſtivals; not ſuffering them ſo much as once to enter within your gates, for feare they ſhould (u) *corrupt the mindes, the manners, the vertuous education of thoſe young hopefull vertuous Gentlemen committed to your care, by drawing them on to idleneſſe, luxurie, incontinencie, prophaneſſe, and thoſe other dangerous vices which Playes and Play-houſes oft occaſion:* they being no other, as the *Fathers* phraſe them, but (x) *the very plagues and poyſons of mens mindes and ſoules*. Which praiſe-worthy imitable act of yours, aſſures me of your kinde entertainment of this my *laſt-borne Iſſue*: which though (by reaſon of ſome intervenient ſubjects diverting my ſtudies into another channell) it be *ultimus in executione*, yet it was *primus in intentione*, of all my printed Treatiſes, as ſome *ſcattered paſſages againſt Stage-playes* in my (y) *former Impreſſions*, evidence. For having upon my firſt arrivall here in London, heard and ſeene in foure ſeverall Playes (to which the preſſing importunity of ſome ill acquaintance drew me whiles I was yet a novice) ſuch wickednes, ſuch lewdnes as then made my penitent heart

(ſ) See Act. 6, Scene 5, p. 455, to 465.
(t) See here p. 465, to 473. & Act. 7, Scen. 2, 3.
(u) See Act. 6, Scene 3, 4, 5, &c.
(x) See here Act. 6, Scene 5, p. 474, to 477. Tempore illorum Conſulum graviſsima peſtilentia univerſam Romã per biennium afflixit, pro qua depellenda Pontifices ludos ſcenicos inſtituerunt: et ſic pro depellenda peſte corporum, acceſsit morbus animarum. *Hermannus Schedel. Chron. Chronicorum, Ætas 3, f. 83. 4.*
(y) See my Perpetuity, Edit. 2, p. 586, 587. Healthes Sickneſſe, Edit. 2, p. 74, 75. The Survey & Cenſure of Mr. Cozens his cozening Devotions, p. 90. Lame Giles his Haultings, p. 1. & the Appendix to it, p. 14.

heart to loath, my conſcience to (z) *abhorre all Stage-playes ever ſince:* and having likewiſe then obſerved ſome wofull experiments of the lewd miſchievous fruits of Playes, of Play-houſes in ſome young Gentlemen of my acquaintance, who though civill and chaſt at firſt, became ſo vitious, prodigall, incontinent, deboiſt, (yea ſo farre paſt hopes of all amendment) in halfe a yeares ſpace or leſſe, by their reſort to Playes, where whores and lewd companions had inveagled them, that after many vaine aſſaies of their much deſired reformation, two of them were caſt off, and utterly diſinherited by their loving Parents, whom I heard oft complaining even with teares; *That Playes and Play-houſes had undone their children, to their no ſmall vexation:* (A good caveat for all young Students to (a) *keepe themſelves from Play-houſes by theſe two Youngſters harmes:*) hereupon I reſolved (out of a deſire of the publike good) to oppugne theſe common vice-fomenting evills: For which purpoſe about ſome 7 yeares ſince, recollecting thoſe Play-condemning paſſages which I had met with in the Fathers and other Authors, I digeſted them into one entire written Diſcourſe; which having ſince that time enlarged beyond its intended Bulk, becauſe I ſaw the number of Players, Play-books, Play-haunters, and Play-houſes ſtill increaſing, there being above forty thouſand Play-books printed within theſe two yeares, (as Stationers informe mee,) they being now more vendible than the choyceſt Ser-

(z) Ille pœnitentiam digne agit, qui ſic præterita mala deplorat, ut futura iterum non committat *Iſodor. Hiſp. de Summo bono, l. 2, c. 13.*

(a) Fœlix quicunque dolore Alterius diſces poſſe carere tuo. *Tibullus Elegiarum l. 3. Eleg. 7.*

mons;* *two olde Play-houſes* being alſo lately reedified, enlarged, and one * *new Theatre* erected, the multitude of our London Play-haunters being ſo augmented now, that all the ancient Divels Chappels (for ſo the Fathers ſtile all Playhouſes) being five in number, are not ſufficient to containe their troopes, whence wee ſee a ſixth now added to them; whereas even in vitious *Nero his raigne there were but (b) three ſtanding Theaters in Pagan Rome,* (though farre more ſpacious than our Chriſtian London) *and thoſe three too many:* Hereupon I firſt commended it being thus augmented to the Licencer, and from him unto the Preſſe, where it hath lingred longer than I did expect. Which being now at laſt brought forth into the world in ſuch a Play-adoring age, that is like to bid defiance to it, I here bequeath it to your pious Patronage, to whom it was at firſt devoted, not caring how it fares abroad, ſo it may doe good and pleaſe at home. Thus wiſhing all grace, all happines and proſperity to your Worſhips, and to the whole Society of Lincolnes Inne, together with all proſperous ſucceſſe to theſe my unworthy labours, I commend both you and them to Gods owne bleſſing. Ever reſting

* The Fortune and Red-bull. * White Friers Playhouſe.

(b) Whence *Seneca* (*writing of the vaſtneſſe & populoſity of Rome*) thus complaines: Quod tribus eodem tempore Theatris viæ poſtulantur. *De Clementia l.* 1, *c.* 6. And if three Play houſes were too much in heathen Rome, ſhall ſixe be ſuffered in Chriſtian London? God forbid.

Your Worſhips,

in all devoted Service and reſpect,

WILLIAM PRYNNE.

TO THE RIGHT CHRISTIAN, GENEROVS YOVNG GENTLEMEN-

Students of the 4 famous Innes of Court, and especially those *of* LINCOLNES INNE.

RIGHT (a) vertuous, *pious, and most accomplished* Gentlemen, *the present hope, the future prop and honour of our English Nation; that cordiall longing desire of your temporall and eternall felicity, which hath a long time harboured in the very innermost receptacles of my soule, hath, as at first provoked me to pen, so now at last to publish this* HISTRIO-MASTIX *for your common good, which here lieth prostrate at your feet, imploring not onely your naked acceptations, but your unprejudicated affections too; that so you may thorowly scan it with an impartiall scrutinie, before you preposterously fore-judge it out of a misinformed prejudice.*

(a) Summa apud Deum est nobilitas, clarum esse virtutibus. Sola apud Deum libertas est, non servire peccatis. *Hierom. Epist. 14. c. 5.*

judice. It is not I ſuppoſe unknowne to any, (*b*) what favour, what eſtimation Playes and Players have lately purchaſed in the opinions and hearts of moſt; which I feare are ſo ſtrangely foreſtalled, ſo deſperately infatuated with their Syrenian enchantments, *that they will hardly brooke the ſight, much leſſe the reading of this Play-ſcourging Diſcourſe, whoſe very title will be a ſufficient warrant for many to condemne it, if not a Superſedeas to them to peruſe it: Such being the froward diſpoſition of prejudicated perſons, (eſpecially when their popular univerſall overſpreading pleaſures of ſinne in which they moſt delight, come once to* (*c*) be controlled *by ſome one private perſon, which is now the caſe of Stage-playes:) that let the truth be never ſo evident, the arguments, the authorities againſt them never ſo convincing, yet they will quite reject and precondemne them, ere they have once examined them. What therefore* (*d*) Minucius Felix, *that famous Chriſtian Lawyer, and* (*e*) St. Cyprian *complained of long ſince, againſt the Pagans of their age, in the name of all the Chriſtians:* Sic occupant animos et obſtruunt pectora, ut ante nos incipiant homines odiſſe quam noſſe, ne cognitos aut imitari poſſint, aut damnare non poſſint: *Or what* (*f*) Tertullian *writes in the ſelfeſame caſe;* Nolunt audire quod auditum damnare non poſſint. Malint neſcire, quia jam oderint, adeo quod neſciunt præjudicant id eſſe, quod ſi ſciant odiſſe non poterant, quando ſi nullum odij de-

bitum

(*b*) Homines vitiis ſuis ſapientiam inſcribunt, ut abſcondenda profitentur. Ita non ab Epicuris impulſi luxuriantur, ſed vitiis dediti luxuriam ſuam in Philoſophiæ ſinu abſcondunt, et eo concurrunt, ubi audiunt laudari voluptatem; quærentes libidinibus ſuis patrocinium aliquod ac velamentum. Itaq, quod unum habebant in malis bonum perdunt, peccandi verecundiam. Laudant enim ea quibus erubeſcebant, et vitio gloriantur: ideoque ne reſurgere quidem adoleſcentiæ licet, cum honeſtus turpi deſidiæ titulus acceſſit. *Seneca De Vita Beata cap.* 12.

(*c*) See Auguſt. Enarratio in Pſal. 128. p. 750, 751, 752, accordingly. (*d*) Octavius, pag 96. (*e*) De Idolorum Vanitate Tract. (*f*) Apologia adverſ. Gentes, c. 1, 2.

bitum depræhendatur, optimum utique ſit, deſinere injuſtè odiſſe. Quid vero iniquius, quàm ut oderint homines quod ignorant, etiamſi res meretur odium? Tunc etenim meretur cum cognoſcitur an mereatur. Vacante autem meriti notitia, unde odij juſtitia defenditur? quæ non de eventu, ſed de conſcientia probanda eſt, &c. *Or what* (g) Lactantius *of olde lamented upon the like occaſion:* Student damnare tanquam nocentes quos utique ſciunt innocentes; itaque conſtare de ipſa innocentia nolunt; quaſi vero major iniquitas ſit probatam innocentiam damnare quã inauditam: *the ſame I feare may be the juſt complaint of this my* HISTRIO-MASTIX *now: Many, I doubt, will cenſure, if not exclaime againſt it ere they reade it;* (h) becauſe it reprehends their vices: *and ſome perchance will purpoſely diſdaine to caſt their eyes upon it, for feare they ſhould approve it, at leaſtwiſe be unable to controll it. But however others may chance thus ignorantly or maliciouſly to forejudge it; yet I hope it ſhall finde no ſuch ungenteile diſcourteous entertainment frõ you deare fellow-Brethren, whoſe generous ingenuous education hath taught you thus much courteſie, whoſe religion and profeſſion have learned you this good Leſſon;* to heare and know, before you ſentence: *ſince Gods Law, & ours too,* *doth not judge any man, before it heare him, and know what he doth. *What* (i) Medea *therefore requeſted of* Creon; Si judicas, cognoſce: *or what* (k) Seneca *deſired of his friend* Lucilius; Adhibe diligentiam tuam, et intuere quid ſint res noſtræ, non quid vocentur;

g De Iuſtitia l. 5. c 1.

b Omnis enim malus ideo perſequitur bonũ, quia non illi conſentit bonus ad malum. Faciat aliquid mali, non obiurget Epiſcopus, bonus eſt Epiſcopus, obiurget Epiſcopus, malus eſt Epiſcopus. Sonat verbum, ſonat ſermo contradictor libidinis. At ille amicus libidinis ſuæ, et inimicus ſermoni contradicenti amicæ ſuæ, infeſtus eſt, et odit ſermonem Dei. *Auguſt. Enarratio in Pſ.* 128, *Tom.* 8. *pars* 2, *p.* 751. *Vid. Ibid.*

*John 7. 51.

i Seneca, Medea, Act. 2, f. 145.

k Epiſtola 110.

ſhall

shall be my present suite to you; * to peruse my HISTRIO-MASTIX first, and then to censure it as you finde it. *Perchance it may seeme some Paradox, some meere fantastique Novalty, or strange Monster at the first in this Play-admiring age; wherein most men like the* (l) Athenian Epicurean Stoicke Philosophers, who encountred S. Paul, *will be ready to demand in scorne*, What will this Babler say? May we know what this new doctrine whereof thou speakest is? for thou bringest certaine strange things to our eares; wee would therfore know what these things meane. *But if you will doe it so much honour as considerately to revolve it, you shall finde it to containe nought else but resolved, uniuersally receiued ancient (though now forgotten) truthes; so farre from any suspicion of* factious Novalty, *or* puritanicall singularity, *that they have the concurrent testimonies, the unanimous resolutions of* (m) sundry sacred texts of Scripture; of the (n) whole primitive Church and Saints of God, both before and under the Law and Gospell; (o) the Canons of 55 severall œcumenicall, nationall, provinciall Synods and Councels of divers ages and Countries: together with the canonicall, the imperiall Constitutions of the Apostles themselves, of Emperours, Popes and other Bishops, (p) the workes of 71 Fathers and ancient Christian Writers of chiefest note, from our Saviours Nativity to the yeare 1200. the suffrages (q) of above 150 Christian Authors of all sorts, from the yeare 1200 to this present; the sentence of

* Legant prius et postea despiciant, ne videantur non ex iudicio sed ex odii præsumptione ignorata damnare. *Hieron. Apologia adverſ Rufinũ, l.3,c.9,p.251.*

l Acts 17. 18, 19, 20. See Chrysostome, Theophylact, HRabanus Maurus, & Lyra, Ibidem.

m See Act.7, Scene 1, here p.545.

n See Act.7, Scene 2, p.551, & Act.6, Scene 3,4,5.

o See Act. 7, Scene 3, p.570, to 668.

p See Act. 7, Scene 4, p.668, &c. & Act. 6, Scene 3, 4,5.

q See Act. 7, Scene 5, p.688, & Act.6, Scene 3,4,5.

(r) 40 Heathen Philoſophers, Orators, Hiſtorians, Poets; together with the Play-condemning (t) Lawes and Edicts of ſundry Chriſtian, yea Pagan Nations, Republikes, Emperours, Princes, Magiſtrates in ſeverall ages; with the (u) Statutes, Magiſtrates, Vniverſities, Writers and Preachers of our owne renowned Kingdome; *to back, to ſecond them in all particulars; who all have long ſince paſſed this heavie Cenſure againſt Stage-playes*: that they are the (x) very workes, the pompes, inventions and chiefe delights of the Divell, which all Chriſtians ſolemnly abjure in their baptiſme: (y) the moſt peſtilent corruptions of all mens (eſpecially young mens) minds & manners; (z) the chiefe fomenters of all vice and wickedneſſe; the greateſt enemies of all vertue, grace and goodneſſe; the moſt miſchievous plagues that can be harboured in any Church or State; yea lewd infernall paſtimes not tollerable among Heathens, not ſufferable in any well-ordered Chriſtian Republike; not once to be haunted or applauded by any civill vertuous perſons, who are either mindfull of their credits, or of their owne ſalvation. *Which as it controlls the groſſe miſtake of divers voluptuous paganizing Chriſtians in our dayes, who dote on Stage-playes as the moſt laudable, generous, if not neceſſary recreations; ſo it ſhould now at* laſt ingage all Chriſtians for ever to abandon them; as the (a) very beſt of Saints, of Pagans have done in former ages. *Alas, what goodneſſe, what profit doe men reape from Stage-playes, that ſhould any*

r See Act. 6, Scene 3, 4, 5. & Act. 7, Scene 6. p. 702, &c.

t See Act. 6, Scene 5. p. 455, to 473. & Act. 7, Scene 7. p. 713, &c.

u See Act. 6, Scene 5 p. 485, to 498. Act. 7, Scene 5, & 7. p. 715, 716.

x See here p. 42. to 62. Act. 6, Scene 12. p. 522, to 525. & Act. 7. Scene 2. p. 561, to 568.

y See Act. 6, Scene 5. p. 447, &c.

z See Act. 6. throughout.

a See Act. 4. Scene 1, 2. Act. 6, Scene 3, 4, 5, 12, 20. Act. 7. Scene 2, 3, 4, 5, 6, 7. accordingly.

way ingage their affections to them? Doe (*b*) they not enrage their luſts, adde fire and fewell to their unchaſt affections; (*c*) deprave their minds, corrupt their manners, (*d*) cauterize their conſciences, obdurate their hearts, multiply their heinous tranſgreſſions, (*e*) conſume their eſtates, miſpend their time, (*f*) canker their graces, blaſt all their vertues, interrupt their ſtudies, indiſpoſe them to repentance and true godly ſorrow for their ſinnes; make all Gods ordinances ineffectuall to their ſpirituall good, draw downe the guilt of ſundry Play-houſe abominations on their perſons, incorporate them into lewd ungodly company, and without repentance damne their ſoules? Doe (*g*) they not diſhonour their moſt holy God, abuſe their moſt bleſſed Saviour ſundry wayes, blaſpheame and grieve Gods holy ſpirit, prophane the ſacred Scriptures and the name of God, deride and jeare religion, holineſſe, vertue, temperance, grace, goodneſſe, with all religious, vertuous perſons, advance the Divels ſcepter, ſervice, kingdome, by ſowing, by cheriſhing the ſeedes of atheiſme, heatheniſme, prophaneſſe, incontinency, voluptuouſnes, idlenes, yea, of all kind of wickednes both in their Actors and Spectators hearts? *How many thouſands have Stageplayes drawne on to ſinne, to lewdneſſe, to all ſorts of vice, and at laſt ſunke downe to hell; with the weight of thoſe prodigious evills which they had quite avoided, had they not haunted Play-houſes? How many Novices and Youngſters have beene corrupted, debauched,*

b See Act. 7, Scene 3, 4, 5.
c See Act. 6, Scene 5.
d See Act: 6, Scene 12, 18, 20.
e See Act: 6, Scene 1, 2. Hæc mala dedecoris impietatiſque pleniſsima, adorentur in templis, rideantur in theatris, cum his victimas immolant, vaſtetur pecus etiam pauperum; cũ hæc hiſtriones agunt et ſaltant, effundantur patrimonia divitum. *Aug: Epiſt:* 202, *Tom:* 2, *p:* 953.
f See Actus 6, throughout.
g See Act: 3, 6, & 7, throughout accordingly.

banched, and led away captive by the Divel, by their owne outragious luſts, * by Panders, Players, Bawdes, Adultereſſes, Whores, and other lewd companions, who had continued ſtudious, civill, hopefull, towardly and ingenious, had they not reſorted unto Stage-playes, *the originall cauſes of their dolefull ruine? which bring no other benefit to their Actors, their Spectators at the laſt, but this,* (b) to poſt them merrily on to hell with a greater loade of ſoule-condemning ſinnes; (i) quaſi vivendi ſenſum ad hoc tantum acceperant ut perirent; *as if they had received life for no other purpoſe, but to worke out their owne eternall death, which needes no other inſtruments to effect it, than lewd laſcivious Enterludes. O therefore (deare Brethren) as you tender Gods honour, the publike welfare, or your owne ſoules ſafety, abominate theſe glittering gawdy pompous ſnares, theſe* (k) fugered poyſoned potions *of the Divell, by which he cunningly endeavours your deſtruction when as you leaſt ſuſpect it: and if any of you have formerly frequented Stage-playes, either out of* (l) childiſh vanity, or injudicious ignorance *of their oft-condemned miſchievous lewd effects; or through the* (m) overpreſſing importunity of voluptuous carnall acquaintance; *or by reaſon of that popular erronious good opinion which our wicked times conceive of Stage-playes which humour them in their luſts; or* becauſe ſuch (n) multitudes reſort now daily to them,

* See Act. 6, Scene 3,4,5.

b See Act. 6, Scene 12,18, 19,20.

i Hieron: Epiſt: 3, cap: 3.

k See Act: 8, Scene 5, p: 789 &c.

l Adhuc enim non pueritia in nobis eſt, ſed quod eſt gravius, puerilitas remanet: et hoc quidem peius eſt, quod auctoritatem habemus ſenum, vitia puerorum, nec puerorum tantum, ſed infantium. *Seneca Epiſt:* 4.

m Arbitror eſſe hic nonnullos quos amici ſui volebant rapere ad Circum, ad theatrum, et ad neſcio quas hodiernæ feſtivitatis nugas. Forte ipſi illos adduxerunt ad Eccleſiam: ſed ſive ipſi illos adduxerunt, ſive ab iis ad Circum adduci non potuerunt, in aqua contradictionis probati ſunt: *Auguſt: Enar: in Pſal.* 80, *Tom.* 8, *pars* 2, *p.* 8.

n In vitia alter alterum trudimus: Quomodo autem ad ſalutem revocari poſſint, quos iam nemo retinet, populus impellit? *Seneca, Epiſt:* 41.

them, that they carry one another headlong to theſe ſinfull pleaſures without any ſenſe of danger, or hopes of reformation; *be you henceforth truly penitent for what is paſt,* (o) Quem delectabat ſpectare, delectet orare; quem delectabant cantica nugatoria et adulterina, delectet hymnum dicere Deo, currere ad Eccleſiam, qui primo currebat ad theatrum: *as* St. Auguſtine *ſweetly councels: and wholly abandon them for all future time. And ſo much the rather, that you may now at laſt falſifie that ignominious Cenſure which ſome* Engliſh Writers *in their printed Workes have paſſed upon Innes of Court Students; of whom they record:* (p) That Innes of Court men were undone but for Players; that they are their chiefeſt gueſts and imployment, & the ſole buſines that makes them afternoons men: that this is one of the firſt things they learne as ſoone as they are admitted, to ſee Stage-playes, (q) & take ſmoke at a Play-houſe, which they commonly make their Studie; where they quickly learne to follow all faſhions, to drinke all Healths, to weare favours and good cloathes, to conſort with ruffianly companions, to ſweare the biggeſt oaths, to quarrell eaſily, fight deſperately, game inordinately, to ſpend their patrimony ere it fall, to uſe gracefully ſome geſtures of apiſh complement, to talke irreligiouſly, to dally with a Miſtreſſe, and hunt after harlots, to prove altogether lawleſſe in ſteed of Lawyers, and to forget that little learning, grace and vertue which they had before: ſo that they grow at laſt paſt hopes

o Auguſt. Enarratio in in Pſal. 84, p. 55.

p See Earles Character of a Player, Charact. 38. & Sir Thomas Overbury his Character of an Innes of Court man, accordingly.

q Biſhop Halls Epiſtles Decad. 6, Epiſtle 6. Mr. Bolton his generall Directions for our comfortable walking with God, p. 73, 74; here p. 364, 365 Stephen Goſſon his Epiſtle to the Right Worſhipfull Gentlemen & Students of both Vniverſities and the Innes of Court prefixed to his Playes confuted in five Actions.

hopes of ever doing good, either to the Church, their Country, their owne or others ſoules. *Which heavie Cenſure, if any diſſolute Play-haunters have juſtly occaſioned heretofore, to the diſhonour of thoſe famous* Law-Societies *wherein they live, I hope their ſubſequent reformation will reverſe it now; that ſo all England may henceforth experimentally diſcerne, that Stage-Playes and Actors are as well condemned, deteſted by her Lawyers, as* by (r) her Lawes and Statutes, which brand all Stage-playes for unlawfull paſtimes; all common Actors, for notorious Rogues; *too baſe Companions for generous ſpirits to beholde or dance attendance on, who were created for more noble objects, more ſublime imployments than baſe infamous Enterludes, or moſt abject Players. Otherefore let the ſerious conſideration of your owne native generoſitie, of your heroicke Studies, elevated with the ſublimer contemplations of your tranſcendent Chriſtian Nobility; which makes you* (s) heires of heaven, coheires with Chriſt, yea, (t) Kings and Prieſts unto God your Father, (who hath not onely (u) crownes of glory, but likewiſe an (x) heavenly eternall Kingdome to beſtow upon you) *raiſe up your depreſſed mindes and thoughts ſo farre above theſe earthly childiſh vanities, as with a kinde of holie magnanimitie to trample them under feete* (y) as droſſie filthie pleaſures, *unworthy any Chriſtians preſence, much leſſe his approbation, who hath farre better, farre ſublimer ſpectacles to beholde; even thoſe which I ſhall here commend unto you in* Cyprians *words, in his elegant Booke againſt Stage-*

r See here pag. 492, to 493

ſ Rom. 8. 17
t Revel. 1. 6. 1 Pet. 2. 5.
u Hebr. 2. 7, 9. 1 Pet. 5. 4.
x Luke 12. 32. 1 Theſ. 2. 12. Hebr. 12. 28. Iames 2. 5.
y Hebr. 11, 25.

Stage-playes: (z) Habet Chriſtianus Spectacula meliora, ſi velit; habet veras et profuturas voluptates, ſi ſe recollegerit, et ut omittam illa, quæ nondum contemplari poteſt, habet iſtam mundi pulchritudinem, quam videat atque miretur; ſolis ortum aſpiciat, rurſus occaſum, mutuis vicibus dies noctesque revocantem, globum lunæ, temporum curſus incrementis ſuis, decrementiſque ſignantem, aſtrorum micantium choros, et à ſummo de ſumma mobilitate fulgentes, anni totius per membra diviſa, et dies ipſos cum noctibus per horarum ſpatia digeſtos, et terræ molem libratam cum montibus, et profiua flumina cum ſuis fontibus, extenſa maria cum ſuis fluctibus atque littoribus: Interim conſtantem pariter ſumma conſpiratione nexibuſque concordiæ, extenſum aërem medium tenuitate ſua cuncta vegetantem, nunc imbres contractis nubibus profundentem, nunc ſerenitatem refecta raritate revocantem, et in omnibus iſtis incolas proprios, in aëre avem, in aquis piſcem, in terra hominem. Hæc inquam, et alia opera divina, ſint Chriſtianis fidelibus Spectacula. Quod theatrum humanis manibus extructum iſtis operibus poterit comparari? magnis licet lapidum molibus extruatur, cruſta ſunt montium; et auro licet tecta lucanaria reluceant, aſtrorum fulgore vincentur: nunquam humana opera mirabitur quiſquis ſe cognoſcerit filiũ Dei. Dejicit ſe de culmine generoſitatis ſuæ qui admirari aliquid poſt Deum poteſt. * Scripturis inquam ſacris incumbat Chriſtianus: *(let Papiſts, and*

(z) De Spectaculis lib. Tom. 2, p. 244, 245. See Auguſtine Enarratio in Pſal. 39, Tom. 8, pars 1, p. 416 417, 418. De Symbolo ad Catechumenos l. 2, Tom. 9, pars 1, p. 1393, here p. 345, to 347; & Tertullian de Spectaculis, c. 28, 29, &c. to the like purpoſe.

* Therefore every Chriſtian though a Layman ought to reade the Scriptures.

and thoſe who are given ſo much to Play-bookes conſider this :) ibi inveniet condigna fidei Spectacula. Videbit inſtituentem Deum mundum ſuum, et cum cæteris animalibus hominis illã admirabilem fabricam melioremque facientem: ſpectabit mundum in delicijs ſuis, juſta naufragia, piorum præmia, impiorumque ſupplicia: maria populo ſiccata, et de petra rurſus populo maria porrecta: ſpectabit de cœlo deſcendentes meſſes, non ex areis: inſpiciet flumina tranſitus ſiccos refrænatis aquarum agminibus exhibentia: videbit in quibuſdam fidem cum igne luctuantem: religione ſuperatas feras, et in manſuetudinem converſas: intuebitur et animas ab ipſa morte revocatas; conſiderabit etiam de ſepulchris admirabiles ipſorum conſummatorũ jam vitas corporum redactas: et in his omnibus jam majus videbit Spectaculum, Diabolum illum qui totum detriumphaverat mundum, ſub pedibus Chriſti jacentem. Quàm hoc decorum Spectaculum Fratres? quàm jucundum? quàm neceſſarium? intueri ſemper ſpem ſuam, et oculos aperire ad ſalutem ſuam. Hoc eſt ſpectaculum quod videtur etiam luminibus amiſſis. Hoc eſt ſpectaculum, quod non exhibet Prætor, aut Conſul, ſed qui eſt ſolus et ante omnia, et ſuper omnia, immo ex quo omnia, Pater Domini noſtri Ieſu Chriſti, cui laus et honor in ſæcula ſæculorum. *Theſe (my beloved Brethren) are the true celeſtiall worthie Spectacles of every pious Chriſtian: O let your hearts, your mindes, your affections, your eyes and eares be wholly raviſhed and taken up with theſe*

theſe, which will onely bring true comfort to your ſoules. Let mee therefore cloſe up my Epiſtle to you with St. Auguſtines words: *Intendite ad magna hæc ſpectacula. Iſta ſunt ſpectacula utilia, ſalubria, ædificantia non deſtruentia, imò et deſtruentia et ædificantia: Deſtruentia recentes Deos, ædificantia fidem in verum et æternum Deum: *Let other men therefore who love their Stage-playes * better than their God, their ſoules, reſort to Theatres whiles they pleaſe*; (*Illi habeant mare in theatro; nos habeamus portum in Chriſto:) *but let Chriſt Ieſus be your* * all in all, *your onely ſolace, your onely Spectacle, and joy on earth, whoſe ſoule-raviſhing heart-filling preſence, ſhall be your eternall ſolace, your everlaſting *viſible all-glorious moſt triumphant Spectacle in the higheſt heavens; whither God bring us all at length for this his Sonne and mercies ſake. Amen.*

* Enarratio in Pſal. 80, & 81. To. 8, pars 2, p. 1, 18.

* 2 Tim. 3. 4

* Auguſt. Enar. in Pſal 81. p. 18

* Epheſ. 1. 23. 1 Cor. 15. 28.

* 1 Cor. 13. 12. 1 Iohn 3. 2 Rev. 21, 22, 23.

Your loving Chriſtian Friend, and Brother to command:

WILLIAM PRYNNE.

TO THE CHRISTIAN READER.

THREE things there are, beloved Readers, in this my HISTRIO-MASTIX, for which I am necessitated to make some Apologie, to prevent all causelesse cavills.

The first, is its tedious prolixitie; which as it far exceeds its primitive intended Brevity, so it may somewhat derogate from its welcome acceptation, as being too large for so slight a subject: But as it was no disparagement to Phœbus his palace; that (a) the workmanship of it did exceede the matter; so I hope it will be no prejudice to this Treatise, if (b) Malo nodo malus cuneus, may be allowed for a Plea. Hee who intends to encounter a potent enemie, (c) had neede provide a puissant armie: Hee who will cure a large spreading gangrene, must proportion his plaister to the maladie; he who would discover or refute an inveterate generally received Error, must come strongly armed with convincing reasons and authorities, else he is like to do more harme than good. Players and Stageplaies, with which I am now to combate in a publike Theatre in the view of sundry partiall Spectators, are growne of late so powerfull, so prevalent in the affections, the opinions of many both in Citie, Court and Country; so universally diffused like an infectious leprosie, so deepely rivited into

1.

a Materiam superabat opus; Ouid. Metamorph. l. 2.

b Hierom Com. in Matth. c. 21, Tom. 6, p. 45, C

c Luke 14. 31, 32. & Ioannis Sarisberiensis, de Nugis Curialium, lib. 1, c. 1, 2, 3, 4, 5.

into the seduced prepossessed hearts and judgements of voluptuous carnall persons, who swarme so thicke in every Play-house, that they leave no empty place, and almost crowd one another to death for multitude; *as they did in* * Augustines *time,* chusing rather to fill the Theatre than the Church; *that had not this my* HISTRIO-MASTIX *overgrowne its first intended pigmies stature, it had (d)* never beene able to foyle those many Giantlike Enemies *with which it is now to grapple; neither could it have borne any geometricall proportion with those festring ulcers, those many practicall applauded Errors, whose cure and refutation it indeavours.* * *Some Play-books since I first undertooke this subject, are growne from* Quarto *into* Folio; *which yet beare so good a price and sale, that I cannot but with griefe relate it, they are now (e) new-printed in farre better paper than most* Octavo *or* Quarto Bibles, *which hardly finde such vent as they: And can then one* Quarto *Tractate against Stage-playes be thought too large, when as it must assault such ample Play-house* Volumes? *Besides, our* Quarto-*Play-bookes since the first sheetes of this my Treatise came unto the Presse, have come forth in such* * *abundance, and found so many customers, that they almost exceede all number, one studie being scarce able to holde them, and two yeares time too little to peruse them all: And this made this Treatise swell the greater, because these Play-bookes are so multiplied. Againe, I considered with my selfe, that our Players, our Play-haunters are now more in number, more various in judgements, in humours, in apprehensions, than they have beene in former ages; whereupon I thought good to produce* * more store *of different Play-refelling Arguments and Authorities than else I should have done;* that so I might satisfie every Reader to my power, and meete with all

* Sunt enim multi non digne viventes baptismo quod perceperunt. Quam multi enim baptizati hodie Circum implere quam istam basilicam maluerunt. Si mimus est, curritur ad Amphitheatrũ; quantis turbis impletur? stipantur parietes, pressuris se urgent, prope se suffocant multitudine: isti super numerum sunt. *In Psal. 39, Enar. Tom. 8, pars 1, p. 418; & in Psal. 80, pars 2, p. 5.*

d Magnis enim telis, magna portenta feriuntur. *Seneca Epist. 82.*

* Ben-Iohnsons, Shackspeers, and others.

e Shackspeers Plaies are printed in the best Crowne paper, far better than most Bibles.

e Above forty thousand Play-bookes have beene printed and vented within these two yeares. * Nam quoniam variant animi variavimus artes: Mille mali species, mille salutis erunt. *Ouid. De Remedio Amoris, l. 2. p. 225.*

evasions.

evasions. *All which being laid together, will easily excuse my overmuch paines; which if it seeme irkesome to any Reader, I am sure it was farre more troublesome to me the Author, who if I am peccant in this kinde, it is onely out of too much love to doe the Readers greater good: who if they complaine for want of time, may soone peruse it without any losse, by devoting their Play-house houres to it, till they have read it over.*

The second, is some passages, termes and phrases, which may give offence to such, who consider not the grounds and reasons of them: and these are of different natures. Some of them may seeme to be oversharpe and virulent against Players, Playes, and Play-haunters: Others of them may be constrned to be overmalepart and censorious: Others, too immodest, too amorous, and obscene: Others, heterogeneall, and impertinent to the intended theame. 2.

*To the two first of which I answer: First, that I have used no more tartnesse against Players, Playes, or Play-haunters, nor passed no other Censures upon them, than the Fathers themselves, with sundry approved Writers have done before me, whose phrases and invectives I have onely revived: You must therefore lay the blame on them, not me, who onely speake in their language.** Novi enim quod et præsens ætas corrigitur, dum præterita suis meritis objurgatur. *Secondly*, inveterate (*f*) gangrend ulcers, *as Playes and Players are*, neede sharpe emplaisters, biting corrosives, *else they will not be cured; becanse gentle benitives cannot cleanse them. Thirdly, the greatest virulency is onely against Players and Play-haunters vices, not their persons;* (*g*) Hostes planè sumus, non generis humani tamen, sed erroris: *Yea I have therefore censured their errours, their vices so severely, because I love their persons, whose happinesse, salvation and amendment I here onely seeke, by withdrawing them from Playes and Play-houses, the very greatest corruptions of their mindes and manners.* * Hoc enim interiora maximè corrumpit, quod exteriora delectat.

1, 2.

* Ioan. Saresberiensis Prologus in lib. De Nugis Curialium, Bibl. Patr. Tom. 15. p. 341.

(*f*) Vt valeant alii ferrum patiantur et ignes. Fert aliis tristem succus amarus opem. Corpora vix ferro quædam sanantur acuto. Auxilium aliis succus et herba fuit. *Ovid. Epist. 19. p. 83. De Remedio Amoris l. 2, p. 225.*

(*g*) Tertul. Apol. Adverſ. Gentes.

* Leo de Ieiun. Pent. Ser. 1. c. 2. fol. 158.

What

What therefore St. Augustine *writes to* Macedonius *in this very case*; (g) Facile est atque proclive malos odisse, quia mali sunt, rarum autem et pium eosdem ipsos diligere quia homines sunt, ut in uno simul et culpam improbes, et naturam approbes; ac propterea culpam justius oderis, quod ea tædatur natura quam diligis. Non est igitur iniquitatis, sed potius humanitatis societate devinctus, qui propterea sit criminis persecutor ut sit hominis liberator: *the same shall be my Apologie now. And if any Play-Actors or Spectators thinke themselves injured by any censure I have here past upon them, I must returne them an answer in* St. Bernards *words*: * Cum carpuntur vitia, et inde scandalum oritur, ipse sibi scandali causa est, qui fecit quod argui debeat, non ille qui arguit: *or at leastwise in* (h) St. Hieroms *language:* Aut enim nihil scribendum fuit, ne hominum judicium subiremus, aut scribentes nosse, cunctorum adversum nos maledicorum tela esse torquenda. Quos obsecro, ut quiescant, et desinant maledicere. Non enim ut adversariis, sed ut amicis scripsimus; nec invecti sumus in eos qui peccant, sed ne peccent, monuimus. Nullum læsi, nullius nomen mea scriptura designatum est. Neminem specialiter meus sermo pulsavit. Generalis de vitijs disputatio est. Qui mihi irasci voluerit, prius ipse de se, quod talis sit, confitebitur. *Wherefore, since all I aime at in this Treatise is mens eternall good*; * Sustinete hanc virgam corripientem, ne sentiatis malleum conterentem: *remembring that good lesson of* Salomon: (i) He that hateth reproofe, is brutish; yea, he despiseth his owne soule, and he shall surely die. *To the third of these, I answer; that hee who stirres a noysome kennell, must needes raise some stench; he who would lively portraiture a Divell, or a deformed monster, must needes draw some gastly lines, and use some sordid colours: so he who will delineate to the life, the notorious lewdnesse of Playes, of Play-haunters, is necessarily enforced to such immodest phrases as may present it*

g Epist. 54. Tom. 2. p. 271.

* Bernard. Ep. 78. f. 196.

h Epist. 2. ad Nepotianum, cap. 20. Tom. 1. p. 7.

* Bernard. Epist. 42.

i Prov. 12. 1. c. 15. 10, 32.

3.

in its native vilenesse; else he shall but conceale or masque their horrid wickednesse that none may behold it, not rip it open that all may abhorre it. This is the onely reason of those more uncivill or seemingly immodest passages and phrases that are here and there scattered in this Discourse; which as they are for the most part the Fathers, or some other Authors, not mine owne, and so the more excusable; so necessity onely hath enforced mee to them; the impurity and lewdnesse of Stage-playes being such, that a man can hardly remember, much lesse reprove them without sinne or shame. (k) Talia autem sunt (*writes* Salvian) quæ in theatris fiunt, ut ea non solum dicere, sed etiam recordari aliquis sine pollutione non possit. Quæ quidem omnia tam flagitiosa sunt, ut etiam explicare ea quispiam atque eloqui salvo pudore non valeat. Quis enim integro verecundiæ statu dicere queat illas rerum turpium imitationes, illas vocum ac verborum obscænitates, illas motuum turpitudines, illas gestuum fæditates? quæ quanti sunt criminis, vel hinc intelligi potest, quod et relationem sui interdicunt. Nonnulla quippe maxima scelera incolumi honestate referentis et nominari et argui possunt, ut homicidium, latrocinium, sacrilegium, cæteraque hujusmodi. Solæ theatrorum impuritates sunt, quæ honestè non possunt vel accusari: ita nova in coarguenda harum turpitudinum probrositate res evenit arguenti, ut cum absque dubio honestus sit qui accusare ea velit, honestate tamen integra ea loqui et accusare non possit. *It was this* Fathers *Preface to his Play-condemning Treatise, and it shall be my Apologie. To the fourth of these, I answer; that there are severall passages in this Discourse, which* prima facie *may seeme heterogeneous to the present subject, as* * *those concerning* Dancing, Musicke, Apparell, Effeminacy, Lascivious Songs, Laughter, Adultery, obscene Pictures, Bonefires, New-yeares-gifts, Grand Christmasses, Health-drinking, Long haire, Lords-dayes, Dicing, with sundry Pagan customes *here refelled:*

k De Gubern. Dei l.6.p.185, 186.

4.

* See Act. 5. throughout. Act.7.Scene 3. & 8.Scene 3,7.

felled: but if you consider them as they are here applied, you shall finde them all materially pertinent to the theame in question; they being either the concomitants of Stage-playes, or having such neare affinity with them, that the unlawfulnesse of the one are necessary mediums to evince the sinfulnesse of the other. Besides, though they differ in Specie, yet they are homogeniall in their genericall nature, one of them serving to illustrate the quality, the condition of the other: It is no impertinencie therefore for me to discourse at large of all or any of these, the better to display the odiousnesse of Stage-playes, with which they have great analogie, to which they have more or lesse relation, as the passages themselves sufficiently manifest. But admit that some of them are heterogeniall, yet it is no absurdity by way of digression, to touch on such particulars, as * other Writers oft times doe, yea and the Fathers too, who have their digressions as well as others, in their Commentaries, Homilies, and morall Treatises; where they oft times lash out into collaterall Discourses against Stage-playes, Dancing, Drunkennesse, effeminacy, lascivious songs, fantastique costly apparell, Pagan Customes, and those other particulars which I have now discoursed against, as their passages here recited plentifully manifest. Their practise therefore may be my excuse. And so much the rather, because the particulars I have thus lightly glanced upon in the by, are universall overspreading still-increasing evills, which neede some present opposition, especially out of those pregnant venerable Authorities of Councels, Fathers and ancient Writers that are almost forgotten in the world, (whose memory I have here in part revived as farre as opportunity would permit:) which manifest to all mens judgements, (m) that effeminate mixt Dancing, Dicing, Stage-playes, lascivious Pictures, wanton Fashions, Face-painting, Health-drinking, (n) Long haire,

* See Claudius Espencæus, Digressionum in Epist. 1. ad Timotheum lib. Dr. Iohn Whites Way to the True Church; Dr. Field of the Church, Edit. ult. Dr. Crakenthorps Vigilius Dormitans; & Dr. Twists Answer to Arminius his Examen: accordingly.

m See Act. 5. throughout, & Act. 7. Scene 3. Act. 8. Scene 3, 4.

n Of which Mr. Purchas in his Pilgrim. c. 51. pag. 490. writes thus. Long haire is an ornament to the female sex, a token of subiection, an ensigne of modesty: but modesty growes short in men as their haire growes long, and a neate perfumed, frizled, pouldred Bush, hangs but as a token *Vini non vendibilis*, of much wine, little wit, of men weary of manhood, of civility, of Christianity, which would faine turne (at the least doe imitate) American Salvages, Infidels, Barbarians, or women at the least and best.

Love-

* Love-lockes, Periwigs, womens curling, pouldring and cutting of their haire, Bone-fires, New-yeares-gifts, May-games, amorous Pastoralls, lascivious effeminate Musicke, excessive laughter, luxurious disorderly Christmas-keeping, Mummeries, *with sundry such like vanities which the world now dotes on, as laudable, good, and Christian*, are meere sinfull, wicked, unchristian pastimes, vanities, cultures and disguises, *which the primitive Church and Christians, together with the very best of Pagans quite abandoned, condemned; however we admire, applaud them, now to Gods dishonour and religions shame: My short Digressions therefore against these new-revived old-condemned spreading evills, which most men countenance, few can or dare oppose, may well be pardoned in this my* HISTRIO-MASTIX, *most of them being either concomitants or fruites of Stage-playes: by the present censures of which, the Reader shall be sure to reape, either fuller satisfaction, or greater variety of knowledge than else hee should have met with in this Treatise.*

* See my Vnlovelinesse of Lovelockes, & here Act. 5. Scene 6, 7, 8, 9, 10, 11, 12. Act. 7. Scene 3. & Act. 8. Scene 3.

The third, is the repetition of some quotations, some passages of Fathers and others which are twice or thrice recited in severall places of this Discourse, where the same things are oft debated. To which I answer: First, that though the same things in effect are oft times touched upon (especially * the idolatrous originall of Stage-playes, *and* (o) that they are the very pompes of the Divell which Christians have renounced in their baptisme) *yet it is either to different purposes, or where they are amplified and confirmed by new-recited Authorities; which as I could not couple all together, so I was unwilling to omit, for feare of doing prejudice to the cause. Secondly, though the same Authorities and quotations are oft reiterated, yet it is onely in these two cases, where the words and ends for which I cite them are divers, or where one sentence, one discourse tending to severall purposes, is so intire, that it could not be sundered into fra-*

3.

* See p. 9. to 26. 523, 524, 731, 732.

o See p. 42. to 61. 522, to 525. 561, to 567.

 ctions

ctions without perverting the ſenſe, or blunting the life, the edge and vigour of it. Thirdly, what ever is oft repeated, is ſomething or other worth remembring: if therefore Seneca *ſpeakes truth,* (p) Nunquam nimis dicitur quod nunquam ſatis diſcitur; *this fault may eaſily bee excuſed. The Scripture it ſelfe* (*wee know*) (q) where there is no ſuperfluity nor defect; *hath oft times* (r) precept upon precept, line upon line, *yea* frequent repetions of the ſelfeſame things, (*eſpecially in the* Bookes of Moſes, the Bookes of the Kings and Chronicles, the Pſalmes of David, the Proverbs, the Prophets, the foure Evangeliſts, *and* St. Pauls Epiſtles) in ſuch caſes where men are either dull to learne, apt to forget, ſlow to beleeve, or when as the things repeated are very obſervable. *The like repetitions with little variation, we ſhall finde in divers Authors: and in moſt of thoſe who write of the ſelfeſame ſubject,* (*but principally in Commentators and the Schoolemen*) *wee finde the ſelfeſame matter clothed in a different method or dreſſe of words;* (ſ) there being no new thing under the Sunne, Et nihil dictum quod non dictum prius: *all being but reiterations of what hath beene written or ſpoken in former ages. This therefore may excuſe my ſhort reiterations of the ſelfeſame paſſages againſt Stage-playes, with which men are ſo farre inamoured, that they neede many oft repeated arguments to divorce their affections from them.*

Having thus farre apologized for this Treatiſe, I ſhall here by way of advertiſement for thy better ſatisfaction informe thee, Chriſtian Reader, ſomething concerning the Authorities quoted in it. As firſt, that I have cited the very Words of the Fathers themſelves, for the moſt part, in the margent, which I have faithfully engliſhed in the Diſcourſe it ſelfe, and ſometimes alledged them in the margent at large, when as I have but touched them in the page: whence I ſhall adviſe thee to reade the margent and the page together. Secondly, that I have oft times onely

p Epiſtola 27.
q Deut. 4. 2. c. 12. 32. Ioſh. 1. 7 Prov. 9. 30 6. Rev. 22. 18, 19.
r Iſay 28. 9, to 14. 2 Pet. 1. 12, 13. Phil. 3. 1.
ſ Eccleſ. 1. 9, 10

onely quoted the names, the Workes of Fathers and other Authors for brevity sake, omitting their words, which the studious Reader may doe well to (t) *perule at leisure in their workes; whose severall passages had I transcribed, I should have oft repeated the selfesame things, and augmented this Quarto Treatise into many* Folio *Volumes. Thirdly, I have faithfully recorded the Books, the Chapters, Columes and pages of those Authors here alledged, together with the Impressions which I follow; all which you shall finde expressed, Part. 1. Act. 7. Scen. 3, 4, 5, & 6. Which Editions if any Reader want, let him then onely examine the number of the Bookes, the Chapters, Homilies or Sermons here quoted, in those Editions which he hath, omitting the pages, and he shall finde every quotation true, save onely where the Editions varie. And if any shall here quarrell with me for the multitude of Authors and quotations: let him know, that I produced them* (u) *onely for the Readers better satisfaction, to evidence the damnable odiousnesse of Stage playes in all ages, not out of any vaine-glorious ostentation, which I much abhorre.*

Which advertisements being thus premised, I shall now beseech thee, courteous Reader, in the feare of God, to peruse this HISTRIO-MASTIX *with an impartiall eye, and even seriously to consider with an unprejudicated affection, what all the primitive Christians, what all the Councels, Fathers, Emperours, Magistrates, and Authors here enumered have constantly thought of Stage-playes, and other particulars here recited: And then I doubt not but what a noble* Earle *of this Kingdome in his late dangerous sickenesse, professed publikely (even with detestation) of his* effeminate fantastique Love-locke; that he sensibly perceived it to be but a cord of vanity, by which he had given the Divell holdfast to leade him captive at his pleasure; who would never let goe his holdfast of him as long as hee nourished this unlovely Bush: whereupon hee comanded his Barber to cut

t Nam a vitiis redimitur animus, et suavi et mira quadam, etiam in adversis iocunditate reficitur, cum ad legendum vel scribendum utilia, mentis intendit acumen. *Ioannis Saresberiensis Prologus in lib. De Nugis Curialium.*

u Quicquid enim omnes vel plures, uno eodemq; sensu, manifeste, frequenter, perseveranter, velut quodam sibi consentiente Magistrorum Concilio, accipiendo, tenendo, tradendo firmaverint, id pro indubitato, certo, ratoque habeatur. *Vincentius Lerinensis contr. Hæreses, cap. 39.* Illud reprobã fuisse non ambiges quod omnium doctorum turba condemnat. *Ioannis Sarisb. de Nugis Curialiũ l. 1. c. 4.*

cut it off: (*a speech, a president well worthy those* (x) womanish Ruffians *consideration, who yet are peccant in this kinde:*) *the same wilt thou affirme of these lascivious Enterludes*; (y) that they are the very Divels pompes and *snares, by which he captivates and inthralls mens soules; who can never enfranchise themselves from his infernall vassalage, till they have cordially renounced these his sugered gins, which detaine them captive in his service, and binde them over to damnation: *as the here recited Councels, Fathers and other Authours witnesse: whose workes if Play-haunters would but study, at those vacant times which they sinfully waste on Playes, on Play-bookes, and such like unprofitable pleasures of sinne,* (z) which will end in horrour at the last; *they would speedily abandon all Enterludes, all Play-houses, as the most execrable pernicious corruptions, which now they so much dote on as their chiefe delights. The Lord therefore open all such blinde Stage-haunters eyes by these my poore endeavours, who are yet so besotted with ignorance and these enchanting Spectacles, that they cannot discerne those infinite mischiefes that attend them,* (a) wasting their precious time upon them even from day to day, and quarrelling with all such pious Christians as would reclaime them from them: *Of whom I may fitly use* St. Augustines *memorable passage:* (b) Quem itaque comprehendam istorum insanorum? Quis me audiat? quis eorum nos non miseros dicat, quia cum eis non insanimus? Amisisse nos putant varias et magnas voluptates in quibus ipsi insaniunt, nec vident quia mendaces sunt. Quando illis ovum invito, vel calicem salutarem porrigo saucio: et quomodo reficiam? Hortor ut reficiant, pugnas parant; sævire volunt in medicum. Et si percusserint, diligantur; et si injuriam fecerint non relinquantur; redituri sunt ad mentem, gratias acturi. Oremus itaque pro ipsis fratres charissimi;

x Qui virilem sexum muliebri mollitie dehonestant. *Ioan. Saresberiensis de Nugis Curialium, l. 1. c. 5.*

y See here Act. 6. Scene 4, 5, 12, 18, 19, 20, accordingly.

* Retia sunt quæcunque vides, hominemque ligatum, Ad miseram mortẽ per mala quæque trahunt. *Ioan. Saresberiensis Ad opus suum. Bibl. Patr. Tom. 15. p. 339, G.*

z Rev. 18. 7. Eccles. 11. 9. Prov. 14. 13.

a Quis vero eo indignior, qui sui ipsius contemnit habere noticiam? qui tempus quod parca manu datum est ad mensuram, et solum reparari non potest, usuraria quadam accessione et pœnali repetendum in vitæ dispendia prodigit, et in contumeliam auctoris effundit? *Ioan. Saresberiensis De Nugis Curialium, l. 1. c. 1.* b Augustin. Enar. in Psal. 39. Tom. 8. pars 1. p. 416.

inde

inde crescit numerus sanctorũ, de numero qui erat impiorum. *It was* this Fathers speech *of those* Play-haunters whom he indeavoured to reclaime in his time; *and it shall be mine of ours now; whose conversion I shall truly pray for, how evill soever they intreat mee or this worke of mine; which if it doe no good to others, or purchase nought but hatred, but contempt unto my selfe, yet* Symmachus *his speech shall be my comfort:* (c) Saluti publicæ dicata industria, crescit meritò cùm caret præmio: *or if not his, the Prophet* Isaiah's: *(d)* Then I said, I have laboured in vaine, I have spent my strength for nought and in vaine: yet surely my judgement is with the Lord, and my reward with my God: *to whose onely blessing I shall now commend this* Treatise, *and thee true Christian Reader; whose spirituall good being the* primum mouens, *that set my thoughts upon this Subject; I hope it shall finde thy favourable acceptation:* (e) Sciens, quia sicut non habet unde placeat ex venustate, sic ex devotione scribentis non poterit displicere. *And so I rest,*

c Ambrose Ep. l. 2. Ep. 2. Tom. 5. p. 97.

d Isay 49. 4.

e Ioannis Saresberiensis Prologus in lib. de Nugis Curialium. Bibl. Pat. Tom. 15. p. 341. F.

Thine in the LORD,

WILLIAM PRYNNE.

Autor ad Opus ſuum.

* SI mihi credideris, linguam cohibebis, et aulæ,
Limina non intret pes tuus, eſto domi.
Aſpectus hominum cautus vitare memento,
Et tibi commiſſas claude libelle notas.
Omnia ſint ſuſpecta tibi, quia publicus hoſtis
Et maieſtatis diceris eſſe reus.
Ignis edax, gladiuſq; ferox tibi forte parantur,
Aut te polluta ſubruet hoſtis aqua.
Cum tamen exieris faciem velabit amictus,
Deformentq; tuam pulvis et aura cutem.
Sit gradus et cultus habitus peregrinus eunti,
Non niſi barbariem barbara lingua ſonet.
De Pictavorum dices te gente creatum,
Nam licet his lingua liberiori loqui.
Nuſquam divertas, ne quis te lædat euntem,
Nugarumq; luat garrula lingua notas.
Omnia ſi neſcis, loca ſunt pleniſsima nugis,
Quarum tota cohors eſt inimica tibi.
Eccleſia nugæ regnant, et principis aula;
In clauſtro regnant, Pontificiſq; domo.
In nugis clerus, in nugis militis uſus;
In nugis iuvenes, totaq; turba ſenum.
Ruſticus in nugis; in nugis ſexus uterque:
Servus et ingenuus, dives, egenus in his.
Accelera greſſus, cauto diplomate perges;
Vt valeas, eſto ſobrius, eſto gravis.
Gens penetranda tibi perlarga, bibaxq; loquaxq;,
Et cui ni morem geſſeris, hoſtis eris.
I citus atque redi; ne quorum carpere nugas
Auſuses, infligant tela, necemque parent.
Hoſpitiique fidem quæres ſuper, omnia, quo ſiis
Tutus ab inſidiis, quas tibi quiſque parat.
Stultos, prudentes nimium, pravoſque cavebis,
Et quos inſignes garrula lingua facit.
Si quis amat verum, tibi ſit gratiſsimus hoſpes,
Et quem delectat gloria vana, cave.
Iure patronatus illum cole, qui velit eſſe,
Et ſciat, et poſſit tutor ubique tuus.
Sperne malos, venerare bonos, ignoſce volenti
Lædere; nulla bonis ultio grata magis.
Et niſi feſtinus fugeres, te plura monerem,
Vix pateris dici pauca, vel iſta tene.

* *Ex Ioanne Saresberienſi, ad Opus ſuum de Nugis Curialium. Bibl. Patrum Tom. 15. p. 339, 340.*

HISTRIO-MASTIX;

OR,

THE ACTORS TRAGEDIE.

THE PROLOGVE.

SVch hath alwayes beene, and yet is, the peruerſe, and wretched condition of ſinfull man, (a) *the cogitations of whoſe heart are euill, and onely euill before God, and that continually*: that it is farre more eaſie to eſtrange him from his beſt, and chiefeſt ioyes; then to diuorce him from his (b) *trueſt miſery*, (c) *the pleaſures of ſinne, which are but for a ſeaſon*, (d) *yet ſet in endleſſe griefe*: Man alwayes hugges his pleaſurable ſinnes ſo faſt, out of a *prepoſterous, and miſguided loue*, (e) *which makes*

a Gen. 6. 5.

b *Nulla verior eſt miſeria, quam falſa latitia.* Bernard. *De* Gratia. & lib. Arbitrio. Col. 909. B.

c Hebr. 11. 25.

d *Delicia temporariam habent voluptatem, pœnam autem ſempiternam.* Chryſoſt. hom. 54. ad Pop. Antioch.

e *Quod plerisq; inemendabiles facit, omnium aliarum artium peccata, artificibus pudori ſunt, offenduntque: errantem in vita peccata delectant. Non gaudet nauigio gubernator euerſo, non gaudet ægro medicus elato: non gaudet Orator, ſi patroni culpa reus cecidit. At contra omnibus crimen ſuum voluptati eſt.* Sen. Epiſt. 97.

his reformation desperate:) that if any soule-compassiona-ting Christians attempt to wrest them from him; hee forthwith takes vp armes against them; returning them no other answere, then that of *Ruth* to *Naomie*, in a farre better case: (f) *The Lord doe so to mee, and more also, if ought but death part them and mee: where they dye, I will dye, and there will I bee buried*: and thus alas hee liues, (g) *nay, dies, and lies (as too too many dayly doe) intombed both with, and in, his darling crimes.* How naturally prone men are to cleaue to worldly pleasures, and delights of sinne, in despite of all those powerfull attractiues, which might withdraw them from them; to omit all other particular instances: wee may behold a reall, and liuely experiment of it, in prophane, and poysonous STAGE-PLAYES; the common Idole, and preuailing euill of our dissolute, and degenerous Age: which though they had their rise from Hell; yea, their birth, and pedegree from the very Deuill himselfe, to whose honour, and seruice they were at first deuoted: though they haue beene oft condemned, and quite exploded by the whole Primitiue Church, both vnder the Law, and Gospel: by the vnanimous vote of all the Fathers, and sundry Councells from age to age: by Moderne Diuines, and Christian Authours of all sorts: by diuers Heathen States, and Emperours; and by whole *Grand-iuries* of prophane writers, as well Historians, and Poets, as Philosophers: (h) *as the Incendiaries, and common Nurseries of all Villany, and Wickednesse; the bane, and ouerthrow of all Grace, and Goodnesse; the very poyson, and corruption of mens mindes, and manners; the very fatall plagues, and ouertures of those States, and Kingdomes where they are once tollerated*, as I shall prooue anon: Yet wee, we miserable, and graceless wretches, after so many sentences of condemnation passed vpon them: after so many Iudgements already inflicted on, and yet threatned to vs, for them: after so many yeres, and Iubilies of the glorious Gospel-sun-shine: (i) *which teacheth vs to deny vngodlinesse, and all worldly lusts, and to liue*

f Ruth 1.17.

g *Non prius est vt de vita homines quam de iniquitate discedant: Quis enim non cum iniquitatibus suis moritur, & cum ipsis admodum atque in ipsis sceleribus sepelitur?* Salu. *De* Gub. *Dei.* lib. 5. pag. 171. Clemens Alexand. Pædag. lib. 3. cap. 11.

h *Tertul. De spectac. lib. Cyprian. De spectac & Ep. lib. 2. Epist. 2. Salu de Gub. Dei. li. 6. Chrys. hom 6. 7. & 38 in Mat. Ioannis Salisburiensis de Nugis Curialium. l. 1. c. 8. Orosius hist. l. 3. c. 4. Bodinus de Republi l. 6. c. 1. Doct.* Reinolds Ouerthrow of Stage-Playes accordingly.

i Tit. 2. 11. 22.

liue soberly, righteously, and godly in this present World, looking for the comming, and appearance of the great God, and our Sauiour Iesus Christ; yea, after our very vow, and sacred couenant in Baptisme, which bindes vs, (*k*) *to forsake the Deuill, and all his Workes, the Pomps, and Vanities of this Wicked World, and all the sinfull lusts of the flesh,* (*l*) *of which these Stage-Playes are the chiefe:* as if wee were quite degenerated, not onely from the grace, and holinesse of Christians; but euen from the naturall goodnesse, and moralitie of Pagans in former Ages; doe now, euen now, in the middest of all our feares at home, and the miserable desolations of Gods Church abroade; (the very thoughts of which should cause our hearts to bleed, *our soules* (*m*) *to mourne; much more our Hellish iollitie, and mirth to cease:*) as if wee had made a couenant with Hell, and sworne alleageance to the Deuill himselfe; (*n*) *inthrall, and sell our selues to these Diabolicall, and hellish Enter-ludes,* notwithstanding, all that God, or man haue said against them: and would rather part with Christ, Religion, God, or Heauen, then with them. Yea so farre are many mens affections wedded to these prophane, and Heathenish vanities; that as it was in Saint *Augustines* time, euen so it is now: (*o*) *Whosoeuer is but displeased, and offended with them, is presently reputed for a common Enemie:* he that speakes against them, or comes not at them, is forthwith branded for a Scismaticall, or

k *Dionysius Arcopagita. Eccles. Hierar. c.2.3. Tertul. de Baptismo. Cyprian. Epist. lib.1. Epist.5. Cyrillus Hierosolomitanus Catechesis: Mystag.1. Hierom. Epist. 8.c.5 Chrysost. hom. 6. in Colos.2. Concil. Constantinop. 6. in Trullo. Can.96.*

l *Tertul. de spectac cap.24. August. de Symbolo. ad Catech. lib.4. c.1 Cyrillus. Hierusol. Catechesis Mystag.1 Salui. de Gub. Dei. lib.6 pag. 190. to 197.* Hookers Ecclesiasticall Policie. *lib 5 cap.* 64. accordingly.

m Iam.4.9,10.

n *Ad mundana gaudia & corporalia bona multitudo procliuis est: Et quamuis incertum caducumque sit quod cupitur, libentius tamen suscipitur labor pro desiderio voluptatis, quam pro amore virtutis. Ita cum innumeri sunt qui visibilia concutiscunt, vix inueniuntur qui temporalibus aeterna praeponant* Leo de Quadragesim Serm.11. cap 1.

o *Populi laudant non consultoribus vtilitatum suarum, sed largitoribus voluptatum. Opipera conuiuia frequententur, vbi cuique libuerit & potuerit, die noctuque luaatur, bibatur, vomatur, diffluatur: saltationes vndique concrepent: Theatra inhoneste latitia vecibus, atque omni genere siue crudelissima, siue turpissima voluptatis exaestuent Ille est publicus inimicus cui haec felicitas displicet. Quisquis eam mutare vel auferre tentauerit, eum libera multitudo auertit ab auribus, euertit e sedibus, aufert a viuentibus.* August. De Ciu. Dei. lib.2. cap.20.

factious *Puritan*: and if *any one assay to alter, or suppresse them, he becomes so odious vnto many; that did not the feare of punishment restraine their malice, they would not onely scorne, and disgrace; but euen stone, or rent him all to pieces, as a man vnworthy for to liue on earth: Whereas such who further these delights of sinne, are highly magnified, as the* chiefe contriuers of the publike happinesse. There was once a time, (p) if *Tertullian, With some other ancient Fathers,* may bee credited:) *When as it was the chiefest badge and character of a Christian, to refraine from Stage-Playes: yea, this* (q) *was one great crime which the Pagans did obiect against the Christians in the Primitiue Church; that they came not to their Enterludes.* But now, (as if Stage-Playes were our *Creed,* our *Gospel,* or the truest embleme of our Christian profession,) those are not worthy of the name of *Christians*; they must be *Puritans,* and *Precisians*; not *Protestants,* who dislike them.

(r) *Heu quantum mutatus ab illo?*

Alas, how farre are Christians now degenerated, from what they were in ancient times; when as that which was their badge and honour heretofore, is now become their brand and shame? (s) *Quantus in Christiano populo honor Christi est, vbi religio ignobilem facit?* How little doe we Christians honour Christ, when as the ancient character, and practicall power, of Religion, (I meane the abandoning, the renouncing of sinne-fomenting Stage-Playes) subiect men vnto the highest censure, and disgrace?

(t) *Conquerar? an taceam?*

This being the dissolute, the vnhappy constitution of our depraued times, it put mee at the first to this *Dilemma*; whether to sit mute and silent still, and (u) *mourne in secret* for these (x) *ouerspredding abominations,* (which haue got such head of late among vs; that many who visit the *Church* scarce once a weeke, frequent the *Playhouse* once a day:) or whether (y) *I should lift vp my voyce*

p *Nihil nobis dictu, visu, vel auditu cum insania Circi, cum impudicitia Theatri, cum atrocitate Arenæ, cum Zysti vanitate: Spectaculis non conuenimus.* Tertul. Apolog. adù. Gentes. cap. 38. 42. Clemens Alexand. Oratio Exhort. ad Gentes. Tatianus Oratio aduers. Græcos. Athenagoras pro Christianis Legatio. Bibl. Patrum. Tom. 2 p. 138. 139. Theophylus Antiochenus ~~ad~~ Autolichum l. 3. accordingly.

q *Vos suspensi interim atque solliciti honestis voluptatibus abstinetis: non spectacula visitis: non pompis interestis.* Minutius Felix. Octauius. pag. 34. 123.

r Virgil. Æneidos lib. 2.

s Saluian. de Gub. Dei. lib. 4. pag. 110.

t Ouid de Ponto. lib. 4. El. 3.

u Iere. 13. 17.

x Dan. 9. 27.

y Isay 58. 1.

z Verũ erimuero in deliramentis et nugis inutiliter vitæ tempus consumimus, et aurora, crepusculo, meridie, vespere, frustra desidemus, locũ ad hæc constituimus: diuinũ autem fabulũ si semel bisue in hebdomade [like audimus, tanquam saturi nauseamus. Quænam horũ causa? Prana animi affectio. Concupiscentiam circa hæc et appetitum dissoluimus, et idcirco spiritalem cibum fastidimus. Chrysost. Hom. 17. in Ioan: Euang. Tom. 3. fol: 77. B.

like a trumpet, and crie againſt them, to my power? If I ſhould bend my tongue, or pen againſt them, (as I haue done againſt ſome other ſinfull, and Vnchriſtian vanities,) my thoughts informed me; that I might with the vnfortunate *Diſciples,* (z) *fiſh all night, and catch iuſt nothing at the laſt,* but the reproach, the ſcorne of the Hiſtrionicall, and prophaner ſort, (a) *whoſe tongues are ſet on fire of Hell,* againſt all ſuch as dare affront their Helliſh practiſes; and ſo my hopes, my trauell would bee wreckt at once: If I ſhould on the other ſide, neglect to doe my vttermoſt, to extirpate, to withſtand theſe dangerous ſpectacles, or to withdraw ſuch perſons from them, as my paines, and briefe collections in this ſubiect might reclaime, when God had put this oportunitie into my hand, and will into my heart, to doe it: my Conſcience then perſwaded me; that my negligence, my ſlackeneſſe in this kinde, (b) *might make mee guiltie of the death of all ſuch ignorant, and ſeduced Soules, which theſe my poore endeuours might reſcue from theſe chaines of Hell, and cordes of ſinne:* and (c) *intereſt mee, in all the euill which they might ſuppreſſe:* Whereupon I reſolued with my ſelfe at laſt, (d) *to endure the croſſe, and deſpiſe the hate, and ſhame,* which the publiſhing of this HISTRIO-MASTIX might procure mee, and to (e) *aſſwage* (at leaſt in my (f) *endeuours,* if not otherwiſe,) *theſe inueterate, and feſtred vlcers,* (which may endanger Church, and State at once,) *by applying ſome ſpeedy corroſiues, and emplaiſters to them,* and ripping vp their noxious and infectious nature on the publike Theater, in theſe enſuing *Acts,* and *Scœnes:* which I thought good to ſtile, *The Players,* or *Actors Tragœdie:* not ſo much for the Stile, or Method of it, (for alas, here is neither (g) *Tragicke ſtile,* nor Poeticall ſtraines,

z Luke 5.5.
a Iam. 3.6.
b *Qui enim ſuccurrere perituro poteſt, ſi non ſuccurrit occidit.* Lactan. de vero Cultu. cap. 11.
c *Qui cum poſſit malum non impedit, mali potius eſt auctor, quam qui id facit.* Thucidides. Hiſtor. lib. 1. pag. 50.
d Hebr. 12.2. *Et gratias ago Deo meo, quod dignus ſum quem mundus oderit* Hierom. Epiſt 99.
e *Quia antiquorum morborum difficilis ac tarda curatio eſt, tanto velocius adhibeantur remedia, quanto recentiora ſunt vulnera.* Leo. de Reſurrect. Domini Sermo. 1. cap. 6.
f *Eſt nobis voluiſſe ſatis.* Tibullus. lib. 4. ad Meſſaliam. pag. 99. *Quod ſi deficiant vires, audacia certe Laus erit, in magnis & voluiſſe ſat eſt* Propertius Eleg. lib. 2. Eleg. 10.
g *Nihil hic Tragico, aut Sophocleo dignum Cothurno*: See Horace, *De Arte Poetica. Iuuen. Satyr. 6. 7. 15. Cœlius Rhod. Antiq. Lect. lib. 21. cap. 20.*

straines, nor rare Inuention, nor Clowne, nor Actor in it, but onely bare, and naked (*h*) *Trueth, which needes no Eloquence, nor straine of Wit for to adorne, or pleade its cause:*) as for the good effects I hope it may, and will produce, to the suppression, the extirpation; at least the restraint, and diminution both of Playes, and commen Actors, and all those seuerall mischieuous, and pestiferous fruites of Hellish wickednesses that issue from them: which much desired successe, and reformation, if I could but liue to see; I should deeme my selfe an happy man, and thinke my labour richly recompenced.

h *Magna vis est veritatis, quæ contra hominum ingenia, cal̈liditatem, solertiam, contraq; fictas omnium insidias facile se per seipsam defendit.* Cicero. pro M. Celio Orat. pag 577. *Oratio veritatis̈ simplex est, & non habet opus multis hinc inde interpretationibus, res enim ipsa pro se dicit: mala verò causa languens in sese, habet opus accuratis pharmacis:* Eurip. Phœnissæ. pag. 193. Num. 47. *Fides pura & aperta confessio non quærit strophas & argumenta verborum. Quod simpliciter creditur, simpliciter confitendum est.* Hierom. Epist. 63. cap. 2.

The Argument, Parts, and Method, of the ensuing TRAGÆDIE.

BVt not to spend more time in Prologues; I shall now addresse my selfe vnto the Argument, or Subiect, of this Tragicall Discourse, which is no more in briefe, then this Conclusion.

That all popular, and common Stage-Playes, whether Comicall, Tragicall, Satyricall, Mimicall, or mixt of either: (especially, as they are now compiled, and personated among vs,) are such sinfull, hurtfull, and pernitious Recreations, as are altogether vnseemely, and vnlawfull vnto Christians.

A Paradoxicall, new, and strange Conclusion, or Probleme vnto many, and yet an ancient; and resolued trueth, acknowledged at first by Heathen *Emperors, States, and Writers,* yea, and *Iewish Authors,* both before, and after Christ; and since that, ratified by the concurrent voyce, and verdict of the whole *Church of God, from age, to age,* euen to this present day: as the venerable records of all the *Fathers*; the irrefragable *Decrees of sundry Councells*; and

and the learned *Treatises* of diuers Moderne *Christians*, both *Protestants*, and *Papists*, doe at large declare; a catologue of whose names, and workes shall bee presented to you in its proper Scæne.

Not to enter into any curious diuision, or enumeration of such Playes, or Enterludes, as were vsuall among the Greekes, and Romans: such as were their *Ludi Circenses with Chariots: their Ludi Gladiatorij*, or *Sword-Playes*: their *Ludi Compitalitij*, *Florales*, *Gymnici*, *Lupercales*, *Megalenses Cereales*, *Martiales*, *Appollinares*, *Consuales*, *Capitolini*, *Laquearij*, *Retiarij*, *Troiani*, *Plebeij*, and the like: since (*i*) *diuers now of late*, as well as heretofore, haue discribed them to the full, in sundry Treatises: nor yet to shew you the exact differences betweene Comicall, Tragicall, Satyricall, or Mimicall Enterludes, together with their seuerall circumstances, inuentions, parts, or properties, (delineated likewise by the marginall Authors,) which differ more in substance, then in forme, or action, in which they neere accord: I shall onely informe you of one moderne distinction, which some haue pleased for to make of Stage-Playes. (*k*) *Of Stage-Playes* (say they) *there are two sorts: The one popular, or publike, acted by hired, and professed Stage-Players: (the Playes* wee haue now in hand,) *and these they all confesse to be abominable, and vnlawfull Pas-times: The other Academicall, managed onely by Schollers in priuate Schooles, and Colledges at some certaine seasons:* and these they hold at *least wise tollerable, if not lawfull, so as these sixe prouisoes be obserued: (l) First, that there bee no Obscenitie, Scurrilitie, Prophanenesse, Amorous Loue-toyes, Wantonnesse, or Effeminacy mixed with these Playes: Secondly, that there bee no Womans part, no Dalliance, no Lustfull, nor Lasciuious Complements, Clippings, or Embracements in them: Thirdly, that there be no mention, or Inuocation of Heathen Gods, or Goddesses in them: Fourthly, that there be no putting on of Womans apparell, or any sumptuous, or costly attire: Fiftly, that these Playes produce no prodigall, or vnnecessary expence, either of money, or time:*

i Bulengerus de Theatro et Ludis Circensibus. Lypsius de Amphitheatro. Onuphrius de Ludis Circensibus et Triumphis, Godwin. his Roman Antiquities lib. 2. Sect. 3. cap. 1. to 14. Alex. ab Alexand. Genium lib. 6. cap. 19. Cœl. Rhod Antiq. Lect. lib 8. c. 9. 8. Lipsius de Gladiatoribus. Mr. Northbrooke against vaine Playes, & Enterludes. fol. 29. Polyd. Virgil *De* Inuent. Rerum. lib 2. cap. 13. 14. lib. 4 c. 14.

k *Doct.* Case. Ethic l 4 c 8. pag 307. Polit. l. 5. c 8. p. 474. 475 *Doct.* Gager in his Reply to *Doct.* Reinolds. *Doct.* Gentilis in his 2. Ep. to *Dr.* Reinolds.

l Mr. Northbrooke against vaine Playes, and Enterludes. fol. 37. Bucer de regno Christi. Sempiterno, lib 2. cap. 54.

time: Sixtly, that they be not ordinarily, but very rare, and seldome Acted; and that for the most part in the Latine tongue, for vtterance, and learning sake alone; not for any gaine of money, or vaine-glory.

If all, or any of these conditions faile (as what Achademicall Enterludes faile not, either in all, or most?) these very scholasticall Spectacles, become vnlawfull, euen by the most moderate mens confession. For the lawfulnesse, or Illegitimacy of our Achademicall Stage-Playes, I shall discusse it in its proper place: in the meane time, I shall addresse my selfe vnto the probate, of my precedent Conclusion: by Reasons, by Authorities.

Reasons against Stage-Playes.

My Reasons to euince the vnlawfulnesse of Stage-Playes, I shall branch into these sixe seuerall Acts.

1 The first, is drawne from the Originall Authors, and Inuentors of them: The second, from those Impious
2 endes, to which they were destinated, and ordained at the first: The third, from their ordinary Stile, or
3 subiect matter, which no Christian can euer iustifie, or
4 excuse: The fourth, from the persons that Act, and parties
5 who frequent them: The fift, from the very forme, and manner of their Action, and those seuerall parts, and
6. circumstances which attend them: The sixt, from the pernitious effects, and sinfull fruites, which vsually, if not necessarily, and perpetually, issue from them.

Authorities against Stage-Playes.

My Authorities doe marshall themselues into seuen seuerall Squadrons: The first, consisting of Scriptures:
1 The second, of the whole Primitiue Church, both vnder
2 the Law, and Gospel: The third, of Councells, and Ca-
3 nonicall, or Papall Constitutions: The fourth, of the
4 ancient godly Fathers: The fift, of Moderne Christian
5 writers of all sorts, as well Diuines, as others: The sixt,
6 of Heathen Philosophers, Orators, Historians, and Poets:
7. The last, of the Acts, and Edicts of sundry Christian, and Heathen States, and Emperours. All which, accompanied with the irrefragable, and plaine defeates of those pretences, which giue any colourable iustification to these

Theatricall

Theatricall Enterludes; will giue no doubt a fatall, if not a finall ouerthrow, or Catastrophe to Playes, and Actors, whose dismall Tragœdie doeth now begin.

ACTVS I. SCÆNA PRIMA.

Argument. &

Stage-Playes had their originall from the Deuill himselfe, therefore they must needes be euill.

THat *all popular, and common Stage-Playes, whether Comicall, Tragicall, Satyricall, Mimicall, or mixt of either, (especially, as they are now composed, and personated,) are such sinfull, hurtfull, and pernicious Recreations, as are altogether vnseemely, and vnlawfull vnto Christians*: I shall first of all euidence, and prooue it, from their originall parents, and primary Inuentors: which were no other, but the very Deuill himselfe; or at leastwise, Idolatrous, and Voluptuous Pagans, impregnated with this infernall issue from Hell it selfe: from whence I argue in the first place, thus.

That which had its birth, and primarie conception from the very Deuill himselfe, who is all, and onely euill; must needes be Sinfull, Pernicious, and altogether vnseemely, yea, Vnlawfull vnto Christians.

But Stage-Playes had their birth, and primary conception, from the very Deuill himselfe, who is all, and onely euill.

Therefore they must needes bee Sinfull, Pernicious, and altogether vnseemely, yea, Vnlawfull vnto Christians.

The Minor, (which is onely liable to exception,) I shall easily make good: First, by the direct, and punctuall testimony of sundry Fathers. *Clemens Alexandrinus, Oratio Exhortatoria, ad Gentes. fol.* 8. *Tertullian de Spectaculis. cap.* 5. 7. 10. 24. *Clemens Romanus, Constitutionum*

Apostolorum. lib. 2. c. 65. 66. S. Cyprian, De Spectaculis. l. & Epist. l. 1. Epist. 10. Eucratio, Arnobius Disputatio. Aduers. Gentes. l. 7. Lactantius, De Vero Cultu. c. 20. Cyrill of Hierusol. Catech. Mystag. 1. S. Chrysostome, Hom. 6. 7. & 38. on Mat. S. Augustine, De Ciuit. Dei. lib. 1. cap. 32. l. 2. c. 6. to 23. Salvian. De Gub. Dei. lib. 6. pag. 206. 207. (a) *All excellently learned in all the learning of the Heathen,* and therefore, best able to determine of the Originall of Stage-Playes, especially, since they liued so neere vnto their birth-day.) All these, I say, to whom I might adde: *Pope Innocent the first, Epistolarum Decretalium. Epist. 2. ad Victricium. cap. 11.* (which you shall finde in *Surius, Conciliorum. Tom. 1. pag. 529.* and in *Gratian. Distinctio. 51. cap. Præterea, frequenter:*) *Ludouicus Viues, Comment. in Augustinum, De Ciu. Dei. lib. 1. cap. 32. lib. 2. cap. 6. to 22. Cœlius Rhodiginus Antiquarum Lectionum. lib. 8. cap. 7. Agrippa De Vanitate Scientiarum. cap. 59. Ioannes Mariana, Doct. Reinolds, Gosson,* with sundry others in their *Bookes, and Treatises against Stage-Playes:* doe expressely testifie: *That all Theatricall Playes, or Enterludes, had their Originall birth from the very Deuill himselfe, Who inuented them for his owne honour, and Worship, to detaine men captiue by them, in his infernall snares:* Whence they all condemne them, as sinfull, hurtfull, abominable, and vnlawfull pleasures: stiling all Play-houses: the (b) *Temples, Chappels, Chaires, Shops, and Schooles of Satan:* and *Playes, the Deuils Spectacles, Lectures, Sacrifices, Recreations,* and the like. If all these seuerall Witnesses then haue any credit: (as their testimony in our present case, was neuer contradicted to my knowledge, by any Christian, or Pagan Author:) my Minor, (yea, my Maior likewise,) neede no farther proofe: But yet to satisfie vncredulous spirits in this point, I shall here in the second place, recite some two, or three Histories of note, and credit, which prooue my assumption to the full. Memorable to this purpose, is that story (c) *in Tertullian*; who informes vs: *that a Christian Woman in his time, going to see a Stage-Play*

a *Tertullianus apud Latinos omnium facile princeps iudicandus: Quid enim hoc viro doctius? quid in diuinis atque humanis rebus exercitatius? Nempe omnem Philosophiam & cunctas Philosophorum sectas, auctores, assertoresque sectarum, omnesque eorum disciplinas, omnem historiarum ac studiorum varietatem mira quadam mentis capacitate complexus est.* Vincentius Lerinensis, Contra. Hæreses. cap. 24.

b *Diaboli Ecclesia: Officina scelerum; Cathedra pestilentiarum, &c Tertul. Apolog. & De Spectac. lib. Clem. Alex. Pedag. lib. 3. cap. 11. Basil Hexaem. hom. 4*

2.

c *De Spectac. cap. 26.*

Play acted, returned from it possessed with a Deuill: Which Deuill being interrogated by the Exorcists, and Christians that came to dispossesse him, how he durst assault a beleeuing Christian in such a presumptuous manner? Returned them this answere, With much boldnesse: that he had done most iustly in it, in meó enim eam inueni: *for I found her in my owne Temple, negociated, and imployed in my seruice:* Whence this acute, and learned Author doeth (as we also from it may) conclude: (d) *that Playes, and Play-houses came originally from the Deuill himselfe, because hee claimes both them, and those who doe frequent them for his owne.* Adde wee to this, the storie of one *Valesius a Wealthy Roman: Whose three children being desperately sicke of the Plague, and afterwards recouered by washing them in hote Water, taken from the Altar of* Proserpina: *Which remedy, Was prescribed vnto him by an immediate voyce from his Deuill-Gods, after his earnest prayer to them, to translate their sicknesses on himselfe: these infernall Spirits, in recompence of this their cure, appearing to those recouered Patients in a Dreame: commanded them to celebrate Playes vnto them;* Which Valesius *did accordingly:* This story I shall couple with that of (f) *Titus Latinus as some; or Tiberius Attinius, as others stile him: to Whom the great Deuill-God Iupiter Capitolinus, vnder the Consulship of Qu. Sulpitius Camerinus, & Sp. Largius Flauus, in a great mortality both of men, and beasts, appeared in a dreame: commanding him, to informe the Senate; that the cause of this fatalitie, Was, their negligence, in not prouiding him an expert, and eminent Presultor in their last Playes, that they celebrated to him: and withall, to enioyne them from him, to celebrate these Playes afresh vnto him, With greater care and cost, and then this Plague should cease: He supposing it to be a meere dreame, and fancy of his owne, neglects his arrant; vpon Which this great Master-Deuill appeares vnto him the second time, threatning to punish him for his precedent neglect, and charging him to dispatch his former message to the Senate: Who neglecting it as before, as being ashamed, and with all affraide, to relate it to*

d *De Spectac. cap* 24. *to* 28.
e *Valerius Maximus. l.* 2. *cap* 4 *sect.* 4. *Polydor Virgil. De Inuent. Rerum l* 4. *c.* 14.

f *Dionysius Hallicarnasseus Antiq Rom. l* 7. *c* 9 *Cicero de Diuinatione lib.* 1. *Arnobius Disput. aduersus Gentes. l.* 7. *Lactantius de Orig. Erroris. cap* 8 *Minutius Felix. Octauius. p.* 19. *Augustine De Ciui. Dei lib.* 4. *c.* [illegible] *Ludo. Vines Nota. in August Ibid. Liuie. Rom. Hist. lib.* 2. *Sect.* 16. Relate this storie. & *Polycheomion. l.* 3. *c* 34

h *Quanquam aud sane liber erat religione animus; verecundia tamen maiestatis Magistratuum timorem vicit, ne in ore hominum pro ludibrio abiret.* Liuie. Rom. Hist. l. 2. Sect. 36.

the Senate, * *lest it should proone nothing but his own priuate fancy: some few dayes after, his Sonne was taken away from him by sodaine death, and a griping sickenesse seised vpon euery part, and member of his body, so that he could not so much as stirre one ioynt, without intollerable paine and torture. Where vpon, by the aduice of some of his friends, to whom he did impart these dreames, hee was carried vp out of the Countrey in a litter, into the Senate house, where he deliuered his former message: no sooner had he ended his relation, but his sickenesse foorthwith leaues him; and rising out of his bed, he returnes vnto his house an healthie man: The Senate wondring at it, commanded these Playes to bee againe renewed, with double the former pompe and cost; and so the Pestilence ceased.*

These two precedent parallell Histories, (the trueth of which the Fathers in the margent testifie, (doe infallibly demonstrate, the Deuill himselfe to bee the Authour of these Stage-Playes, since hee inioynes his Pagan worshippers to celebrate them to his honour, and takes such pleasure, and contentment in them. To these, I shal annexe one story more, which though most Protestants may chance to slight, as a fable; yet all our Roman Catholiques, (who are much deuoted to these Theatricall Spectacles,) will readily subscribe vnto it, as an vndoubted trueth: and that as our rare Historian, (f) *Mathew Paris* at large relates it, is briefely this: *Saint* Dominicke, *Saint* Iulian, *and one* Thurcillus *a plaine Husband-man, being in the Church of Saint* Maries, *about the middle of the world, where there were many Soules of Saints departed, in endlesse Blisse, others in Purgatory: on a Saturnday euening neere night: saw a Deuill towards the North part of the Church, riding post towards Hell on a blacke horse, with many damned Soules: Saint* Dominicke *chargeth this Deuill to come presently to him: who delaying to doe it, out of ioy for the great bootie of Soules which he had gotten, Saint* Dominicke *takes a rod, and whips him well, causing him to follow him to the North side of the Church, where Soules were vsually freed;*

f Historia Angliæ. Tiguri 1589. pag. 209. 210.

where

Where the Deuill among other things informes him, that euery Lords day at night, (a time which some men consecrate and set apart for Stage-Playes, and such infernall Pastimes, whereas (g) *Saint* Paul *did spend it all in preaching:*) *the Deuils did vse to meete in Hell, and there did recreate, and exhilarate themselues* (h) *With Stage-Playes: Which Saint* Dominicke, *and the others hearing, they desired the Deuill, that they might goe along with him to Hell, to see their Enterludes: Who putting by* Thurcillus, *permitted Saint* Dominicke, *and Saint* Iulian *to accompany him: the Deuill brings them into a large, but smokie house towards the North, enuironed With three Wals; Where they see an ample Theater With seates round about it, Where sundry Deuils sate in a row laughing, and making themselues merry With the torments, and sinnes of the Damned, Whom the Prince of the Deuils commanded to bee brought vpon the Stage, and to Act their parts in order. And first of all, the Proud man is brought vpon the Theater: next an* (i) *idle* Nonresident, *Who did not feede his Flocke, neither by Life, nor Doctrine: then a Souldier, Who had liued by Murther, and Rapine: then an Oppressing, and Bribe-taking Lawyer, Who Was once an Officer in the Kings Exchequer, and did much oppresse the Subiects: next an Adulterer, and an Adultaresse: then a Sclanderer: next a Theife: and last of all, a Sacrilegious person, Who had violated Sanctuaries; all these comming in their seuerall garbes, and postures, did Act their proper parts, and had seuerall Tragicall tortures inflicted on them by the Deuils Ministers, Who Were likewise Spectators of these Ludibrious Spectacles.* If then the Deuils recreate themselues thus in Hell with Stage-Playes, as this Historian reports; if they thus Proiect, and Puruay for them; they may be well reputed the primary Authors, and Inuentors of them.

g Act. 20 7. 9. 11.

h *Ludis Theatralibus.*

i *Animarum nec casus reputatur, nec salus. Male viuunt, & salutes male viuendo perdunt.* Bernard. ad Clerum Seruo Col 1726 C. D

Lastly, that which is *vtterly displeasing vnto God,* and wholy fraught with Scurrility, Prophannesse, Sinne, and Wickednesse: that which was at first deuoted to the Deuils immediate worship, and cannot any wayes bee deemed the inuention, or product, either of God himselfe,

3

(k) *Who is infinitely holy,* (l) *and therefore, no Proiector of such vnholy pleasures:*) or of Christians, or ciuill Pagans; (m) *must of necessitie be fathered on the Deuill himselfe,* who is the common seed-plot of all vncleanesse, and prophanesse whatsoeuer: But such are Stage-Playes: as (n) *hereafter* I shall proone at large: Therefore they must of necessitie, call the Deuill Father, and be reputed as his of-spring: so that the Assumption of my former argument is irrefragable.

For the Maior: That things which had their birth, and primary conception from the Deuill himselfe, who is all, and onely euill, must needes bee sinfull, pernicious, vnseemely, and vnlawfull vnto Christians: I presume, no Christian dares gaine-say it: For what honest, profitable, good, or lawfull thing, can flow, or issue from him, (o) *Who is Wholy euill,* (p) *and walkes about in an indefatigable, and restlesse manner, like a roring Lyon, seeking Whom he may deuoure?* (q) *Can a bitter Fountaine, send foorth sweete, and pleasant streames?* (r) *Or can a corrupt Tree bring foorth good, and holesome fruite?* (s) *Who can bring a cleane thing out of filthinesse*; or a good thing out of wickednesse? It is past the skill of any Chymicke, or artist to effect it. Certainely, (t) *such as the Mother is, such is the Daughter:* (u) *that Which is borne of the flesh, is flesh, and that Which is borne of the spirit, is spirit:* Now the (x) *Deuill, is an vncleane, a Wicked, a sinfull, and pernicious Spirit: there is no good at all Within him:* his inuentions, workes, and of-spring, therefore must resemble him: (y) *they must be euill, vncleane, pernicious, and abominable, like himselfe:* (z) *Men doe not, men cannot gather Grapes of Thornes, or Figges of Thistles:* such as the stocke is, such must bee the fruite; as Scripture, Nature, Reason, and Experience teach vs. Since then the Deuill himselfe, is all, and onely euill, abominable, polluted, and pernicious; I meane in his qualitie, as a Deuill, (a) *not in his*

k Psal.99.5. Hab.1.13. 1 Pet.1.15,16.

l *Nihil turpe ex honesto nasci potest* Lactant. de Falsa Sapientia. cap.11.

m *Nihil Diaboli non est, quicquid Dei non est, vel deo displicet* Tertul.de Spectac. cap.24.

n See Scæne 2.

o 1 Iohn 2. 13, 14. Math 5.37.

p 1 Pet 5.8. Iob 1.7. c.2.2.

q Iam 3.11,12

r Math.7.17, 18.19.

s Iob 14 4.

t Ezech.16.44

u Iohn 3.6.

x Math.10.1 chap.12.43. Marke 3 30. 1 Ioh. 2.13,14. Peter 5 8.

y *Facit ad originis maculam, ne bonum existimes quod initium a malo accepit.* Tertul. De Spectac. cap 8.

z Math 7.16. Luke 6.43. Iames 3.12.

a *Diaboli natura non improba, sed opera iniqua.* Ambr. Comment. lib.5. in Luc. 4. Tom.3. pag. 33. H. & 85. B.

entitie,

entitie, as a creature: these Stage-Playes (which are his proper, and immediate issue) must bee so too: if not to Pagans, (*b*) *inthralled to his bondage, and captiuated at his pleasure in his snares:* yet at least to such, as lay any title to the name of Christians: who haue vowed in their very Baptisme, and first admittance into the Church of Christ: (*c*) *to forsake the deuill, and all his workes: of which these Stage-Playes,* are well-nigh the chiefe: (*d*) *Oderis itaque Christiane, quorum Auctores non poteris non odisse:* needes then *must all Christians hate these Stage-Playes, whose Author they cannot chuse but hate:* needes must they repute them euill, abominable, and pernicious; (*e*) *yea, altogether such; since the genitor, and parent of them, is wholly, onely, alwayes such.* (*f*) *Can any good thing come out of Nazareth?* was a question, that sincere *Nathaniel* demanded once of *Philip,* when hee brought tidings to him of Christ: Can any good thing come out of Hell? out of Satan; out of that wicked, and vncleane infernall Spirit, (*g*) *Who plots the ruine of mens Soules, and nothing else?* is the demand I make to such who are inamoured with these Stage-Playes. Alas, what Christian, or Pagan heart, can so much as once conceiue; (*h*) *that the professed enemie of mankinde,* of God, of goodnesse: the fountaine of all sinne, and wickednesse: the very sincke, and center of all vncleannesse, should be the Author, Propagator, or Contriuer of any reall good: of any thing that furthers the happinesse, or well-fare of the sonnes of men? Was it euer knowne since the world was framed; that this onely Author of all euill, was the cause of any good? of any inuention that might benefit the Bodies, or Soules of men, or further their Temporall, or Eternall well-fare? Oh no: the experience of all ages, all men, all Christians prooues it: For though the Deuill may sometimes commend some seeming good vnto vs: yet (*i*) *latet anguis in herba:* there is alwayes poyson, in his best, and sweetest

b Ephes. 2. 2. 2 Tim. 2. 26.
c *Cyril. Hierosol. Catech. Mystag.* 1. *Concil. Constantinop.* 6. *in Trullo. Can.* 96.
d *Tertul De Spectac. cap.* 10.
e *Quod pessimo initio nititur, in nullo vnquam censeri poterit bonum.* Athanasius contra Gentiles. lib.
f John 1. 46.
g *Diabolus omnem hominem & omnem spiritum qui sub cælo est, subitò in ictu oculi perderet, deleret, interficeret, si permitteretur; & si iuxta voluntatem iniquitatis suæ potestatem haberet.* Origen. in Iob. lib. 1. Tom. 2. fol. 13, *D.*
h *Diabolus est humani generis inimicus.* Greg. Mag. in 7. Psal. Pœnitentiales. fol. 363. H. 1 Pet. 5. 8. Mat. 13. 39. Ambros. de Paradiso. c. 12.
i *Virgil. Eclog.* 3. *pag.* 9.

Potions:

Potions: there is a Soule-intangling snare, in all his inuentions: a dangerous, and ineuitable hooke in all his baites: all his workes, contriuances, and delights, (k) *what euer glittering out-side, or Honie tasts, they seeme to haue; are but so many* (l) *trappes, and poysons, to captiuate, and indanger Soules:* they are all abominable, and pernicious, like himselfe: and so are Stage-Playes too, as well as others: O then let this conuince them to bee vnlawfull, vnseemely, and pernicious vanities: (as the fore-quoted Fathers, and Authors in the Minor haue deemed them for this very reason;) and now at last perswade all Christians, all Pagans, (vnlesse they will sweare homage to the Deuill, and renounce the seruice, and protection of the Liuing, onely God;) for euer to abominate them, as the very product of Satan, and the broode of Hell.

k *Immundi spiritus innumeris contra nos fraudibus accincti, cum suadere nobis iniqua nequeunt, ea sub virtutum specie nostris obtutibus exponunt.* Greg. Mag. Moral. lib. 39. ap 28.

l *Diabolus blanditur, vt fallat; arridet, vt noceat: illicit, vt occidat.* Cypr. De Hab. Virginum. *Diabolus non diligit filios suos, sed odit, quia non amat nisi vt perdat.* Ambrose. Sermo. 44.

ACTVS I. SCÆNA SECVNDA.

Argument 2. Stage-Playes were inuented, and practised by Infidels, and Pagans, who were the *Deuills* instruments: therefore they must needes bee sinfull, and abominable.

BVt admit, that the Deuill himselfe were not the immediate forger, and parent of these Theatricall Enterludes, which no man can disproue by any Orthodox recordes: yet this must needes be granted: that Idolatrous Infidels, and the deboisest Pagans, were the first Actors, and Contriuers of them, and that by the (m) *very Instinct, and Tutorship of the Deuill,* whose instruments they were: and this alone doeth brand them for euill, and

m *Pagani ista docente Diabolo adinuenerunt.* Concil. Arelatense. 3. Surius Concil. Tom. 3. pag 727. *Afflatu Diaboli tradunt ista quæ mortem afferunt, fidem euertunt, &c.* Clemens Rom. Constit. Apostol. lib. 2. cap. 65.

vnlawfull

vnlawfull pleasures, which Christians may not practise; as this second Argument will cleerely euidence.

That which had its rise, its pedigree, and being from Idolatrous Infidels; and the Deboiseſt Pagans, (who were the Deuils agents in this seruice:) must needes bee sinfull, vnlawfull, vnseemely, and pernicious; at least wise vnto Christians.

But Stage-Playes, if wee take them in their very best conception, had their rise, their pedigree, and being, from Idolatrous Infidels, and the Deboiseſt Pagans, who were the Deuils Factors in this seruice.

Therefore they must needes be sinfull, vnlawfull, and pernicious; at least wise vnto Christians.

For the Maior, I shall clearely euidence it, by Authentique Recordes; which though they somewhat vary in the particular persons, yet they all concurre in this: that Pagans, and Infidels, were the first contriuers of these Stage-Playes. (*n*) Athenæus, *with others*, informes vs: *that the Athenians were the primary composers of Comicall Enterludes, in imitation of those drunken Husband-men, who Sacrificed, and made Playes to* Bacchus, *the God of their Vineyards:* * Plutarch *relates, that Comedies, and Tragœdies, tooke their Originall from* Homer: (*o*) *Clemens Alexandrinus* records: that one *Thespis*: (*p*) *Quintilian*, that *Æschylus, was the first who brought Tragœdies to light.* Who euer he was, that first inuented these Playes among the Græcians; yet all concurre, that the Romans (who as it seemes, (*q*) *deriued them from the Greekes,*) did first imbrace them vpon this occasion. (*r*) *When as there was*

n Dipnos. l. 2. cap. 1. Horace de Arte Poetica. l Polyd. Virgil. de Inuent. Rerum. lib 1. cap. 10. Alex. Sardis. de Rerum Inuentor lib. 1. p. 41, 42. Theatrum Vitæ humanæ. lib 1. pag 75, 76. Ouid. Fastorum. l. 3 c 57. Lud. Viues Comment in Aug. de Ciu. Dei. l. 2. cap. 8.

* De Homero. lib See Dionys. Hallicarnas. Antiq. Romanorum. lib. 7. cap. 9.

o Stromatum. lib 1 fol 64.

p Instit. Orat. lib. 1. cap. 1.

q Dionys. Hallicarnas. Antiq. Rom.

lib. 7. cap. 9. Ludou. Viues Comment. in August. De Ciu. Dei l. 2. c. 8. Accordingly.

r Liuie. Hist. lib. 7. Sect. 2. Plut. Quest. Rom. lib. Quest. 107. Tertul. de Spectac. cap. 3. to 8. Valerius Maximus. lib. 2. cap. 4. Sect. 4. Macrobius Saturn. lib. 3. cap. 14 Bœmus de Mor. Gentium. lib. 3. cap. 8. August. de Ciui. Dei. lib. 2. cap. 8. & Ludou. Viues Ib. Orosius. Hist. lib. 3. cap. 4. Cæl. Rhod. Antiq. Lect. l. 8. c. 7. Polyd. Virgil. de Rerum. Inuent. lib 3. cap. 13. Alexander. Sardis. de Rerum. Inuent. lib. 1. Godwins Roman Antiquities. lib. 2. Sect. 3. cap 11. Alex. ab Alexand. Gen. Dierum. lib. 6. cap. 19.

a great Plague in Rome, which could not be aswaged by any Diuine, or humane helpes, the Romanes to appease the Wrath of their enraged Deuill-gods, sent into Tuscanie for Stage-Players: among Whom, one Hister, *being more eminent, and expert then the rest, as most: or the Ætrurian Word Hister, Which signifieth a Play, as others: gaue the name of Histrio, which denominates an Actor, or Player, to all succeeding Stage-Players:* How Stage-Playes, which were more rude, and plaine at first, came to be more refined, and inlarged afterwards, I shall referre you, *to these marginall (s) Authors, Which will at large informe you:* onely this I shall say in briefe; that both the inception, and grouth of Stage-Playes, by the consent of all Recordes, was from Idolatrous Infidels, and voluptuous Pagans, whose wayes, and workes, we Christians must not follow.

For the Maior, I willingly acknowledge; that (t) *those inuentions of Infidels, and Pagans, Which may further Gods glory, or the good of men: as Musicke, Poetrie, Husbandry, Nauigation, Architecture, Letters, Writing, and the like: are lawfull vnto Christians; because they issue from those common gifts, Which God himselfe implanted in them: but as for all their noxious, improfitable, and vaine productions, Which dishonour God; Which preiudice mens Soules, and were destinated at first to sinfull endes,* (which is the case of Stage-Playes:) *these Christians must auoyde:* if for no other reason, yet for this one alone: that the Heathen Gentiles were the Authors, fomentors, and frequenters of them. Hence God himselfe doeth charge the Israelites: (u) *That When they were possessed of the Land of Canaan, they should beware, that they committed not any of those abominable customes, which were committed before them, by the Cananites: that they should not defile themselues therein, but take heede, lest they were taken in a snare after them, lest they should aske after their Gods, saying: how did those Nations serue their Gods, that I might doe so likewise:* Hence

s Vincentij Spec: hist. l. 5. c. 32. Liuie Hist. Rom. lib. 7. Sect. 2. Alex. Sardis de rerum Inuent lib. 1. pag. 41. to 46. Horat. de Arte Poetica. lib. Godwins Roman Antiq lib. 2. Sect. 3 c 13 14

t *Tota pars humanarum institutionum quæ ad vsum vitæ necessarium proficiunt, nequaquam est fugienda Christiano, immo quantum satis est intuenda, memoriterque retinenda. Omnes verò artes huiusmodi vel nugatoriæ vel noxiæ superstitionis, ex quadam pestifera societate hominum & dæmonum, quasi pacta infidelis & dolosæ amicitiæ constituta, penitus sunt repudiandæ Christiano.* August. *De Doctr.* Christiana. l. 2. cap. 23, 24, 25, 26. Tertul. de Corona Militis. cap. 6. 7. Gossons Confutation of Playes. Act. 1. accordingly.

u Leuit. 18. 30. *Deut.* 12. 29, 30.

Christ

Christ himselfe enioynes all Christians, (x) *not to vse vaine repetitions when they pray, as the Heathen doe, who thinke to be heard, for their much babling: be ye not therefore* (saith hee) *like vnto them: Not to take thought, what wee shall eate, or what we shall drinke, or wherewith we shall bee cloathed:* and what is his reason? *For after all these things doe the Gentiles seeke:* Hence Saint *Paul* doeth exhort the *Thessalonians,* (y) *to possesse their vessels in holinesse, and honour; not in the lust of concupiscence, as the Gentiles doe:* Hence Saint *Peter* informes vs: (z) *that the time past of our liues, may suffice vs to haue wrought the will of the Gentiles:* Hence Saint *Paul* exhorts the *Ephesians,* (a) *that they should not hencefoorth, walke as other Gentiles in the vanities of their mindes, in Lasciuiousnesse, and all Vncleanenesse:* Hence the Prophet *Ieremie, speakes thus vnto the house of Israel:* (b) *Thus saith the Lord, learne not the way of the Heathen, and be not dismayed at the signes of Heauen,* marke his reason: *for the Heathen are dismayed, at them.* Hence God himselfe, *doeth* (c) *oft times in the Scriptures, reproue, and blame the Israelites,* Manasseh, *and others, and likewise threaten Iudgements against them, for going after the Heathen, that were round about them: for running after their vanities, customes, fashions, and abominations, concerning whom the Lord had said, that they should not doe like them, nor learne their workes:* Hence is it, (d) *that God reputed the desire of a King, which in it selfe is lawfull, a hainous sinne in the Israelites,* because it issued from an apish imitation of other people: *that they also in this respect, might be like all other Nations:* and hence, (e) *did hee threaten to visit,* not onely the inferiour ranke of the Israelites; but euen the *Children, and Courteours of their Kings, for wearing strange Apparell,* and taking vp the garbes, and fashions, of those Pagans which bordered round about them. If then it bee vnlawfull to imitate, not onely the abominations, rites, and ceremonies: but euen the prayers, cares, and feare: the gouernment, and strange Apparell, of Infidels, and Pagans, as all these Scriptures strongly euidence:

x Mat. 6.7.8. 31.32.

y 1 Thes. 4.4.

z 1 Pet. 4.3.

a Ephes. 4.17, 18,19. cap. 2.3.

b Ier. 10.1,2,3

c 2 Kings 17. 15. 2 Chro. 33. 2. Chap. 36. 14 Psal. 106. 35. Ezech. 11.12. Chap. 20.32. Chap. 23.30. Chap. 25.8.

d 1 Sam. 8.5, 6,7.20. Chap. 12.17, 18,19.

e Zeph. 1.8. Isay 3.17. to 25.

dence: much more must it bee vile, and sinfull, to trace their foote-steps, in practising, approouing, and frequenting, their Histrionicall Stage-inuentions, which haue no good, nor profit in them. How chary, and fearefull the Saints of God in former ages were, of admitting the Festiuities, Customes, Ceremonies, Reliques, or Inuentions of Idolatrous Pagans; how ready they were to disauow them; may appeare by sundry instances, that are Parallell with Stage-Playes. (f) *Tertullian, condemnes the Wearing of a Laurell Crowne, or flowrie Garland by Way of Triumph, in a Christian Souldier; because those Crownes, and Garlands, were first inuented by the Deuill, and* (g) *worne by his Minions, to his honour.* (h) *The Councell of Africke, Canon* 27. *Prohibits Christians to make Feasts, or Morrice-daunces, on the Birth-dayes of Martyres, because such Feasting, and Dauncing,* (i) *had their Originall from Gentilisme.* (k) *The Councell of Ancyra, or Engury, Canon* 21. *exposeth all Christians to fiue yeeres penance, who shall obserue any Propheſies, Dreames, Diuinations, or Fortune-tellers, after the customes of the Gentiles, or should entertaine such Diuiners, or South-sayers in their houses.* (l) *The second Councell of Towers, Canon* 23. *The Councell of Antisiodorum, Canon* 1. Saint *Augustine, De Rectitud. Cathol. Conuersationis. Tract. Tom.* 9. *pag.* 1448. (m) Saint *Ambrose, Oration.* 11. *Gratian, Causa* 26. *Quest.* 7. *condemne the obseruation of Newyeeres-day, and the sending of Newyeeres-gifts, as a sinne, threatning Excommunication, both from the Church, and Sacraments, to such who should obserue it: because they were but the Reliques, and Obseruations of Pagans,* (n) *who Consecrated this day, to the honour of* Ianus *their Deuill-God, and sent reciprocall Newyeeres-gifts to their friends vpon it.* (o) *The first Councell of Braga, Canon* 29. *Prohibits all such, who are ordained Readers in the Church, to sing in a Secular habit, or to giue ouer their degree, after the manner of the Gentiles:* (p) *The French Synod vnder* Pope Zacharie, *in the yeere* 742. *enioyned all Bishops, to giue all diligence to inhibit, and keepe backe Christians,*

f *De* Corona Militis. lib. cap. 6,7,8.
g See *Demost. Oratio De Corona. Oratio aduersus Midiam. Virgil. Copa p*[s] 510.
h Surius. Tom 1. Con. p 577.
i *Quæ ab errore Gentilium attracta sunt.*
k Surius. Tom 1. pag. 299.
l Surius. Tom. 2. p. 647. 715.
m Tom. 5. pag. 8. B.
n See Ouid. Fastorum. l. 1. Cælius. Rhod. Antiq. Lect. lib. 23. cap. 11. Polyd. Virgil. De Inuent. Rerum. lib. 2. cap. 4. Macrob. Saturnal. l. 1. cap 9. Alex. ab Alex. lib. 3. cap. 8.
o Surius Tom. 2 pag. 748. B.
p Surius. Tom 3. pag. 40. B. Gratian. Cau. 26. Quæst. 5. & 7.

stians, from all the Reliques of Paganisme, and Gentilisme: as Pageants, Southsayings, Diuinations, Lot-fortunes, Sacrifices to Saints, and Martyres, neere to Churches, after a Pagan manner; Sacrilegious fires, called Nedfire, or Bonefires, with all other Heathenish Obseruations, and Ceremonies; because they are vnbeseeming Christians. (q) *The Canons of the Greekes Synods,* collected by *Martin, Bishop of Braga, Can.* 71, 72, 73, 74, 75. *Prohibit the entertainement of Southsayers, Fortune-tellers, and Diuiners, into Christians houses, after the custome of the Pagans, either to expell some euill out of them, or to purge them by some Pagan Spelles, vnder fiue yeeres pennance.* Yea, they say expressely: *that it is vnlawfull for Christians, to retaine the traditions of the Gentiles, in* (r) *obseruing the course of the Elements, Moone, or Starres, or the vaine fallacies of Signes; in building Houses, in sowing Corne, in planting Trees, or solemnizing Marriages: that it is vnlawfull to obserue Calends, or to addict themselues to Heathenish Feastiualls, and Delights; or to decke vp their Houses with Laurell,* (s) *Yuie, and greene boughes,* (as we vse to doe in the Christmas season:) *because all this obseruation is descended of Paganisme: and that Christians may not obserue, or vse any Spelles, or Ceremonies, in gathering medicinall Hearbes, or in their lanifices; because the Heathens did obserue them.* (t) *The fourth Councell of Carthage, Canon* 16. *together with* Saint *Hierome, Epist.* 22. *cap.* 13. *Prohibit Christian Bishops, to read the Bookes of the Gentiles.* (u) *The Councell of Laodicea, Canon* 37. 39. *The Councell of Ancyra, Canon* 5, 6, 7. Saint *Ambrose Orat.* 13. *Tertullian De Spectaculis. lib.* with *sundry others informe vs: that it is a great sinne to obserue the Feastiualls, or Solemnities of Pagans; to be present with them at their Feasts; to retaine their Feastiuall-gifts; or to communicate with them in their Ceremonies, which are not of God: whence they prohibit Christians from them, vnder paine of Excommunication, and two yeeres Penance.* (x) *The sixt Councell of Constantinople, Canon* 96. *Excommunicates all such as*

q Surius. Tom 2. pag. 757. B. Gratian. Cau. 26. Quæst. 5. & 7.

r See Ier. 10. 1, 2, 3 Gratian. Causa. 26. Quæst. 5. Aug. *De* Rectitud. Cathol. Conuersat. Tract. Tom. 9. pag. 1447, 1448. Accordingly.

s *Hedera est gratissima. Baccho.* Ouid. Fastorum. lib. 3. pag 57.

t Surius Tom. 1. pag 513. B. Carranza. fol. 70.

u Surius. Tom 1. pag. 457. 294, 295.

x Surius. Tom 2. pag. 1053. A. 1049. B. 1050. See August. De Rect. Cathol. Conuers. Tract. Tom. 9. part. 1. p. 1447, 1448.

shall sweare the Oathes of the Gentiles: Yea, the same generall *Councell, Canon* 62. *disannulles, and condemnes the obseruation of the* (y) *Calends, and Winter votes: all meetings, on the first of March; all publike Dauncing of Women: all Mummings, Dauncings, Sportes, and Ceremonies, which might prouoke Laughter, vnder the name of* Bacchus, *or any other, which was falsely named a God among the Gracians: inflicting Excommunication, and Deposition on those that should from thence obserue them, because they were the Impostures of Satan, and the Sportes, and Vanities of the Heathen: Yea, Canon* 65. *It prohibits the making of* (z) *Bonefires on New-moones, before the Houses, or Shops of Christians; together with all skipping, iesting, and fooling about them, after the Ancient custome, vnder the foresaid penaltie; as being a Pagan practise, condemned in* Manasseh: *in the* 2 *Chro.* 33.2.5,6. *And Can.* 70. it informes vs: *that Christians who are taught the Lawes of God, ought not to vse the manners, Tumblings, Playes, and Vestments of the Gratian Infidels.* (a) Saint *Basil, and* (b) Saint *Augustine, condemne the Drinking, and Pledging of Healthes, from this very ground; that they were the inuention of the Deuill, and the obseruations, or reliques of Infidels, and Pagans: Clemens Romanus, Constit. Apostol. lib.* 2. *cap.* 66. (c) *The third Councell of Arles: The third Councell of Toledo, Canon* 23. *Nazienzen. Oratio.* 48. *p.* 796,797. *Cyrillus. Hierusol. Catech. Mystag.* 1. with sundry other *Councells, and Fathers,* which I might enumerate, *prohibit, and condemne all lasciuious Dauncing, all scurrilous Songs, and Iests, with sundry other Sportes, and Merriments, because they were the Recreations, Ceremonies, and Inuentions of Heathen men. The Councell of Eleberis, Canon* 34.37. *The second Councell of Arles, Canon* 23. *Tertullian in his Apologie against the Gentiles: and his Booke against Idolatrie. Lactantius De vero Cultu. lib.*6. *cap.*2. *Cyrillus Hierusolomitanus. Catech. Mystagogica* 1. together with *Ormerod in his Pagano-Papismus. Semblance* 37. 123, 124, 125. *Condemne the burning*

y See Alex. ab Alexandro. Genial. *Dierum. lib.* 3. cap. 8. Ælij. Lampridij. Seuerus. pag 231. Ouid. Fastorum. lib. 1,2,3.5. How the Pagans obserued them.

z See August. *De* Rectitud. Cathol. Conuersat. Tract. Tom. 9. part. 1. pag. 1448. Accordingly.

a *De Ebrietate & Luxu. Sermo.*

b *De* Tempore. Sermo. 132. See my Healthes Sickenesse. Argument. 14.

c Surius. Tom. 3. pag. 727. Gratian. Cau. 27. Quæst. 1.

ning of Tapers in Church-yardes, or Churches, (d) *especially in the day-time, as the Papists doe) vpon the selfe-same reason: euen because the Pagans practised it: as is euident by Baruch* 6.19. *by Plinie. Nat. Hist. lib.* 16. *cap.*37. *Suetonij Calig. cap.* 13. *Virgil. Æneid. lib.* 11. *p.* 353. *Copa. p.* 510. *& Tatianus Oratio aduers. Græcos.* And yet the Papists are not ashamed for to vse them: Saint *Hierome, and Theodoret, in their Commentaries, and Interpretations on Ezech.* 44. 20. *which inioyne the Priests, not to shaue their heads, but onely to poll them; make the ground of this Iniunction, the practise of the Idolatrous Priests of Isis, and Serapis,* (e) *Who did vse to shaue their crowne, and beards, and make bald their heads.* Yet notwithstanding, this expresse command of God himselfe, which is likewise seconded by *Leuit.* 19. 27. *and* 21.5. (f) *All Popish Priests, and Friers, doe shaue their heads, and beards,* in imitation of these, and other *Idolatrous* (g) *Priests, and Nations*; yea, *they doe* (h) *inioyne this Tonsure to them by sundry Councells, and Decrees:* for which not onely (i) *Protestants,* but euen *their owne*

d See Nazienzen. Oratio. 48. pag. 796. Hierom. aduers. Vigilantium cap. 2 3. Nazienzen Oratio. in Pascha. Rhenanus in Tertul. Apolog. August. *De* Tempore. Sermo. 3 Articles of Ireland. Art. 52. Queene *Elizabeths* Iniunctions. Iniunct. 23 Doctor Reinolds Conference with Hart cap. 8. Diuision 4.

pag 512, 513. 492 494, 495. Homely against the perill of Idolatrie 3. part. pag. 75. Polyd. Virgil. De Inuent. Rerum. lib. 2. cap. 23. lib. 6. cap. 12. c Baruch 6. 31. Apuleius Aurei. Asini lib. 11. Ælij Lampridij. Commodus pag. 88. Ælij Spartiani. Pescennius pag. 137. Herodoti. Euterpe Sect 45 pag. 102. Diodorus. Siculus. Bibl. Hist. Sect. 83, 84. Boemus De Moribus Gent. lib. 1. cap. 5. p. 34. Plutarch De Isside & Osiride. lib. Mor Tom. 2. pag. 131. Alex. ab Alex. Gen. Dierum. lib. 6 cap. 12. fol. 349. Polyd. Virgil. De Inuent. Rerum. lib. 4. c. 8. Ormerod. Paganopapismus Semblance, 99. Ainsworth, on Leuit. 19 27. and 21.5. Munster. Cosmog. lib. 3. cap. 38. pag. 1311. Accordingly. f Gotardus Histor. Indiæ. pag. 307. Guagninus Rerum Polon. pag. 305. Erasmus Moriæ Encomium. pag. 301. Polyd. Virgil. De Inuent. Rerum. lib. 4. cap. 8. g Busbequius. Epist. Eccles. Ep. 4. pag. 277. Boemus De Mor. Gent. lib. 1. cap. 6. pag. 53. Zenophon, Histor. Græcæ. lib. 1. pag. 449. Acosta. Indian. Histor. lib. 5. cap. 16 pag. 373. Orosius, Histor. lib. 4. cap 20. pag. 225. Guagninus, Rerum Polon. Tom. 3. pag. 444. Lerius, De Nauigat. in Brasil. cap. 8. h Concil. Toletanum. 4. Canon. 40. Aquisgranense Concil. Sub. Lud. Pio. cap. 1, Concil Rom Sub. Greg. 2. Can. 17. Lateran. Sub Innocent. 3 part. 28. cap 4 Agathense, Can 20. Capit Græcar. Synod. Can. 66. Lateranense. Sub. Leone. 10. Sess. 9. Sur. Tom 4 pag. 633. 6. Gratian. Distinc. 33. i BB. Babbingtons Notes on Leuit. 19. Sect. 14. D. Reinolds Conference with Hart. cap. 4. Diuis. 8 pag. 494, 495. Willets Synop. p. 353, 354. Ormerod. Pagano-Papis. Sembla 99. Ainsw. Calu Lauater and most other Protestant Commentators on Leuit. 19 27. cap. 21.5. & Eeze. 44. 20.

(k) *Popish*

(k) *Popish Writers doe condemne them, as Heathenish, and absurd*; Pope *Anicetus was the first that made this innouation: as Gratian. Distinctio.* 33. *Polyd. Virgil. De Inuent. Rerum. lib.* 4. *cap.* 8. *and Lorinus on Leuit.*19.27. *record:* contrary to the expresse Word of God; and the fourth *Councell of Carthage. Canon* 44. *which inioyneth Clerkes, or Clergie-men: neither to let their haire grow long, nor yet to shaue their beards:* which their *Binius, Surius, Carranza, and Crabb,* haue miserably corrupted: as *Iohn Valerian in his Booke, De Sacerdotum barbis,* witnesseth: rendring it in this manner. *Clerici nec comam nutriant, nec barbam*; shauing away this word *radant,* from the latter clause, as a superfluous excrement; because it expressely condemnes their *(l) Effeminate, Vnnaturall, Heathenish, and Popish shauing.* If then these seuerall Fathers, and Councells haue vtterly condemned, these *Morrice-daunces, Bonefires, Newyeeres-gifts, Newyeeres-dayes, Diuinations, Lotteries, Mummings, Dancings, Healthes, Tapers,* (m) *Shauencrownd, and bare-chind Priests,* together with all the other fore-recited Ceremonies, Customes, and Obseruations, (which are now too frequent among Christians,) as sinfull and abominable, because they were in vse among the Gentiles, and had their rise, and birth from Pagans: then certainely, by the same analogie of reason; wee must needes reiect, and censure Stage-Playes, as pernicious, vnseemely, and vnlawfull vnto Christians, because they had their birth, their authoritie, vse, and progresse from Idolatrous Heathens, and the deboisest Pagans. Vpon this very ground, among sundry others: *Tertullian,* and *Cyprian,* in their Bookes *De Spectaculis. Clemens Romanus Constit. Apost. lib.*2. *cap.* 65.66. *Clemens Alexandrinus Oratio. Adhort. ad Gentes. fol.*8.9. *Tatianus Oratio. aduersus Græcos. Bibliotheca Patrum. Coloniæ Agrip.* 1616. *Tom.*2.*p.*180,181. *Athenagoras, pro Christianis Legatio. lib. pag.*138,139. *Theophilus Antiochenus* [illegible] *Autolichum. lib.*3. *lb. pag.*170. *Arnobius Disput. aduersus Gentes. lib.*7. *pag.* 230. *to* 242. *Lactantius De vero Cultu. cap.*20. *Diuinarum*

(k) Iohn Valerian. De Sacerdotum Barbis. lib. Erasmus Moriæ Encomium. pag. 301. Polyd Virgil. De Inuent. rerum. lib. 4. cap. 8. Agrippa. De Van. Scient. cap. 62.

(l) See Clem. Alexa. Pædag. lib. 3. cap 3. & 11. Clem. Romanus Constit. Apost lib. 1. cap. 4. Lorinus Com. in Leuit. 19. 27. who vtterly condemne the shauing of mens beards.

(m) See Concil. Eliberinum. Can 55.

narum Instit. Epit. cap. 6. Cyrillus Hierusol. Catech. Mystag. 1. Fol. 175. B. Minutius Fœlix Octauius. pag. 34. 101. 123. Hierom. Epist. 18. cap. 1. Com. in Ezech. lib. 6. cap. 20. Tom. 4. pag. 389. H. Chrysostome, Hom. 6, 7. & 38. on Mat. Ambrose, Sermo. 11. & 81. Augustine De Ciu. Dei. lib. 1. cap. 31, 32, 33. lib. 2. cap. 4. to 15. De Rectitudine Cathol. Conuersationis Tractatus. De Doctrina Christiana. lib. 2. cap. 25. Saluian. De Gub. Dei. lib. 6. Ioannis Salisburiensis. De Nugis Curialium. lib. 1. cap. 7, 8. Concil. Constantinop. 6. Can. 62. The Councell of Africke. Canon 26, 27. D. Reinolds, Gosson, and Northbrooke, in their *Bookes gainst Stage-Playes*; together with sundry other Councells, and Authors, which I shall muster vp hereafter; *condemne these Stage-Playes, as vnlawfull, and misbeseeming Christians; euen because they were the Inuentions, Sportes, and Ceremonies of Gentiles, which Christians must not entertaine.* Now there is in trueth great reason, why Christians should not imitate, nor imbrace the Pleasures, Sportes, and ceremonies of the Heathen, though many Libertines, and (n) *Licentious Christians, who make their will, and lusts their law,* may deeme it Puritanisme, or brand it for ouerstrict precisenesse, in this dissolute, and vnruly age.

n *Non minus detecti quam elati animi est, voluntate vti, negligere rationem: & veluti rationis expertem, non pro ratione, sed pro libitu agere; nec iudicio vti, sed appetitu.* Bernard. De Consid. lib. 3. cap 4.

For first, the Scriptures doe positiuely informe vs; (o) *that Righteousnesse hath no fellowship with Vnrighteousnesse; nor Light with Darkenesse: that Christ hath no concord with Belial; that he that beleeueth, hath no part, nor portion with an Infidell: that the Temple of God hath no agreement with Idoles: and that We cannot drinke the cup of the Lord, and the cup of Deuils, nor be partakers of the Lords table, and of the table of Deuils.* If then Christ, if Christians, and Infidels haue no communion; great reason is it, (p) *that they should not intercommon in these Heathenish Spectacles,* and delights of sinne.

o 2 Cor. 6. 14, 15, 16. 1 Cor 10. 21.

p *Quid agis? Deum in teipso gestas; & ad illos curris qui cum Deo nihil commune est? Hæc cine venia digna sunt?* Chrysost. Hom. 13. in 2 Cor. 6.

Secondly, all Christians haue vowed in their Baptisme: *to forsake the Deuill and all his Workes, the Pompes, and Vanities of this Wicked World, and all the sinfull lustes of the flesh:* and haue they any reason then, to harbour, or re-

taine the Ceremonies of Worldlings, or Enterludes of Pagans, which they haue thus seriously renounced?

Thirdly, all true and reall Christians, are *Redeemed by the red, and precious blood of Iesus Christ, from* (q) *the ordinances, rudiments, and customes of the World:* (r) *from their vaine conuersation receiued by tradition from their Fathers:* (s) *they are purchased from off the earth, and from among the sonnes of men:* (t) *they are ransomed, and taken out of this World, and made men of another World,* that so (u) *they might haue their whole conuersation with God in Heauen;* (x) *and walke on in all holy conuersation, and godlinesse, seruing God in holinesse, and true Righteousnesse, all the dayes of their liues:* Christ Iesus himselfe hath bought them at the dearest rate for this very end, (y) *that they should no longer liue to the World, or to the Will, and lusts of men, but vnto him alone:* (z) *that they should cast off the workes of Darkenesse, and put on the armor of Light:* (a) *that they should not hencefoorth walke as other Gentiles, in the vanitie of their mindes, following the desires of the flesh, and of the minde, giuing themselues ouer to Lasciuiousnesse, and vncleannesse:* (b) *that the time past of their liues might suffice them to haue wrought the Will of the Gentiles, When as they walked in Lasciuiousnesse, Lusts, Reuellings, Banquetings, and abominable idolatries:* (c) *that they should now denie vngodlinesse, and worldly lusts, and walke soberly, righteously, and godly in this present World, looking for the blessed comming, and appearance of their Lord and Sauiour Iesus Christ:* (d) *that they should not hencefoorth walke according to the course of this World, according to the power of the Prince of the ayre, Which now Worketh in the children of disobedience:* (e) *but that they should be pure, and vndefiled before God, keeping themselues vnspotted from the World:* Since therefore Iesus Christ hath thus Redeemed all Christians from the World, and all its Pagan customes, pleasures, ceremonies, and delights of sinne, (f) *that so they might be holy, and blameless before him in loue,* (g) *and become a peculiar people to him, Zealous of good Workes:* great reason

q Col. 2. 20, 21, 22.
r 1 Pet. 1. 18.
s Reu. 14. 3, 4.
t Iohn 15 19. Cap. 17 14
u Phil. 3. 20.
x 1 Pet. 1. 15. 2 Pet. 3. 11. Luke 1. 74, 75.
y Rom. 14. 8. Cap. 12. 2. Gal. 2. 19, 20. 1 Pet. 4. 2. 2 Cor. 5. 15.
z Ephe. 5. 8. 11
a Ephes. 4. 17, 18, 19. Cap. 2. 2. 3.
b 1 Pet. 4. 1, 2, 3.
c Tit 2. 12, 13, 14.
d Ephes. 2. 2, 3.
e Iam. 1. 27. Actes 2. 40.
f Ephes. 1. 4. Col. 2. 22.
g Titus 2. 14. 1 Pet. 2. 9.

son is there, that they should abominate all Pagan practises, Enterludes, and Ceremonies, as vnlawfull, and misbeseeming Christians: elte they should but euacuate, and make voyde vnto themselues the death of Christ: (h) *yea trample vnder feete his precious blood, and put him vnto open shame*: And would any Christian be so ingratefull, so dispitefull to his blessed Sauiour, (whose (i) *bleeding wounds doe preach Saluation to his fiercest enemies,*) as thus to wrong, and shame him?

Fourthly, mans nature is exceeding prone to Paganisme, and Heathenish superstition; as is euident, not onely by the *frequent Apostasies of the Israelites to grosse Idolatrie, recorded* (k) *in the Scriptures*; but likewise by that generall deluge of Heathenisme, Mahometisme, and hideous Idolatrie, which now, and alwayes heretofore, hath ouerspred the greatest part of all the world: *God* (l) *therefore out of his Fatherly care, and compassion to his Children, to anticipate all occasions, which might withdraw them from him, to Idolatrie; doeth oft times prohibit them, to imitate the Fashions, Customes, Vanities, Habites, Rites, or Ceremonies of Infidels, and Heathen Gentiles; for feare lest one thing should draw on another by degrees, till they were quite Apostatized to Idolatrie, and seduced from the Faith.* Whereupon, (m) *Saint* Augustine *exhorts all Christians, to prohibit the vse of all diabolicall Enterludes, Vacillations, and songs of the Gentiles: and that no Christian should exercise any of these, becausse by this he is made a Pagan.* Since therefore the imitation of Pagan customes, pleasures, and delights, are but so many ingredients, and (n) *allectiues to Paganisme, and grosse Idolatrie; and since they alienate, or at least in some degree, disioyne our affections from God,* and heauenly things; there is ground, and cause enough, that Christians should reiect them, as sinfull, and pernicious,

h Hebr. 10. 29.

i *Clamat clauus, clamat vulnus quid vere Deus sit in Christo mundum reconcilians sibi: Patent viscera misericordiæ, patet arcanum cordis per foramina corporis. Quid tam ad mortem quod non Christi morte saluetur?* Bernard. Super. Cant. Serm. 61.

k See 2 Chro. 33. 2. to 10. 4. Ezech. 8. 6 to 18. Psal. 106. 33. to 40. Iere. 7. 17, 18. 31. Ezech 16. 15. to 36. for all the rest.

l See Hierom, and Theodorets Com. in Ezech. 44. 5. Ambros. Serm. 11. Lorinus, BB. Babington, Caluin, and Ainsworth: on Leuit. 19. 27. Willets Synopsis Papismi pag. 354, 355. Who giue this reason.

m *Ludos diabolicos, vel vacillationes, vel cantica gentilium fieri vetate: nullus Christianus hoc exerceat, quia per hoc Paganus efficitur.* De Rectitud. Cathol. Conuersationis. Tract. Tom. 9. pag. 1447, 1448.

n See Leuit 18 30. Deut. 12. 29, 30.

cious. So that vpon all these authorities, and reasons, (the force of which no pious heart is euer able to withstand:) I may safely conclude this second Scæne, with this short Corollary: That Stage-Playes are sinfull, vnseemely, pernicious, and vnlawfull, at least wise vnto Christians; because they were the inuentions, ceremonies, and pastimes of Idolatrous Infidels, and the most Licentious Heathens, (*who were no other but the* (o) *Deuils Purueyers,*) whom Christians must not imitate.

(o) *Isti scilicet subprocuratores Daemones, per eos in quibus esurierant antequam prothauerunt.* Tertul. De Coron. Militis. cap. 6.

ACTVS SECVNDVS.

Argument 3. Stage-Playes were at first inuented, and destinated to Idolatrous, and sinfull ends therefore they must needes be sinfull, and vnlawfull

SEcondly, as Stage-Playes are thus sinfull, vnseemely, pernicious, and vnlawfull vnto Christians, in regard of their originall, and primitiue Inuentors: so likewise are they such in respect of those Idolatrous, vnwarrantable, and Vnchristian ends, to which they were destinated, and designed at the first. *The chiefe and primarie end of inuenting, instituting, or personating Stage-Playes; Was the* * *superstitious worship, or at least wise, the pacification, or attonement, of* Iupiter, Bacchus, Neptune, *the* Muses, Flora, Apollo, Diana, Venus, Victoria, *or some such Deuill-gods, or Goddesses, Which the Idolatrous Pagans did adore; to Whose honour, names, and memories, these Playes (which were alwayes Acted, and celebrated heretofore,* as the insuing Authours testifie, on those Festiuall, and Solemne dayes, which were dedicated to the speciall seruice, and commemoration of these Idoles:) *Were at first denoted. That Stage-Playes, (yea, and Theaters, or Play-houses too,) were primarily inuented for the honour, and Dedicated to the seruice* (or at least-wise oft times Celebrated in times

* *Dubium non est quod ludunt Deum vrbis Idolis consecratis. Colitur namque & honoratior Minerua in gymnasiis, Venus in Theatris, Neptunus in Circis, Mars in arenis, Mercurius in palestris & ideo pro qualitate auctorum, cultus est superstitionum. Alibi est impudicitia, alibi lasciuia, alibi intemperantia, alibi insania; vbique daemon: imo per singula ludicrorum loca vniuersa daemonum monstra, Praesident enim sedibus suo cultui dedicatis.* Salu. De Gub. Dei. lib. 6. pag. 206.

of

of Pestilence, to appease the anger,) *of these Idole-Gods, whose Images, and Pictures, were carried about, and represented in them:* wee haue the expresse authorities, not onely of *Plutarch, in the life Of Romulus, and Romana Quæst. Quæst.* 107. *of Dionysius Hallicarnasseus Antiq. Roman. lib.* 2. *cap.* 3.5. *& lib.* 7. *cap.* 9. *Of Valerius Maximus. lib.*2.*cap.*4. *Of Thucidides. Hist. lib.*3. *Of Liuie. Rom. Hist. lib.*2. *Sect.*36. *l.*1. *Sect.*9.20. *l.*7. *Sect.*2.3.*l.*26. *Sect.* 23. *lib.*5. *Sect.*1. *lib.*42.*Sect.*20. *Of Demosthenes Orat. aduersus Midiam. Of Horace De Arte Poetica. lib. Of Athenæus Dipnos. lib.*2. *cap.*1. *Diodorus Siculus. Histor. lib.*17. *Sect.*16. with sundry (p) other Pagan Authors: but likewise of *Tatianus. Oratio. aduersus Gracos. Of Theophilus Antiochenus ~~adu~~ Autolicum. lib.*3. *Of Clemens Alexandrinus. Oratio. Exhort. ad Gentes. fol.*8,9. *Of Tertullian. De Spectaculis. cap.*5,6,7. *Of Cyprian. De Spectaculis. lib. Of Arnobius aduersus Gentes. lib.*7. *Of Lactantius Diuinarum. Instit. Epit. cap.* 6. *& De vero Cultu. cap.* 20. *Of Saint Chrysostome. Hom.*38. *in Mat. & Hom.*3. *De Dauide & Saul. Of Saint Hierom. Comment. in Ezech. lib.*6. *cap.* 20. *Epist.*9. *cap.*5. *&* 10. *cap.*4. *&* 13. *cap.*2. *&* 23. *cap.*1. *Of Saint Augustine De Ciuit. Dei. lib.*1. *cap.*32,33. *lib.*2. *cap.* 6.8.10,11. *lib.*4. *cap.*1. *Of Theodoret. Contr. Græcos Infideles. lib.*7. *Of Saluian. lib.* 6. *De Gub. Dei. Of Orosius. lib.*3. *Historiæ. cap.*4. *Of Isiodor. Hisp. Etymolog. lib.* 18. *cap.*27. *Of Cassiodorus Variarum. lib.*1. *cap. vel. Epist.* 27.30. *lib.* 3. *cap.* 51. *lib.*7. *cap.*10. with other Fathers: *Of Iohn Mariana, Master Northbrooke: Doctor Reinolds, and Master Gosson, in their Bookes against Stage-Playes: Of Ludouicus Viues. Comment. in lib.* 1. *&* 2. *August. De Ciu. Dei. Of Alexander, ab Alexandro. Gen. Dierum. lib.* 5. *cap.*26. *Of Polydor Virgil. De Inuentor. Rerum. lib.*1. *cap.*10. *Of Cœlius Rhodiginus. Antiq. Lect. lib.* 8. *cap.*7. *Of Alexander Sardis. De Inuent. Rerum. lib.*1. *Of Master Godwins Roman Antiquities. lib.* 2. *Sect.* 3. *cap.* 1. *to* 12. with many other Moderne writers; who all giue punctuall, vnanimous, and vncontrouleable testimonie: *That*

* See Diodorus Sic. Bibl. Hist. l. 4. sect. 6. p. 202. Athenæus, Dipnosoph. l. 5. c. 4. 5. Bulengerus, De Ludis Romanis lib. cap. 36. 38. accordingly: & Iosephus Antiq. Iudaicarum. l. 15. c. 11.

* & Epist. l. 2. Ep. 2. p. 282

p *Rusticus ad ludos populus veniebat in vrbem: Sed dis, non studiis ille dabatur honos: Luce sua ludos vna Commentor habebat: Quos cum tot aliferæ nunc habet ille Deæ* Ouid. Fastorum. l. 3. pag. 57.

* See Minutius Felix, Octauius, p. 123. & here: p. 43. 44. & fol. 522. 523. 524.

Stage-Playes were at first inuented, and celebrated to the honour: and for many hundred yeeres together appropriated to the solemne worship, and seruice of these Idole-Gods; who oft times called for them to attone their anger, diuert their iudgements, demerit their protection, or reward their fauours.

The originall end, and primary vse of Stage-Playes then, was odious, and Idolatrous, as all these Authours testifie: Therefore these Playes themselues, (as the recited Fathers, and Christian Writers doe from thence inferre,) must needes be sinfull, and vtterly vnlawfull vnto Christians. I confesse, that since the natiuitie, and birth of Stage-Playes, they haue beene sometimes wrested by the Heathen, to some other distorted, and Vnchristian ends, besides the worship, or pacification of their Idole-Gods. Sometimes they haue beene instituted, and performed, by way of Victory, and Triumph; and that commonly, in execution of a preuious solemne vow, made to some Deuil-God, by the victorious Generall, before the Battell ioyned: of which wee haue frequent *examples in the* (q) *Roman Histories: whose chiefe Commanders, did vsually vow some solemne Playes, and Sacrifices to their Gods, if they would be so propitious towards them, as to giue them the honour of the Field, and chasing of their Enemies: which vowes they did performe accordingly, vpon their wished successe.* Other times they haue beene purposely celebrated, to bee a kinde of Pander to mens lusts: (r) *Witnesse the Playes that* Romulus *made, to betray the Sabine Virgines, to the Rape, and Lusts of his vnmarried Souldiers: (vpon whose Rauishment, there arose a bloody Warre:) to which end, and vse, they serue as yet.* Other times (s) *they haue beene Acted*

* Polychron. l. 3. c. 14. Peter Martyr. Lo. Corũ Com. Class. 2 c. 12. sect. 15. 19. Danæus Ethicæ Christianæ. l. 2. c. 8. p. 107. See here. p. 731, 732: accordingly.

q Liuie. Rom. Hist. lib. 4. Sect. 12, 27. 35. lib. 5. Sect. 19. lib. 7. Sect. 15. 11. lib. 26. Sect. 23. lib. 27. Sect. 25. lib. 22. Sect. 10. lib. 34. Sect. 43 Trebel Pollionis Gallieni. pag. 309.

r Liuie. Rom. Hist. lib. 1. Sect. 9. Dionysius Hallicar. Antiq Rom. lib. 2. cap. 5. Plutarchi. Romulus Macrobius. Saturn. lib. 1. cap. 9. Strabo. Geogr. lib. 5. pag. 460. Orosius. Hist. lib. 2. cap. 4. Eutropius. Rerum. Rom. lib. 1. Romuli vita. Cyprian. De Spectac. lib. August. De Ciu. Dei. lib. 2. cap. 17. Opmeerus Chronog. pag. 89. Alex. ab Alex. Gen. Dierum. lib. 5. cap. 26. Zonaras Annal. Tom. 2. fol. 54. Plin. Nat. Hist. lib. 15. cap. 29. Petrarch. De Remed. Vtr. Fort. lib. 1. Dialog. 30. *Primus sollicitos fecisti Romule ludos. Cum iuuit viduos rapta Sabina viros, Romule militibus scisti dare commoda solus: Hæc mihi si dederis commoda miles ero. Scilicet ex illo solemnia more Theatra, Nunc quoque formosis insidiosa manent.* Ouid. De Arte amandi. pag. 160. 161.

s See Plato. Legum Dialogus, 1. and Cœlius Rhod. Antiquarum. Lect. lib. 8. cap. 7. Accordingly.

for

for Lasciuiousnesse, delight, and pleasure sake, (the onely vse which men pretend for Stage-Playes now:) Hence (t) *Polidor Virgil* obserues; *that Comedies tooke their denomination from the Greeke Words* κωμαζειν: which signifies, *to play the Wanton, or Lasciuious person.* (u) *Others deriue their name, from Comus; the God of Wantonnesse, and riot:* (x) *others from* ἐπὶ ἐν ταῖς ὁδοῖς ἐκώμαζον: *because they were Lasciuiously Acted heretofore in Wayes, being fraught With petulant, and Wanton Words:* all of them concurring in this; * *that their end is nothing else, but Lasciuious, Carnall, and Vnchristian mirth*; and therefore euill, and vnlawfull. If then this bee yeelded to mee, (as of necessitie it must be:) that Stage-Playes were originally, destinated, yea, appropriated, to the fore-recited Idolatrous, and vnlawfull ends, but more especially, to the honour, and seruice of abominable Idoles, to whose solemne worship they were actually deuoted, for many hundred yeeres together, *and that by their owne speciall command, Which makes them* (y) *Wholly theirs:* I shall hence inferre a third argument.

That inuention which was primarily ordained, yea, for many hundred yeeres together, appropriated, and deuoted, to the immediate worship, and solemne gratification of Deuil-gods; (z) *must of necessitie be pernicious, vnseemely, and vnlawfull vnto Christians,* especially, if it be not necessary, or vsefull vnto men.

But Stage-Playes were primarily ordained, yea, for many hundred yeeres together, appropriated, and deuoted, to the immediate worship, and solemne gratification of Deuil-gods, and they are no wayes necessary, nor vsefull vnto men.

Therefore they must of necessitie be Pernicious, Vnseemely, and Vnlawfull vnto Christians.

The Minor is euident by the cloud of witnesses, reci-

t De Inuentoribus Rerum lib. 1. cap. 13.

u Minshew Dictionarie. Numb. 2719.

x Ludo. Viues Com. in lib. 2. cap. 8. August De Ciu. Dei.

* Gossons Confutation of Playes. Act 3. Master Northbrooke, and Doct. Reinolds, in their books against Playes. Accordingly.

y *Porrò si quæ alii idolis faciunt, ad dæmones pertinent; quantò magis quod ipsa sibi Idolæ fecerunt cum adnuerent?* Tertul. De Corona Militis. cap. 6.

z *Admisceri huic Christianum hominem superstitioni genus est sacrilegii: quia eorum cultibus communicat, quorum festiuitatibus delectatur.* Saluian. De Guber. Dei. lib. 6. pag. 206. See Gualther. Hom. 13. in Hoseam. Accordingly.

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ted in the premises; by those seuerall Historicall authorities, recorded in the first Act, and Scæne of this Tragedie, to prooue the Deuill, the Author of these Enterludes: and by the generall acknowledgement of all (*a*) Learned writers: so that I may spare all further proofe. The Maior, no Christian can, or dares denie, vnlesse hee will turne professed Proctor for the Deuill: If any bee so Heathenish, or Atheisticall, as to gaine-say it, I shall easily euict the trueth of it, by these ensuing reasons.

(*a*) See Ouid. Fastorum l. 5. pag 88, 89 95.

1. First, it must bee acknowledged, that those things, which euery Christian doeth solemnely renounce in his very Baptisme, must needs be pernicious, vnseemely, and vnlawfull, else why should he renounce them? But euery Christian doeth seriously abiure in his very Baptisme, all such Inuentions, which were (*b*) primarily ordained, and for many hundred yeeres together appropriated, to the solemne worship, and gratification of Deuil-gods, (as Stage-Playes were:) for hee couenants by his sureties; *to forsake the Deuill and all his Workes*: therefore the Maior must be yeelded.

(*b*) See Cyril. Hierusolom. Catechisis. Mystag 1. Accordingly.

2. Secondly, that which God himselfe commanded in a more speciall manner, to be abolished and reiected; that must needes be pernicious, vnseemely, and vnlawfull vnto Christians. But God himselfe, hath in a speciall manner, commanded all reliques, monuments, parts, and appendices of Idoles, (especially, such as were primarily consecrated, and wholly appropriated to their vse,) to bee vtterly abolished, and reiected. Hence hee enioynes the Israelites: (*c*) *not to follow the customes of the Canaanites, nor yet to inquire after them, saying: how did these Nations worship their Gods, that I might doe so likewise?* Hence hee commanded them, (*d*) *to burne the Groues, the Images, With all the appurtenances of Idole-gods, With fire: to destroy their Altars, pull downe their Temples, cut off their Priests, and Worshippers, abolish their memories, abandon their ceremonies, and not so much as to saue, or reserue any remnant of them, but vtterly to abhorre, and detest them, as an*

(*c*) Leuit. 18. 30. Deut. 12. 29, 30.
(*d*) Deut. 7. 2, 3, 4. 16. 25, 26. Cap. 12. 3. Cap. 20. 16, 17, 18. Iosh. 7. 12. Cap. 11. 12. Iudges 2. 2. Num. 33. 52. See Hookers Ecclesiasticall Policie. lib. 5. cap. 17.

an accurſed thing. Yea, hence hee obligeth them, (*e*) *to deſtroy euen the very names of their Idoles: not to make mention of the names of other Gods: not to ſuffer them to be heard out of their mouthes: nor yet ſo much, as to participate of any of their Sacrifices, Rites, or Ceremonies.* Therefore ſince God hath giuen ſuch ſpeciall charge againſt the reliques, and monuments of Idolatrie heretofore: it cannot but be ſinfull, vnſeemely, and Vnchriſtian, for vs to foſter, or admit of (*f*) *Stage-Playes,* or any other Inuentions now, *which were originally ordained, and for many hundred yeeres together appropriated,* to the ſolemne worſhip, *and gratification of Idole-Deuill-Gods.*

Thirdly, the Scriptures doe peremptorily enioyne all Chriſtians, (*g*) *to abſtaine from things offered, or conſecrated vnto Idoles:* as theſe Stage-Playes were.

Firſt, (*h*) *becauſe the things which the Gentiles Sacrifice, they Sacrifice to Deuills, and not to God:* therefore thoſe that participate of them, muſt needes haue communion with the Deuill: *and I would not* (ſaith the Apoſtle) *that ye ſhould haue fellowſhip with Deuills.* Secondly, (*i*) *becauſe Chriſtians cannot drinke the Cup of the Lord, and the Cup of Deuills: they cannot be partakers of the Lords Table, and the Table of Deuills: for what fellowſhip hath Righteouſneſſe, with Vnrighteouſneſſe? What communion hath Light with Darkeneſſe? What concorde hath Chriſt with Belial? what part hath hee that Beleeueth with an Infidell?* or *what agreement hath the Temple of God with Idoles?* God, and the Deuill, Chriſt, and Belial, are contrary, are inconſiſtent: therefore the ſeruice, and ceremonies of the one, are altogether incompatible with the other. Thirdly, (*k*) *becauſe Chriſtians muſt not bee vnequally yoaked with vnbeleeuers, with whom they haue no part nor fellowſhip:* now if they ſhould communicate with the Gentiles in Stage-Playes, or things conſecrated to their Idoles: they ſhould bee then vnequally yoaked, they ſhould haue part, and

e Exod. 23. 13. Deut. 6. 13, 14. Cap. 12. 3. Pſal. 16. 4. Hoſea 2. 17. Zech. 13. 2.

f *Varro non tantum in rebus humanis ſed in rebus diuinis ponit ludos ſcenicos: cum vtique ſi tantummodo boni & honeſti homines in ciuitate eſſent, nec in rebus humanis ludi ſcenici eſſe debuiſſent. Quod profectò non autoritate ſua fecit, ſed quoniam eos Roma natum & educatum in diuinis rebus inuenit.* Auguſt. De Ciu. Dei. lib. 4. cap. 1.

g Act. 15. 20. 29. 1 Cor. 10. 20, 21. Pſal. 16. 4. 1 Cor. 8. 1. to 11.

h 1 Cor. 10. 20. *Omni ſtudio Gentilium feſtiuitates & ferias declinemus, quia qui vult eſſe diuinorum particeps, non debet eſſe ſocius Idolorum.* Ambroſe. Sermo. 11.

i 1 Cor. 10. 21. 2 Cor. 6. 14, 15, 16. k 2 Cor. 6. 14, 15.

fellowship with Infidels, in this respect: which God will not allow of. Fourthly, (*l*) *because the Consciences of the Weaker brethren, should not be grieued, offended, defiled, or emboldened, by others participation of these Idolatrous Sacrifices; to their ruine, and the Gospels scandall:* Fiftly, (*m*) *because all the Sacrifices, reliques, and ceremonies of Idoles, are an abomination to the Lord,* (*n*) *and therefore prouoke him vnto Wrath, to our destruction.* Lastly, (*o*) *because they are a ready meanes to Withdraw our hearts from God vnto Idolatrie:* therefore (*p*) *Wee must seperate from them, and not so much as touch them, else God will not receiue vs as his people.* Since therefore God vpon all the former reasons doeth thus sericusly, and frequently prohibit, such ceremonies, and inuentions, as were instituted, and destinated to the Deuills seruice at the first: My Maior is irrefragable, and my Conclusion true: That *Stage-Playes are pernicious, vnseemely, and vnlawful* vnto Christians; because they were at first deuoted to the honour, and for many hundred yeeres together, designed to the Worship of some Idole-Gods, by the very Deuils fauourites.*

All that can bee here replied to euade this Argument, is reducible to these two heads. First, that the Dedication of Stage-Playes to these Deuill-Gods, did onely Contract a Guilt, or Sinfulnesse vpon those particular Playes, that were really appropriated to their worship, and Celebrated to their honour: but (*q*) *not vpon all the kinde.* Secondly, that though Pagans, or others haue abused Stage-Playes, to Idolatrous, and vnlawfull ends, yet this is (*r*) *no impediment,* but that Christians may reduce them to a commendable, and lawfull vse, so that we cannot well conclude: That all popular Stage-Playes

l 1 Cor. 8. 4. to 13. Rom. 14. 15, 16. 20. 21.

m Leuit. 18. 29, 30. Deut. 12. 31. Cap. 20. 18. Cap. 18. 9, 10. Cap. 7. 25, 26.

n 1 Cor. 10. 22. Leuit. 18. 28, 29.

o Deut. 7. 25. Cap. 20. 17. 18.

p 2 Cor. 6. 17, 18.

Omnia peruersas possunt corrumpere mentes. Ouid. Trist lib. 2. pag. 155.

* *Quale igitur habendum est, apud homines veri Dei, quod à cādidatis Diaboli introductum, & ipsis a primordio dicatum est, quodque iam tunc idolatriæ initiabatur ab Idolis, & id Idolis adhuc viuis? non quasi aliquid sit Idolum, sed quoniam quod Idolis alii faciunt, ad damones pertinent.* Tertul. De Corona Militis. cap. 6. q *Malum videtur esse bonum illi, cui mentem deus impulit ad exitium.* Sophocles. Antigone. pag. 353. Num. 620. r Let these obiectors remember this: *Difficilius est male percepta dediscere, quam bene præcepta discere.* Case. Polit. lib. 4. cap. 1. pag. 313.

are

are vnlawfull, because the first of them were inuented, and for a long tract of time deuoted, to the Deuills worship.

To the first of these, I answere with (s) *Tertullian: that though the consecrating of any profitable, and vsefull Inuentions to Idole-Gods:* (t) *as of Letters, and Trade to* Mercurie: *of Musicke, and Poetrie to* Apollo: *of Physicke,* to Æsculapius: *of Ships, and Nauigation to* Neptune, *and* Minerua: *of Wine to* Bacchus: *of Corne, and Husbandrie to* Ceres: *of Fire, and Smitherie to* Vulcan: *and the like, by whom they were inuented,* as Heathen Poets, and Historians faine: *doeth no Wayes vitiate, or defile them in the generall, but that they are, and may be lawfull vnto Christians; because they are absolutely necessary, at leastwise vsefull, vnto men: for Whose benifit by Gods prouidence, they were at first inuented:* Euen as the sacrificing of (u) *a Male-goate to* Bacchus: *of a Cocke to* Æsculapius: *of a Bull to* Iupiter: *of a Lambe, or She-goate vnto* Iuno: *of an Horse to* Mars: *of a Doue to* Venus: *of a Swine to* Pan: *of a Doe, or Heifer to* Minerua: *or of Myrre, and Frankincense to other Idoles,* did stampe no Impresse of vnlawfulnesse, or vnholinesse, on the whole kindes, or species of these seuerall creatures; (which did still retaine their entitiue goodnesse in them:)though it did * *so defile these indiuiduall, and particular creatures that were immediately offered vp in Sacrifice to them, that Christians might not lawfully eate of them.* Though, I say, it bee alwayes true in case of profitable Inuentions, or Gods good creatures: that the peruerting of them to Idolatrous ends, doeth lay a blemish vpon the depraued Indiuidualls onely, not impose an vnlawfulnesse on the whole species, or other Indiuidualls of their kinde: Yet it is vndoubtedly true; (x) *that the destinating, and denoting of Vnprofitable, Pleasurable, Heathe-*

Answer 1.

s De Corona Militis. cap. 6,7,8.

t See Polyd. Virgil, and Alexander Sardis, De Rerum Inuentoribus. Ouid. Metamorph. lib. 1.2.

u Tertul. De Corona Militis. cap.7.8. Alexander. ab Alexandro. Gen. Dierum. lib.3. cap.12. Ouid. Fastorum. lib.1.2.5 Horace. Carm. lib.1. Ode.36.

* Acts 15.20, 29. Psal 16 4. 1 Cor.8.1. to 11. Cap.10. 20,21. Tertul. De Corona Militis. cap 8. *Carnes, & panes, & cibus eiusceomodi pompæ Satanæ qui in Idolorum solennitatibus suspendi solent, suapte quidem natura puri sunt, inuocatione tamen dæmonum impuri efficiuntur.* Cyril. Hierusol. Catech. Mystag. 1. x Tertullian, De Corona Militis. cap.7,8. August De Doctrina. Christiana. lib.2, cap.23. to 28. Gossons Confutation of Playes. Act. 1. Accordingly.

nish, Infamous, Scandalous, and vnnecessary Inuentions, which neither the Scriptures, nor Primitiue Church approoued, to Idolatrous, and Sinfull ends, (and that from their very first conception, which is the case of Stage-Playes,) *doeth make not onely the deuoted Indiuidualls; but likewise the whole kinde it selfe, vnlawfull vnto Christians; so that no particulars of this nature may be vsed.* Hence *Tertullian* concludes; (*y*) *that it is vtterly vnlawfull for Christians to weare a Laurell Crowne, or flowrie Garland in any case, though it be by way of Triumph: because these Crownes were first inuented for the honour, worne to the worship, and consecrated to the seruice of* (*z*) *Pagan Deuill-gods:* Hence the selfe-same Father affirmes; (*a*) *that it is no wayes lawfull, for Christians to retaine the names of* Iupiter, Bacchus, Apollo, *or other Idole-gods, or to impose them on their children: because they were the names of Idoles at the first: therefore vnlawfull to bee vsed now:* Hence (*b*) *the Fathers, Councells, and fore-recited Protestant* Authors, *condemne all Diuinations, Morrice-dances, Bonefires, Newyeeres-gifts; the obseruation of Newyeeres-day; or the Calends of Ianuary: Effeminate mixt Dauncing;* (*c*) *especially, at Weddings,* where it is now most in vse: *burning of* (*d*) *Tapers in Churches, especially in the day-time, as the Papists vse: shauing of Priests crownes, and beardes, &c. as vtterly vnlawfull vnto Christians now;* (*e*) *because they were Reliques of Idolatrie; yea, Sacrifices, appendices, and deuoted ceremonies of Idoles heretofore:* If then it bee true in all these cases; that the appropriating of some particulars to Idolatrous vses, doeth

y De Corona Militis, lib. cap. 7,8,9.

z *Mille venit variis florum Dea nexa coronis.* Ouid. Fastor. lib.4. pag. 81. *Bacchus amat flores: Baccho placuisse coronam, ex Ariadnaeo sidere nosse potes, &c.* Ouid. Fastor. lib.5. pag.89. vid. Ib. &c.

a De Idolatria lib. cap. 18. to 24. See Gratian Distinctio. 86. Gregor. Mag. Epist. lib 9. cap. 48.

b See pag. 22. to 25.

c *Non oportet Christianos ad nuptias euntes vel balare, vel saltare, sed modestè cœnare & prandere, sicut competit Christianis.* Concil. Laodicenum. Can.53. Concil. Ilerdense. Can. vlt.

d *Hinc Cereris sacris nunc quoque teda datur.* Ouid. Fastorum. lib.4. pag. 71.

e *Propterea Apostolus inclamat: Fugite Idololatriam: omnem vtique & totam. Recogita siluam, & quanta latitant spinæ. Nihil dandum Idolo: sic nihil nec sumendum ab Idolo. Si in Idolio recumbere alienum est a fide, quid in Idoli habitu videri? Quæ communio Christi & Beliæ? & ideo fugite. Longum enim diuortium mandat ab Idololatria, in nullo proxime agendum. Draco enim terrenus de longinquo, non minus spiritu absorbet alites. Ioannes filiolis, inquit, custodite vos ab Idolis: non iam ab Idololatria quasi ab officio, sed ab Idolis, id est, ab ipsa effigie eorum, &c,* Tertul. De Corona Militis. cap.8.

wholy

wholy vitiate, and defile, not onely the Indiuidualls thus deuoted, but likewise the whole Species of them, vnto Christians: then needes must it be true of Stage-Playes, (which bring no glory at all to God, nor good to Church, or State:) that the Idolatrous, and Vnchristian ends, to which they were first inuented, and for many hundred yeeres designed, must make them altogether vnlawfull, abominable, and vnseemely vnto all Gods Children. And good reason is there, that it should bee so: (*f*) For where the Fountaine is polluted, the streames are alwayes filthy: where the roote is bitter, and corrupt, the fruite, and branches are so too: where the foundation is decayed, the building must bee ruinous. If *Adam* be but once defiled by his fall, (*g*) *all his posteritie must of necessitie be borne sinners.* The first inuented Stage-Playes, were the Fountaine, the Roote, the Foundation, and common Father of all the reft: now these were wholy Idolatrous, and polluted: they had the Deuill, and his Instruments for their Fathers; the Deuills, honour, worship, adoration, and recreation, for their maine, and vtmost end: (*h*) *therefore all subsequent Playes which issue from their materialls, or example; must needes be detestable, vnseemely, pernicious, and vnlawfull vnto Christians,* in despight of this euasion, or all that any Libertines, or voluptuous persons (who are but Sathans Proctors) can aleadge against it.

f See pag. 14, 15.

g Psal. 51. 5. Iob 14. 4. Rom. 3. 4. to 24. cap. 5. 8. to the end. Ephes. 2. 2 3. Psal. 14. 2, 3. Genes 6. 5. 12, 13.

h This all the Fathers, and Christian Authors quoted, pag. 29. doe testifie in those their writings. *Spectacula vitanda sunt totaliter & cauenda sapientibus, quod ad celebrandos deorum honores inuenta memorantur.* Lactant. Diuinorum Instit. Epit. cap. 6.

To the second reply: That though Pagans did peruert these Stage-Playes to an Idolatrous, yet Christians may purge out their corruptions, and reduce them to a lawfull vse: (*i*) *Since that which was ordained impiously at the first, may weare out that impietie in tract of time, and then the vse thereof may stand without offence.*

Reply 2.

i Hookers, Ecclesiasticall Politie. lib. 4. Sect. 12.

I answere, that though it may bee true in some particular cases, (as perchance (*k*) *in case of needfull ceremonies; or of Temples built, and Dedicated to Idolatrie,*) *that their*

Answere 2.

k See Hookers Ecclesiasticall Politie. lib. 4. cap. 12. lib. 5. cap. 11, 12, 17. BB. Halls Apologie against Brownists. Sect. 45, 46. Accordingly.

impietie in tract of time may vanish, and then they may be Consecrated to Gods seruice, and reduced to a lawfull vse; as the *Cathedrall Church of* Pauls, *afore-time the Temple of* Diana, *as* (*l*) *some record:*) and most of all our English Churches, at first deuoted vnto Masse, and Popish Idolatrie, are now designed to Gods publike worship; whence the (*m*) *Brownists stile them, Idole Synagogues, Baals Temples, abominable sties, and would haue them rased to the ground*; forwhich wee all condemne them: yet it cannot hold in case of Stage-Playes.

First, because they are altogether vnnecessary vanities, (*n*) *and superfluous pleasures,* which may bee better spared, then retained. Secondly, because they haue beene, are, and alwayes will be, (*o*) *scandalous, offensiue, and of ill report among the Church, and Saints of God,* who haue alwayes declaimed against them, yea, censured, and reiected them, from age, to age, as I shall prooue at large hereafter. Thirdly, because from their very first inuention, to this present, (which is at least (*p*) 2000. *yeeres, or more,*) they were neuer yet in any Age, or Countrie, that I can heare, or reade of; so regulated, or reformed by Lawes, or other wise; as to be thorowly defæcated, and purged from their filthinesse, or reduced to such honest, commendable, profitable, necessary, or Christian ends, as might iustly pleade in their defence. (*q*) *Many are the Lawes which haue beene enacted; much the care that hath beene taken by sundry States, and Censors in all Ages, to loppe off the enormities, allay the poyson, purge out the filth, and grosse corruptions of these Stage-Playes, and so to reduce them to a laudable, and inoffensiue vse:* but yet these (*r*) *Æthiopians,* still *retaine their blacke infernall hue:* these Vipers keepe their Soule-deuouring poyson still: these Augæan stables, are as polluted (*s*) *yea, more defiled)* now, as euer

l Camden. Britannia. Middlesex. pag. 329, 330. Speedes Historie of Great Britaine. lib. 7 cap. 8. fol. 234. in the life of Sebert.

m Hookers Ecclesiasticall Politie. lib. 5. cap. 11. 17.

n *Vitiosum est vbique quod superfluum est.* Seneca. De Tranquil. Animi cap. 8.

o 1 Cor. 10. 32. 33. Phil. 4. 8. *Puta tibi non licere, (etsi alias fortasse liceat,) quicquid male fuerit coloratum.* Bernard. De Consid. l. 3. c. 4.

p *Neque vetustate minuuntur mala.* Cic. Tusc. Quest. lib. 3.

q See 3. Iacobi. cap. 21. 1. Iacobi. cap. 7 14. Eliz. cap. 5. 33. Eliz cap. 7. Bodinus De Republica. l. 6. cap. 1. Marcus Aurelius. cap. 14. & Epist. 12 to Lambert. Cassiodorus Variarum. lib. 1. Epist. 20. & 30. lib. 3. Epist 51. lib. 7. Epist. 10.

r Ier. 13. 23.

s *Ego amplius dico; non solum agi nunc illas ludicrorum infamium labes, quæ prius actæ sunt; (sed criminosius multò agi quam prius actæ sunt.* Salu. De Gub. Dei. l. 6. p. 201.

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heretofore: no Art, no Age, no Nation could euer yet abridge, much lesse reforme, their exorbitant corruptions, and enormities: their hurt doeth farre transcend their good; their abuses ouerpoyse their vse: they are so (t) *crooked, and distorted in themselues, that no Art can make them straite:* there is no other meanes left to reforme them, but vtterly to abolish them: It is (u) *bootelesse,* it is hopelesse therefore for any Christian to attempt, or vndertake *their reformation:* and so this Replication is but vaine. Fourthly, these Stage-Playes are very like to poyson: (x) *vt ledant, nullo indigent; vt prosint multis: they are* (y) *poyson of themselues, but they must haue many ingredients to make them holesome:* yea, the most accurate Chymist cannot so refine them, so compound them, but that they will bee more poysonous then holesome; more pernicious then vsefull, in their best condition: their vanitie, and frothie discourse: their lasciuious complements, and wanton dalliance; their mispence of money, and that which farre transcends all treasures, (z) *of pretious, peerelesse time,* (to omit all other circumstances;) will ouer-ballance all the good, that the most refined Stage-Playes can produce: It is then but (a) *folly,* and madnesse, yea, sinne in Christians to retaine them; though they haue hopes for to reforme them, because (b) *their euill would still exceede their good.* Fiftly, it is but a meere Sophisticall, and deceitfull Apologie, to argue thus for Stage-Playes: (c) *They may be regulated,* and reduced to good, and lawfull vses; therefore they are lawfull vnto Christians now: I take it for my owne part; that Christians should rather argue thus: They are onely reduceable to good, and lawfull ends, but they are not yet reduced: their abuses may bee reformed, but as yet they are not corrected: therefore (d) *Wee must take them as We finde them now,* vnpurged, vncorrected; and so we must

t Eccles. 1.15.

u *Aeger est recursus ad honestatem his quæ iam gradum ex nequitia protulerunt: nihil sibi ipsis tecum putant commune, quia nihil simile est* Plinie, Paneg. Augusti. Dictus. pag. 183. See Case. Polit. lib. 4. cap. 1. pag. 313.

x Chrysost. Hom 12. in Ephes. 4.

y *Non est in eis remedium Christi, sed venenum Diaboli* August. De Rectitu. Cathol. Conuersat. Tract. Tom. 9. pag. 1448.

z *Sumptuosissima est iactura temporis.* Lypsius. Epist. Cent. 1. Epist. 55. p. 69.

a *Neque enim qui sapit, id quod iucundum est, ei quod est melius pratulerit* Clemens Alexand. Pædag lib. 3. cap. 11. b *Ex malis eligere minima oportet.* Cicero, De Officijs. lib. 2. c *A posse ad esse non valet argumentum.* Ruuio. Keckerman: and other Logicians, d 1 Thes. 5. 21. Ephes. 5. 10, 11.

muſt (e) *needes auoyde them, yea, condemne them.* He that will pleade for Stage-Playes thus: let him firſt reforme them, then iuſtifie, and embrace them: elſe let him ioyne with vs in their deſerued condemnation, till hee *can euidently (f) demonſtrate to vs their actuall hopeleſſe reformation.* Sixtly, if Playes may bee reformed, and reduced to their lawfull ends; what parties are there, that ſhould vndertake their cure? Good men will not: they *rather (g) wiſh their ruine,* then their hopeleſſe, vſeleſſe welfare. Bad men will not, becauſe they approoue them not, (h) *but for their pleaſing corruptions,* which feede their carnall luſts: Yea, both of them together cannot cleanſe them from thoſe inueterate corruptions, and natiue obſcenities, which adhere vnto them. For my owne part, I cannot poſſibly conceiue, how all our popular Stage-Playes ſhould bee ſo refined, as that their vſe, and practiſe ſhould be euery way Chriſtian, and Legitimate; becauſe I ſee no meanes, no perſons to effect it: therefore I cannot but conclude them, to bee deſperate, hopeleſſe, (i) *and incorrigible euils, vncapable of any cure,* vntractible by any Chriſtian, vnſufferable in any Chriſtian State. Seuenthly, admit they might bee reformed, and reduced vnto honeſt, neceſſary, and Chriſtian vſes; what ends, and vſes ſhould theſe bee? If carnall mirth, and riotous iollitie? (the onely vſe that I know for them:) all Chriſtians know, (k) *that theſe are ſinfull:* But admit they were not: yet if all ribaldrie, wantonneſſe, and ſcurrilitie, were exploded out of Stage-Playes; this mirth, and iollitie would quickly wither. (l) *If honeſt recreation onely?* what neede of any Stage-Playes for this purpoſe, ſince there is ſo great varietie of farre honeſter, cheaper, pleaſanter, ſhorter, and more obuious recreations, which would more refreſh vs then Stage-Playes would doe,

e 1 Theſ. 5.23. 1 Pet. 2.11. Iude 23.

f *Non ſatis eſt dicere ſananda eſſe vulnus, niſi dicatur quo modo.* Pachymerus. Hiſt lib. 4.

g *Vtinam omnes diluerentur.* Chryſ. Ho. 38. in Mat.

h *Nobis autem ridere & gaudere non ſufficit, niſi cum peccato atque inſania gaudeamus: niſi riſus noſter impuritatibus, niſi flagitiis miſceatur.* Saluian. De Guber. Dei. lib. 6. pag. 192.

i *Sola Theatrorum impuritates ſunt, quæ honeſtè non poſſunt vel accuſari, multò minus emendari.* Saluian. De Guber. Dei. lib. 6. pag. 186.

k Iames 4.9. Chap. 5.5. Reuel. 18.7. Luke 6.25. *Riſus eſt corruptio diſciplinæ.* Saluian. De Guber. Dei. lib. 6. pag. 192. l *Si dixerint enim, pro ludo aſſumi ſpectacula ad recreandos animos: dicemus, non ſapere ciuitates, quibus ludus pro re ſeria habetur.* Clemens Alexandr. Pædag. lib. 3. cap. 11.

(m) if

(*m*) *if all their filthinesse, and vanitie were expunged?* Since therefore Stage-Playes, can haue no such necessary, or vsefull ends, (*n*) *but that they may bee better omitted, then retained:* since they alway haue beene, are, and will bee scandalous, and offensiue to the Church, and Saints of God: since their reformation is hopelesse, their (*o*) *cure hard, and desperate, but their extirpation easie:* since their refining cannot purge out all their drosse, but that they will bee more poysonous then holesome: alwayes euill, though (*p*) *lesse euill*, but not intirely good: since their present condition makes them odious; and there is no Censor, no person likely to reforme them: (For priuate persons cannot effect it: and suppose the King, and State might doe it: (*q*) *as it would take them off from more eminent, and weightie affaires*, to the publique preiudice; and (*r*) *misbeseeme their grauities, to spend many serious, and teadious consultations vpon such toyes as these:* so the reformation of them, (which would bee alwayes dubious,) would neuer counteruaile the care, the time, and cost that must be spent about it: (*s*) *and no sooner should their corruptions be exiled, but they would presently reuert againe, Without redresse:*) I may safely auerre; that they are irreducible, vnconuertible to any lawfull, good, or Christian purposes, which may benefit Church, or Commonwealth, or the bodies, soules, estates, or names of men: and so conclude; that they (*t*) *are vtterly vnlawfull, vnseemely, and pernicious vnto Christians*; becausse they had their Alpha, and Omega; their beginning, and end: their birth,

m *Infructuosum putamus gaudium simplex, nec delectat ridere sine crimine.* Saluian. De Guber. Dei. lib. 5. pag. 192.

n *Melius est peccatum cauere, quam emendare.* Ambrose. Serm. 11.

o *Facilius est excludere perniciosa, quam regere; & non admittere, quam admissa mederari.* Seneca. De Ira. lib. 2. cap. 7. *Multo difficilius est deprauata corrigere, quam eradicare; vel a fundamentis noua construere.* Case. Polit. lib. 4. cap. 1. pag. 313.

p *Et omne malum etiam mediocre magnum est.* Cicero. Tuscul. Quæst. lib. 3.

q *Non vacat exiguis rebus adesse Ioui. Ex te pendentem sic cum circumspicis orbem Effugiunt curas inferiora tuas. Non ea te moles Romani nominis vrget: Inque tuis humeris tam leue fertur onus, Lusibus vt possis aduertere numen ineptis.* Ouid. Trist. lib. 2. pag. 153.

r *Non est tam sordida Diuis Cura neque extremas ius est demittere in artes Sidera: subducto regnant sublimia cœlo, Illa neque artificum curant tractare labores.* Virgil. Ætna pag. 471, 472.

s *Generis humani fragilitas promior dilabitur ad corrigenda, quam studeat conseruare correcta:* Synodus Meldensis Præfatio. Surius. Concil. Tom. 3. pag. 453.

t *Generaliter aduersus Deum sapit quicquid Diaboli est.* Hierom. Epist. 1. cap. 4.

birth, *and vse from Hell*; being not onely inuented *by the Deuill himselfe:* but likewise by his owne speciall command, and his greatest minions aduice, appropriated, and deuoted to his peculiar honour, and immediate worship for many hundred yeeres. Stage-Playes they had their rise from Hell: wee Christians (*u*) *our natiuitie, and descent from Heauen:* they were at first deuoted, (yea, yet continue destinated) vnto Satan: (*x*) *We Were at first Baptized into, yea, consecrated Wholy vnto Christ:* they were, they are the Deuills; we were, (*y*) *yet now We are not his, but Gods, but Christs alone:* (*z*) *this must, this cannot therefore but perswade vs, to abominate them, to condemne them, both in Words, and deedes, as sinfull, and vnlawfull.*

u Iohn 1. 12, 13. 1 Cor. 15. 48. 49.
x Rom. 6 4. 13. 19, 22. cap. 12 1 cap. 14. 8. 1 Cor 6. 15. 19, 20. 2 Cor. 5. 15. Gal 3 27, 28, 29.
y Cant. 3. 16. cap 6 3. cap. 7. 10. 1 Cor. 3. 23. cap. 6. 19 20.
z *Quid tibi cum pompis Diaboli amator Christi? Renunciate non solum vocibus, sed etiam moribus: non tantum sono linguæ, sed & actu vitæ: non tantum labiis sonantibus, sed & operibus pronunciantibus.* August. De Symb? ad Catech. lib. 4. cap. 1. Tom. 9. part. 1. pag. 1427, 1428.

CHORVS.

Argument 4.

Stage-Playes are those workes of Satan, those Pompes, and Vanities of this wicked world which euery Christian renounceth in his Baptisme: therefore they are vnlawfull.

AND here before I passe to the ensuing Act, I shall propound a fourth Argument against these Stage-Playes, (which seuerall Fathers haue framed to my hands,) as a *Chorus*, or Corollarie to the premises.

If Stage-Playes bee those Workes of Satan, those Pompes, and Vanities of this wicked World, (*a*) *Which euery Christian hath seriously renounced, and solemnely vowed against in his very Baptisme*; they must then of necessitie be pernicious, abominable, vnseemely, and vnlawfull vnto Christians.

a See Concil. Parisiense lib. 1. cap. 9. 10. Surius. Concil. Tom. 3. pag. 366. 367. and here pag. 3. in the margent. (*k*)

But

But Stage-Playes are those workes of Satan, those Pompes, and vanities of this wicked world, which euery Christian hath seriously renounced, and solemnely vowed against in his very Baptisme.

Therefore they must of necessitie bee pernicious, abominable, vnseemely, and vnlawfull vnto Christians.

For the former part of the Assumption: That Stage-Playes are the workes, *and Pompes of Satan*; it is infallibly euident: For first, (*b*) *they were inuented by him:* Secondly, *he did exact, and require them of, and extort them from his Worshippers.* Thirdly, *they were consecrated to his honour, and appropriated to his seruice, by his owne speciall command:* Fourthly, *they were* (*c*) *vsually celebrated by his followers on the Feastinalls, and Birth-dayes, of; or at the solemne Dedication of some new erected Temples, to those dunghill Deuill-gods, which Pagans did adore:* Fiftly, the (*d*) *Primitiue Church, and Christians, did not onely constantly condemne,* but likewise, *vtterly reiect them, as the Workes, and Pompes of the very Deuill:* all which is irrefragably confirmed in the premised Acts: Sixtly, they (*e*) *neuer* [illegible] *from God, or from his Children; but from the Factors, and Minions of the Deuill, who onely did frequent, and Act them heretofore,* and applaude, performe, and haunt them now: Seauenthly, God gaines no glory by them, men

b Non enim Deus dat ludere, sed Diabolus. Ille enim est qui etiam in artem iocos ludosque digessit, vt per hæc ad se traheret milites Christi, virtutisque eorum neruos faceret molliores. Propterea in vrbibus etiam Theatra construxit, & illos risuum ac turpium voluptatum incentores parauit, & per illorum luem in vniuersam vrbem talem excitat pestem. Chrysost. Hom 6. in Matth. *Ludi scænici spectacula turpitudinum, & licentia vanitatum, non hominum vitiis, sed Deorum vestrorum iussis Romæ instituti sunt.* Augustine. De Ciuit. Dei. lib. 1. cap. 32. *Hoc dico, quod negantes conuincit Historia, eosdem illos ludos in quibus regnant figmenta Poetarum, non per imperitum obsequium obsequentium, sacris Deorum suorum intulisse Romanos, sed ipsos Deos vt sibi solennitèr ederentur, & honori suo consecrarentur, acerbè imperando, & quodammodo extorquendo fecisse* Ib. lib. 2. cap. 8. See Act 1,2. c *Ludorum celebrationes Deorum festa sunt; siquidem ob natale eorum, vel Templorum nouorum dedicationes sunt constitutæ. Et primitus quidem venationes Saturno sunt attributæ, ludi scenici Libero, Circenses Neptuno: paulatim vero & cæteris Diis idem honos tribui capit, singulique ludi eorum nominibus consecrati sunt, sicut Sicinnius Capito in Libris Spectaculorum docet.* Lactantius De vero Cultu, cap. 20. *d* See pag. 4. (p) (q) pag. 9, 10. 24, 25. and Act. 2. Scæne. 2. *e* See Act. 1. Scæne. 2.

no good; onely the Deuill workes his endes, fulfills his pleasure, both in vs, and of vs; and propagates his kingdome by them, as I shall prooue anon. If wee will but seriously suruay the end, and fruite, or summe vp the losse, and gaine that comes by Stage-Playes, we shall finde that (f) *all are losers*; none gainers by them, but the Deuill, whose endes they doe accomplish. (g) God the Father, *he loseth his honour, his worship, his loue, his feare, his obedience, the fruite of all his ordinances, and the labour of his faithfull Ministers by their meanes.* Christ Iesus, hee loseth his glory, his respect; the worth, and dignitie of his person, the efficacy, and merits of his blood: *the honour,* (h) *and true solemnizing of his Nativitie,* his Circumcision, his Resurrection, and Ascention: which Stage-Playes (i) *trample vnder feete, as despicable, and vnholy things, and cause men for to vilifie:* yea, hee loseth the (k) *desired fruite of his Gospel, his Sacraments,* his Ambassadours, and of all his trauell, whereby hee doeth sollicite, and wooe vs to come in, and match our soules with him, who is happinesse, pleasure, comfort, and delight it selfe. The Holy Ghost by meanes of Playes, doeth oft times ~~(l) *to his griefe,*~~ euen lose his blessed residence in, his heauenly influence into, his sweete regiment ouer, his flexanimous sollicitations to, those good perswasions, purposes, resolutions, *and sparkes of grace, which hee hath kindled in,* our hearts: The Angels they lose (m) *their ioy, in our conuersion;* (n) *their office, in our protection:* (o) *their happinesse in our Saluation:* (p) *their fellowship, in our association:* The Church shee loseth her outward beautie, and splendor, her honour, (q) *her puritie,* her ioy, her exter-

f *Quicquid enim illic geritur, non est oblectatio, sed pernicies, sed pœna, sed supplicium.* Chrys. Hom. 3. De Dau. & Saul. Tom. 1. Col. 512. A.

g See Chrys. Hom. 3. De Dau. & Saul. Hom. 7. and 38. in Mat. Accordingly.

h *Suscepturi Nasalem Domini, ab omnibus delictorum face purgemus: Rex noster Christus non tam nitorem vestium, quam animarum requirit affectum, &c.* Ambr. Serm. 4. Tom. 5. pag. 5.

i Hebr. 10.29. Chrys. Hom. 3. De Dauide & Saul. Tom. 1. Col. 511. A. B. C. Accordingly.

k *Nulla res enim æque eloquia Dei in contemptum adducit, atque Spectaculorum quæ illic proponuntur admiratio.* Chrys. De verbis Esaiæ, &c. Hom. 1. Tom. 1. C. l. 1283. C.

l Ephes. 4.29.30. 1 Thes. 5.19. Hebr. 10.29. 1 Sam. 16.14.

m Luke 15.7.10.

n Psal. 34.7. and 91.10.11. Hebr. 1.14.

o Mat. 18.10. Luke 15.10.

p Luke 2.13. cap. 20.36. Hebr. 12.22.

q See Tertul. De Spectac. cap. 24. 25. *Puto ego, nec Maiestati diuinæ, nec Euangelicæ disciplinæ congruere, vt pudor & honor Ecclesiæ tam turpi & infami contagione Histrionum fœdetur?* Cyprian. Epist. lib. 1. Epist. 10. See Chrys. Hom. De Dau. & Saul. 3. Accordingly.

nall

nall tranquillitie, and prosperitie; her members, her fruitfulnesse, and fulnesse by them. The (r) *Word, and Sacraments, they lose their powerfull efficacy, their reuerend respect, their due esteeme, their spotlesse puritie, their fruitfulnesse, and their frequent resort.* The (s) *Ministers,* they lose their prayers, their preaching, their exhortations, and reproofes, their reuerend respect, and loue; their rewards, *incouragements,* and resort: together, (t) *With the ioy, and fruite of all their labours:* The Saints of God, they lose their kinred, their friends, their companions, their ioyes, their hopes, their prayers, their admonitions, their good names, yea, the glory of their Christian profession, and the praise, and innocency of their holy conuersation, (u) *which are oft times vilified, traduced, and derided on the Stage:* The (x) *Common-Wealth is put to preiudice, by the generall corruption of mens mindes, and manners; the abundance of Idlenesse, Prodigalitie, Riot, Pride, effeminacy, Treachery, Cruelty, Whoredome, Adultery, Wickednesse, and Prophanenesse, which these Playes produce. The poore are spoiled of that almes, that succour, and reliefe which should refresh their bowels, and make glad their hearts.* The miserable Spectatours, and Frequenters of these Internall pleasures, they (y) *lose their time, their modestie, their honestie, their credit, and respect with God, and all good men: yea their ciuilitie, their chastitie, their money, and estates sometimes;* and if all this be not enough, (z) *their very soules, and bodies too, Without repentance:* too deere a price God-wot, for such momentany shadowes, and delights of

r See Chrys. Hom. De Dau. & Saul. De verbis Isayæ. vidi Dominum, &c. Hom. 1.

s Chrysost. Ibidem.

t 2 Iohn 4. 3 Iohn 4. Hebr. 12. 13. *Neque enim vlla res tantum adfert gaudii vitæ nostræ, quantum hoc, quod ex animo gaudetis in Ecclesia congregati.* Chrysostom.

u See Act. 3. Scæne. 5.

x See Act. 6. Scæne. 1. to 8. and part. 4. *Histriones non parua rerum publicarum pestis sunt. Nam & libidinum ministri sunt, & mores bonos corrumpunt, & Magistratum in contemptum adducunt: & opes tam publicas quam priuatas maxime attenuant, & quod in pauperum subuentionem impendi debeat fere intercipiunt. Quamobrem viri graues omnibus seculis hoc hominum genus a republica sua exclusit, quod illos & moribus officere, & Deorum contemptum inuehere intelligerent.* Gualther in Nahum. 3. Hom 11. See Bodinus, De Repub. lib. 6. cap. 1.

y See Act 6. Scæne. 3. to 19.

z *Qui Spectaculis & ludis Theatralibus oblectantur, non ibunt in regnum & vitam citra laborem & pugnam, quoniam angusta via est, & afflictionis plena.* Macarius Ægypt. Hom. 27. pag. 212.

sinne; (a) *of which wee must of necessitie repent, or bee ashamed,* vnlesse wee will be damned. As for the professed Actors of these Enterludes, they gaine perchance a little vaine applause vpon the Stage, which they put off with their Players robes: or at the most, (b) *a little filthy gaine*, or ill gotten Estate, (which they are bound in Conscience to restore, as I shall prooue anon,) and that (c) *so blasted with the curse of God vpon it; that it either turnes Wormewood, Gall, or Poyson to the owners,* (d) *or meltes away like Snow before the Sunne in their very life time: or else,* (e) *it prooues Rottennesse, and consumes to Ashes in their next Heires hands:* But alas, their losse transcends their gaines: (f) *they lose their credit, their respect, their good names,* their time, their ciuilitie, their modestie, their chastitie; and all that was commendable in them heretofore: yea, they lose their God, their Heauen, their Sauiour, their Sanctifier, and Oh that I could not say their very Soules, and Bodies for all Eternitie, vnlesse God miraculously call them (g) *to Repentance,* and cause them to renounce their Vnchristian, and Infernall profession. Thus all are losers by their Stage-Playes, none gainers by them, but the Deuill, and Hell: the one gaines vassals to effect his will, and lusts here; and damned Soules, to associate him in his euerlasting torments hereafter: the other *fewell to nourish those scorching, and Eternall flames, in which the Soules, and Bodies of all* (h) *impenitent Stage-frequenting Christians, shall haue their portion.* Since therefore, *the Deuill is the onely gainer by these Stage-Playes*; which Saint *Hierome* rightly stiles (i) *the Deuils foode:*

a *Voluptas fragilis ac breuis est, cuius necesse est aut pœniteat, aut pudeat.* Sen. De Benefic. lib 7. cap 2.
b See Part. 2. Act. 2.
c Deut. 28. 16. to 21. Prou. 3. 33. Mal. 2. 2. c. 3. 9. Eccles. 5. 13, 14.
d Psal. 37. 2. 20. 36. Prou. 28. 22.
e Psal 37. 28. Psal. 109. 10, 11, 12, 13. Eccles. 5. 13, 14, 15. Prou. 12. 7. cap. 14. 11.
Male partis [illegible] gaudet [illegible] heres. Iuu. Sat. 6.
f *Romani cum artem ludicram scenamque totam probro ducunt, actores talium fabularum, non modo honore ciuium reliquorum carere, sed etiam tribu moueri notatione censoria voluerunt.* Augustine, De Ciuitat. Dei lib 2. cap 13, 14. See Liuie. lib. 7. cap. 2. 3. and Act. 7. Scæne. 6.
g *Ne igitur desinatis super huiusmodi licentia gemere ac sæpius remorderi. Hic enim dolor fiet vobis conuersionis ad meliora principium.* Chrysostome, Hom. 6. in Matth.
h *Fuge pestiferam illam piscinam Theatri. Hæc est enim, quæ spectatores suos in flammeum illud pelagus mergit, quaque profundum illius ignis accendit.* Chrysostome, Hom. 7. in Matth. Tom. 2. Col. 60. B.
i *Damonum cibus est carmina Poetarum.* Hierom. Damaso. Epist. 146. Tom. 3. pag. 408.

foode: Since (*k*) *hee is onely honoured, and enriched by them, serued in them, delighted with them, puruaying for them*: we may safely, yea, infallibly conclude on all the premises; that they are his proper workes, and pompes.

For the second branch of the Assumpsion: That Stage-Playes are the Pompes, and Vanities of this wicked World; these impregnable reasons will euince it. First their very inchoation, and conception, as my first Act prooues, was meerely from the Deuill, (*l*) *the God, and Prince of this World*; from Infidels, and Idolaters, the (*m*) *naturall, and most genuine, if not the principall parts, and Agents of this World,* (*n*) *which lyes in Wickednesse*: Secondly, the common Actors, frequenters, and admirers of them, both now, and heretofore, are no other but (*o*) *the men of the World, Who haue their portion onely in this life,* (*p*) *being louers of pleasures, more then louers of God*: Thirdly, their (*q*) subiect matter, their seuerall partes, and passages, as experience teacheth, doe sauour onely of worldly Pompe, and Vanitie, if not of sinne, and all prophanenesse: Fourthly, those Pompous, and stately shewes, and Scenes; that effeminate, rich, and gorgious Attire: that glittering, and glorious Apparrell; those mimicall, antique, clowniish, helliish, amourous, filthy, fooliish, ridiculous, obsceane, and wanton parts: those licencious complements, clippings, and embracements, withall those other (*r*) ceremonies, and circumstances, which attend our Stage-Playes; what are they but the chiefest Pompes, and Vanities which this world affordes? Fiftly, is not the very ground, and end of all Theatricall Spectacles, (especially, such as are acted in priuate houses, and societies,) a vaineglorious desire of some worldly Pompe, and State? or an officious compliancy to the course, and fashion of this wicked World? Why doe men send for Stage-Players to their houses;

k *Quis enim alius spiritus occulto instinctu nequissimas agitat mentes, & instat faciendis adulteriis, & pascitur factis, nisi qui etiam sacris talibus oblectatur, constituens in templis simulachra Damonum, amans in ludis simulachra vitiorum: susurrans in occulto verba iustitiæ ad decipiendos etiam paucos bonos; frequentans in aperto inuitamenta nequitiæ, ad possidendos innumerabiles malos.* Augustin. De Ciuitat. Dei. lib. 2. cap. 26.

Chap. 15.18,19. Chap. 17.14. 2 Peter 2.5. 1 Iohn 4.5. 1 Cor. 2.6.8 Chap. 5.10. 1 Tim. 6.17. Iames 4.4. *n* Gal. 1.4. 1 Iohn 5.19. *o* Psal. 17.14. *p* 2 Tim. 3.4. *q* See Act. 3. *r* See Act. 4.5.

l 2 Cor. 4.4. Chap. 14.13. Iohn 12.31. Chap 16.11. Ephes. 2.2. *m* Ephes. 2.2,3. Chap 5.12. Iohn 8.22,23.

Why

why doe they flocke vnto their Theaters (s) *thicke, and threefold, on Feastiuall, and Solemne seasons,* especially in the Christmas time? Is it not out of worldly Pompe, and State? out of a prodigall, and vaineglorious humour? a degenerous, and Vnchristian symbolization with this present World? a voluptuous, and base seruilitie to our filthie carnall lusts? or at least wise, out of an affected desire, to post, and passe away our peerelesse time, (*which* (t) *flies too fast without these Winges, and spurres to speed it:*) to banish God, and Christ out of our Hearts; Grace out of our Soules; all thankefull remembrance of Gods fauours to vs on such times as these, out of our mindes, and thoughts? and wholly to auocate, and estrange vs from all true Christian ioy, and heauenly solace? which expresseth it selfe, (u) *in Psalmes, and Hymnes, and spirituall Songs; in diuine Meditations, and discourses of Gods mercie towards vs: in powring out heartie praises, prayers, and thankesgiuings vnto our Gracious, and euer blessed God, With inflamed, and inlarged spirits, for all his superabundant fauours, and compassions to vs*: not in Hellish Playes, and carnall merriments, which Christ, and Christians doe abhorre: If this then bee the vse, the end, and fruite; these the appendices, and parts of Stage-Playes: needes must wee now subscribe: that they are, if not the greatest, and most assiduous; yet not the meanest Pompes, and Vanities of this wicked World, to whose vse, and ends they onely serue; as their (x) *owne professed Apologist* doeth acknowledge.

Now to prooue vnto you further; that Stage-Playes are the very workes, and Pompes of Satan; yea, the very selfe-same Pompes, and Vanities of this wicked World,

s *Maiorem obtinent insana Spectacula frequentiam, quam beata Martyria.* Leo Sermo. in Octaua. Petri & Pauli. cap. 1. fol. 165.

t *Tempus vitæ meæ leuius cursoribus: vt enim illi priusquam bene stent, exiliunt: ita & hæc euolat antequam veniat.* Chrys. ad Theodor. Epist 6. Tom. 5 Col 862. A. *Quotidie morimur, quotidie commutamur, & tamen æternos nos esse credimus: hoc ipsum quod dicto, quod scribitur, quod relego, quod emendo, de vita mea tollitur: quot puncta notarii, tot meorum damna sunt temporum* Hierom. Epist. 3. cap 10.

u Ephes. 5. 19. Col. 3 16. Iam. 5. 13. Psal. 140 & 150. & 103. *Neque enim quicquam est quod in hac vita nos suauius & iucundius afficere soleat, atque ea, quæ ex Ecclesia capitur, lætitia. In Ecclesia enim eorum qui lætantur, lætitia conseruatur; in Ecclesia, dolentes ad animi tranquillitatem deducuntur: in Ecclesia ii qui dolore afficiuntur, gaudio deliniuntur.* Chrys. Orat. 7. Tom. 5. Col. 1480, 1481.

x Haywoods, Apologie for Actors.

which

which Christians haue renounced in their Baptisme: I shal vouch vnto you the expresse resolution of sundry Fathers: *Stage-Playes*, (saith (y) *Tertullian*,) *are the Pompes of the Deuill, against which, We haue renounced in our Baptisme; because their originall, and the materialls of which they are composed, consisteth wholy of Idolatrie:* whence he stiles *Play-houses*, (z) *the Deuills Church.* (a) *Clemens Romanus*, (if the worke bee his,) *calls Stage-Playes; the Pompes of Idoles, and Spectacles of the Deuill; Wishing all Christians to shunne, and auoyd them. The Deuills Pompe*, (saith (b) *Cyril of Hierusalem*,) *which Wee renounce in our Baptisme; are those Spectacles, or Playes in Theaters, and all other vanities of this kinde: from which the holy Man of God desiring to bee freed*, saith: *Turne away mine eyes from beholding vanitie. Be not therefore diligent in the assemblies of Playes.* Saint *Augustine* likewise stiles these Stage-Playes the Pompes of the Deuill, which we renounce in Baptisme. (c) *Thou art apprehended, thou art detected Oh Christian*, (saith he) *When thou doest one thing, and professest another: When thou art faithfull in name, faithlesse in Worke,*

See here: fol. 522. 523. 524. 525. & 502. to. 568.

y *Hoc erit Diabolis Pompa aduersus quam in signaculo fidei eieramus. Cum aquam ingressi Christianam fidem ex legis suæ verba profitemur, renunciasse nos Diabolo, & Pompæ, & Angelis eius ore nostro contestamur. Quid erit summum ac præcipuum, in quo Diabolus, & Pompa, & Angeli eius censeantur, quam Idololatria? Igitur si ex Idololatria, vniuersam Spectaculorum paraturam constare constiterit, indubitate præiudicatum erit, etiam ad Spectacula pertinere renunciationis nostræ testimonium in lauacro, qua Diabolo, & Pompæ, & Angelis eius sint mancipata, &c.* De Spectac. lib. cap. 4,5,6. & 24. See Hookers Eccles. Politie. lib. 5. c. 64. z *Diaboli Ecclesia et Templum.* Ib. cap. 7. 25. a *Fugite Theatra & Græcorum ludos: vitate omnem Idolorum Pompam, speciem, denique omnia Damoniaca Spectacula:* Constit. Apost. lib. 2. cap. 66. b *Renuncio Sathanæ, & omnibus eius operibus. Postea dicis, & omni Pompa illius: Pompa Diaboli est, in Theatris Spectacula, in hippodromo cursus equorum, & venationes, & reliqua omnis eiusce modi vanitas: a qua postulans liberari sanctus ille Dei; Auerte, inquit, oculos meos, ne videant vanitatem. Non ergo sis curiosus in frequentia Spectaculorum, vbi conspicias mimorum petulantias, omni contumelia, & impudicitia refertas, & virorum effaminatorum choreas secteris.* Catech. Mystagogica. 1. c *Deprehenderis enim & detegeris Christiane, quando aliud agis, & aliud profiteris: fidelis in nomine, aliud demonstrans in opere, non tenens professionis tuæ fidem: modo ingrediens Ecclesiam orationes fundere; post modicum in Spectaculis cum histrionibus impudice clamare. Quid tibi cum Pompis Diaboli quibus renunciasti? Huic vos renunciare professi estis: in qua professione non hominibus, sed Deo, & Angelis eius conscribentibus dixistis, Renuncio,* &c. De Symbolo ad Catechumenos. lib. 4 cap. 1. Tom. 9. part. 1. pag. 1427. See Hom. 21. Tom. 10. pag. 592.

not keeping the faith of thy promise: going one while into the Church to pray; and a while after, running to the Play-house, to crie out impudently with Stage-Players. You haue professed to renounce the Deuill; in which profession, you haue said: I renounce: not onely men, but euen God, and his Angels subscribing together with you. What then hast thou to doe with these Pompes of the Deuill, which thou hast renounced? Saint *Chrysostome*, who of all the Fathers is most Copious, most Zealous, and diuinely Rhetoricall, against all theatricall Enterludes, endeauoring out of an holy Zeale, to withdraw all Christians from them, vnto God: doeth oft times stile these *Stage-Playes: (d) the Deuills Pompes: the fables of Satan: Dæmoniacall mysteries: the impure foode of the Deuill:* and Play-houses: *the Deuils conuenticles:* And from hence hee doeth seriously, and frequently persuade all Christians to auoyde them. *Yea,* saith hee, (such was his implacable indignation, and holy detestation against Stage-Playes; not out of passion, or Puritanisme, but true Christian Zeale,) *I will neuer giue ouer preaching, vntill I haue dissipated, and rent a sunder, that diueliſh Theater; that so the assembly of the Church may bee made pure, and cleane; freed from its present filthinesse, and enioy eternall Life hereafter, by the Grace, and Mercy of Iesus Christ their Lord:* a memorable, and Christian resolution. That holy man of God, and professed enemie of

* See supra p. 563.

d 564 *Atque vbi spiritus insusurra est vnguentum, eò Diabolicas Pompas immittemus? eo fabulas Satanæ, eo cantilenas meretricias turpitudinis plenas?* Hom. De Dauide & Saule. Tom. 1. Col. 511. B. *Proinde frequenter vos hortatus sum, ne quis eorum qui horrendæ, ac mysticæ victimæ participes sunt, ad illa iret Spectacula, non diuina cum Dæmoniacis commisceret mysteria.* De verbis Isaiæ. vidi Dominum, &c. Hom. 1. Col. 1283. C. D. *In Theatro omnia contraria, risus, turpitudo, pompa Diabolica. Magna illi Diaboli Pompa, Cymbala, tibiæ & cantica plena scortationum ac adulteriorum.* In Act. Apost. Hom. 42. Tom. 3 Col 611. C. 612. A. *Quo tempore, alii quidem cum nos hæc ex hoc loco disseremus in Theatris otiosæ Diaboli Pompam Spectarunt: & impurissimis Diaboli escis vescebantur.* Oratio. 6. Tom. 5. Col. 1471. B. *Considera ergo Theatrum illud, ac Diabolicos istos refuge conuentus. Si vero in eisdem perseueraueritis acutiore ferro, & altiore incisione discindam: nec vnquam prorsus quiescam, quoadusque Diabolicum illud dispergam Theatrum, vt mundus Ecclesiæ cœtus purusque reddatur. Ita enim & præsenti turpitudine liberabimur, & vitam acquiremus futuram, gratia & misericordia domini nostri Iesu Christi.* Hom. 7. in Matth. Tom. 2. Col. 60. D. 61. B. C.

Stage-Playes,

Stage-Playes, *Saluian* Bishop of *Marcelles*, is very Elegant, and Copious in this Theame. (e) *In Stage-Playes,* (writes hee) *there is a certaine Apostasie from the Faith, and a deadly preuarication, both from the Symboles of it, and the heauenly Sacraments: For What is the first confession of Christians in their Wholesome Baptisme: What else, but that they protest they doe renounce, the Deuill, his Pompes, his Spectacles, and his workes? Therefore Playes, and Pompes according to our profession, are the Workes of the Deuill. How then, Oh Christian, doest thou follow Stage-Playes, after Baptisme, which thou confessest to be the Worke of the Deuill? Thou hast once renounced the Deuill, and his Spectacles, and by this thou must needes know, that thou doest returne to the Deuill, When thou doest wittingly, and knowingly returne to Stage-Playes: for thou hast renounced both of them together, and thou hast professed both of them to bee one. If then thou reuert to one, thou hast returned vnto both; for thou sayest, I renounce the Deuill, his Pompes, his Spectacles, and his Workes. And What followes? I beleeue, sayest thou in God the Father Almighty, and in Iesus Christ his Sonne. Therefore the Deuill is first renounced, that God may be beleeued in: because he, Who doeth not renounce the Deuill, doeth not beleeue in God: and therefore hee Who returnes to the Deuill, forsaketh God. Now the Deuill is in his Playes, and Pompes:*

e *In Spectaculis enim quaedam Apostasia fidei est, & a Symbolis ipsius, et a Cœlestibus Sacramentis letalis prævaricatio. Qua est enim in Baptismo salutari Christianorum prima confessio? quæ scilicet, nisi vt renunciare se Diabolo, et Pompis eius atque Spectaculis et operibus protestentur? Ergo Spectacula et Pompa, etiam iuxta nostram professionem opera sunt Diaboli. Quomodo, ô Christiane, Spectacula post Baptismum sequeris, quæ opus esse Diaboli confiteris? Renunciasti semel Diabolo, et Spectaculis eius, ac per hoc necesse est, prudens et sciens dum ad Spectacula remeas, ad Diabolum te redire cognoscas. Vtrique enim rei simul renunciasti, et vnum vtrumque esse dixisti. Si ad vnum reuerteris, ad vtrumque remeasti: abrenuntio enim, inquis, Diabolo, Pompis, Spectaculis, et operibus eius. Et quid postea? Credo, inquis, in Deum patrem omnipotentem, et in Iesum Christum filium eius Ergo primum renunciatur Diabolo, vt credatur Deo: quia qui non renunciat Diabolo, non credit Deo: et ideo qui reuertitur ad Diabolum, relinquit Deum. Diabolus autem in Spectaculis est et Pompis suis: ac per hoc cum redimus ad Spectaculum, relinquimus fidem Christi. Hoc itaque modo omnia Symboli Sacramenta soluuntur, et totum quod in Symbolo sequitur, labefactatur et nutat. Nihil enim sequens stat, si principale non steterit. Si cui itaque leue Spectaculorum crimen videtur, respiciat cuncta ista quæ diximus, et videat in Spectaculis non voluptatem esse, sed mortem.* De Guber. Dei. lib. 6. pag. 193, 194.

(yea the *Play-house, the Temple of all Deuills*, as (f) *Tertullian obserues, is alwayes full of Deuills*:) *and by these meanes, when We returne to Stage-Playes, Wee relinquish the Faith of Christ, and returne to the Deuill. By this meanes then, all the Sacraments of the Creed are abrogated, and all that which followes in the Creed is demolished. If then the crime of Stage-Playes seemes but small to any man, let him reflect on all this which We haue said, and hee may see, that there is no pleasure in Stage-Playes, but death*: All which, if our Actors, Play-Poets, and Stage-haunters, would but a whiles consider, it would make them for euer to abominate, and renounce all Stage-Playes, (g) *as they ought to doe, because they were consecrated to the Deuill, as his chiefest Pompes.*

You see now by all these concurrent Testimonies of the Fathers: *that Stage-Playes are those very Workes, those Pompes, and Vanities of the Deuill, which euery Christian hath solemnely renounced, and seriously vowed against, in his Baptisme, in the very presence of God himselfe, and all his Angels.* That they are *likewise, those Pompes, and Vanities of this Wicked World, which they haue then, and there renounced*; the former reasons, together with the expresse, and punctuall suffrages of Saint *Hilary*, Saint *Ambrose*, Saint *Chrysostome*, and Saint *Augustine in their Comments, and Expositions on the* 118, *alias the* 119. *Psalme, verse* 37. *Turne away mine eyes from beholding vanitie*: (to whom I might adde, (h) Saint *Cyprian*, (i) *Lactantius*, (k) *Cyril of Hierusalem*, (l) *Clemens Alexandrinus*, (m) Saint *Bernard*, (n) *Macarius Ægyptius*, (o) Saint *Basil*, (p) *Nazianzen, and* (q) *Saluian*, omitting all those (r) *Moderne Writers*, which are copious in this Theame,) *doe abundantly testifie*: and indeed, what are, what should bee the Workes, and Pompes of Satan; the Spectacles, Pleasures, Pompes, and Vanities of this wicked World, which we renounce in Baptisme; if Stage-Playes are exempted from that order?

f *Amphitheatrum omnium Dæmonum Templum est. Tot illic immundi spiritus considunt, quot homines capit* De Spectac. lib. Tom. 2. pag. 393.

g See Danæus Ethicæ Christianæ. lib. 2. cap. 8. pag. 107. Accordingly.

h De Spectaculis, & Epist. lib. 2. Epist. 2.

i De vero Cultu. cap. 20.

k Catechesis Mystagogica 1

l Pædagogi. lib. 3. cap. 11.

m Oratio ad Milites Templi. cap. 4.

n Hom. 44. pag. 264.

o Hexaemeron. Hom. 4. De Legendis libris Gentilium Oratio.

p Oratio. 48. & De Recta Educatione ad Seleucum. pag. 1063, 1064.

q De Guber. Dei. lib. 6.

r See Doctor Reinolds, Master Northbrooke, and Master Gosson, in their Treatises against Stage-Playes.

If

If then this my Assumption be yeelded to me, as of necessitie it must, (for who can, or dares controle it, against such punctuall, and pregnant euidences?) my Sequell, and Conclusion must bee granted without any more dispute. For what man, who dares to stile himselfe a Christian, can bee so Diabolically absurd, so Audaciously impious, or Desperately prophane, as to denie that (s) *to be abominable, pernicious, vndecent, and vnlawfull vnto Christians, which they haue all renounced, and abominated in their Baptisme?* Doubtlesse, if there be any odious, hurtfull, vnseemely, or illegitimate thing in all the world; if there bee any euills, any vanities, or delights of sinne that Christians must refraine; (t) *then certainely those which they haue vowed, sworne, and solemnely protested against, in the very house, and presence of God himselfe,* and that in the audience both of men, *and Angels; those whom they haue euerlastingly abiured, in that initiatory Sacrament of Baptisme,* which giues them their primarie admission into the visible Church of Christ, *must needes bee they*; no Man, no Christian, no Deuill can gaine-say it. Since then I haue prooued by irrefragable Testimonies; that Stage-Playes, are those very workes, (u) *and Pompes of the Deuill; those very Pompes, and Vanities of this Wicked World,* which euery Christian, *hath solemnely disclaimed, and seriously* (u) *renounced in his Baptisme; Who can, Who dares stand out to iustifie them? Who can, Who dares denie them, to bee abominable, incompatible, and vtterly vnlawfull vnto Christians?* God forbid, that any who haue beene dipped in the Sacred lauer of Regeneration; any who haue beene bathed, and purified in the Soule-cleansing, and Sinne-purging blood of the Lord Iesus Christ, any who haue pledged their Faith, and Troth to God in Baptisme; any who haue beene Baptized with the name of Christians; any who haue either by themselues, or others, (x) *renounced the Deuill, withall his Pompes, and*

s *Quod enim facto negamus neque facto neque dicto, neque visu, neque prospectu participare debemus.* Tertul. De Spectac. c. 24.

t *Si iura humanæ pactionis firmiter conseruantur, fixius tamen atque feruentius iura tanti pacti, quæ cum Deo facta sunt, inuiolabiliter sunt obseruanda.* Concil Parisiense. lib. 1. cap. 10. Surius. Tom. 3 p. 37.

u *Pompa Diaboli hæc est, quæ et Pompa mundi: id est, ambitio, arrogantia, vana gloria, omnisque cuiuslibet rei superfluitas in humanis vsibus.* Concil. Parisiense. lib. 1. cap. 10. Ib.

x *Abrenunciare enim Diabolo, est penitus cum respuere, spernere, reiicere, eique contradicere, seque, et vnumquemque ab eo alienare, siue aliud quid quod in hoc verbo et hoc sensu exprimi potest.* Concil. Paris. lib. 1. cap. 10. Ib.

Workes: together with all the Pompes, and Vanities of this wicked World, (y) *from which Christ Iesus hath Redeemed them*; should prooue such desperate, (z) *incarnate Deuills*; such monsters of Impietie; such Atheisticall, Prodigious, and infernall Miscreants; such treacherous Iudasses to their Lord, and Master; such periured, and professed Rebells to their God; (a) *such blemishes*, and cut-throates to *their Religion*; such Apostates, and vnderminers to their Faith, and Baptisme: such vnnaturall, and deplored Enemies to their owne Saluation; or such will-full bloody Murtherers to their owne Soules; as to approoue, to iustifie, to practise, or frequent these Stage-Playes, which they haue thus abiured; or to deeme them tollerable, or lawfull vnto CHRISTIANS. Alas, (b) *what haue Christians any more to doe with Idoles? What with the Deuill? What with the Pompes, and Workes of Satan? What with the shewes, the pleasures, and vanities of this wicked world? yea, What with Stage-Playes, which they haue abiured?* Is there any late, or new agreement signed betweene Christ, and Belial? betweene Righteousnesse, and Vnrighteousnesse? Beleeuers, and Infidels? Is there any peace, or contract newly made betweene God, and Satan? betweene Christians, and the Deuill? betweene Heauen, and Hell? betweene the Citizens of the new Hierusalem, and this present euill World, *which* (c) *are euerlasting enemies, vncapable of any truce, or mixture?* Or hath God dispensed with our vow in Baptisme? or haue we lately renounced our couenant with our God, and sworne alleageance to the World, the Flesh, and the Deuill; or else beene (d) *Rebaptized in their names?* If so, then let vs flocke, and runne to Stage-Playes, and take of them our fill, I will not interrupt, or

y 1 Peter. 1. 14, 15. 18. Colos 2. 20, 21, 22. Reu 14. 3, 4.

z *Diabolo seruientes Dæmones sunt.* Chrysostome Oratio. 5. Col. 957. A.

a *Magna quippe ex parte Christianorum decus vilescit, quando renati in Christo ea quibus in Baptismate renunciauerunt nec intelligere curant, nec ab his se, vt Christo polliciti sunt abstinere satagunt.* Concil. Parisiense. lib. 1. cap. 10.

b Hosea 14. 8. *Quid nobis cum operibus Diaboli? Quid mihi & tibi est Belial? Ego Christi seruus sum, illius Redemptus sanguine, illi me totum mancipaui. Quid mihi & tibi est? Tanto magis nos oportet seperare a Diabolo, quanto ille se discernit a Christo.* Ambrose De Elia, & Ieiun. cap. 20.

c Rom. 8. 5. 7. Galat. 5. 17. 1 Corinth. 6. 14, 15, 16. Genes. 3. 15. Galat. 4. 29. *Diabolus semper Christi aduersarius est.* Chrysostome. Hom. 42. in Matth. Tom. 2. Col. 887. A.

d 1 Corinth. 1. 13.

keepe

keepe backe any. But if the Deuill, the World, and God be as farre at variance now, as euer: (e) *if Righteousnesse, and Vnrighteousnesse; Christ, and Belial; Beleeuers, and Infidels; the Temple of God, and the Temple of Idoles; yea, the World, the Flesh, the Deuill, and Christians, bee yet at irreconcilable, and euerlasting enmitie, as they are:* If the ancient contract betweene God, and vs in Baptisme, (f) *confirmed, and ratified in the precious blood of our blessed Sauiour Iesus Christ,*) stand good: and there bee no new league, nor couenant betweene the World, the Deuill, Hell, and vs: how can, how may wee then approoue of Stage-Playes? how can wee tolerate, act, admire, or frequent them, as alas we doe? What, *shall we renounce the Deuill,* and all his Workes? (g) *shall wee abiure the Pompes, and Vanities of this wicked World,* (which serue onely to feed the sinfull lusts of the flesh;) *and yet shall wee Pleade for them with our Tongues,* Cherish them with our Purses, Runne to them with our Feete, (h) *Applaud them with our Hands,* Magnifie them in our Iudgements, Harbour them in our Houses, yea, Lodge them in our Hearts? Alas, poore sinfull wretches, who are thus grosely Deluded, thus miserably Periured; How, how shall we answere, how excuse, or iustifie this our notorious, and will-full Periury to our great Creatour? how shall, how can we looke our God, our Iudge, our Sauiour, or any of the blessed Saints, and Angells in the face? (i) *Where can we appeare, how can wee stand in Iudgement, What shall we doe,* or which way shall we turne our selues, when God himselfe shall challeng vs, when Christ Iesus shall arraigne vs, and hee * *together withall his holy Saints, and Angells, condemne vs, in that great, and terrible day of Iudgement,* for breach of this our vow? O let vs now at last remember, that there is an Audit, a day of Iudge-

e 2 Cor. 6. 14, 15, 16. Iames 4. 4.

f Rom. 6. 3, 4. Hebr. 9. 16, 17, 18.

g *Nihil ad vos de Pompis saeculi attinet qui renunciauistis in Baptismate, mundo, Diabolo & Pompis eorum, quod postmodum confirmastis sub pollicitatione iuramenti.* Hierom De Regula Monachorum. cap. 30. *Abrenunciasti mundo, abrenunciasti saeculo, esto sollicitus. Qui pecuniam debet semper cautionem suam considerat. Et tu qui fidem debes Christo, fidem serua, quae multo preciosior est quam pecunia.* Ambrose De Sacramentis. lib 1. cap. 2. Tom. 4. pag. 168. A.

h *Quale est, illas manus quas ad dominum extuleris, postmodo laudando histrionem fatigare?* Tertul. De Spectac. cap 25.

i Psa. 1. 5. 1 Pet. 4. 17, 18. Ier. 5. 31. * Dan 7. 10. Mat. 25. 31. 1 Cor. 6. 2, 3. Iude 14. 15.

ment,

ment comming, (k) *Wherein We must all appeare, before the great Tribunall of the Lord Iesus Christ, to answere all the breaches of this our solemne covenant:* and what will then become of vs, if wee thus treacherously infringe it now, in frequenting Stage-Playes? Excuse our selues we cannot; Perish, perish we must, and that eternally without recouery; without all pittie. For is it not equall, that such who readily serue the Deuill, in practising all his workes, and resorting to his Pompes, which they haue covenanted to abiure, (l) *should participate of his Wages, and euerlasting torments?* that such who follow the Pleasures, Pompes, and Vanities of this wicked world, (m) *should likewise be condemned with the World, and be partakers of its punishments?* who can Commiserate, or Pittie such a one, or deeme him worthy of Saluation, who leaues his euer-blessed God, (n) *to whom hee owes himselfe, and all his service;* to serue the Deuill whom hee hath defied? or willingly parts with Heauen, and Eternall glory, *by departing from the* (o) *Wayes of Grace, which lead men to it,* to embrace the very vainest vanities, and Enterludes of this wretched world, which hee hath thus abiured? Certainely such a mans Damnation is exceeding iust, and his Saluation, (without repentance) desperate: And is not this the case of all such persons, who resort to Stage-Playes after Baptisme? O then good Christian Readers, in the name, and feare of God, and in tender compassion to your owne distressed Soules, I beseech you, I intreate you, euen with sobs, and teares proceeding from a bleeding, and lamenting spirit, anxious of nothing but your Eternall good; that you would now at last, consider seriously what you are, and what you haue done. (p) *You are all Christians in name; and it is my desire, my prayer, that yee may bee such* (q) *in truoth.* You haue all proclaimed a solemne defi-

k 2 Cor. 5. 10. Rom. 14. 11 12. *Quam tremendus est ille dies iudicii in quo Dominus noster Iesus Christus proposuit venire cum flamma ignis quæ consumptura est aduersarios suos, & eos qui faciunt iniquitatem?* &c. Ambrose. Sermo. 33.

l Mat. 25. 41.

m 1 Cor. 11. 32 Reuel. 18. 4. *Qui vult gaudere cum sæculo, non possit regnare cum Christo.* Ambrose. Sermo. 11.

n Rom. 14. 7, 8, 9. 1 Cor. 6. 19, 20. Luke 17. 10.

o Prou. 2 13. chap. 12. 28. Matth. 7. 14.

p Acts 11. 26. *Christiani a Christo nomen acceperunt, & operæ precium est vt sicut sunt hæredes nominis ita sint imitatores sanctitatis.* Bernardi. Sententiæ. Col. 996. L.

q *Esse Christianum grande est, non videri.* Hierom. Tom. 1. Epist. 13. cap. 3. *Tunc vera est Dei gratia si hoc rebus exhibeat, quod verbis sonat.* August. Contr. Iulianum. lib. 4. cap. 7.

ance

ance to the Deuill, and all his Workes, and openly renounced the seuerall Pompes, and Vanities of this wicked World, of which Stage-Playes are the chiefe, and most assiduous: as being the (r) *Seruants, and Saints of God, the* (s) *Heires of Heauen, the* (t) *Vessels of Holinesse, the* (u) *liuing Temples of the holy Ghost, the* (x) *fellow Citizens of the Saints in Glory, and the Inhabitants of a better World then this:* Oh answere therefore your profession with a correspondent conuersation: *If you are, or would be Christians, doe not you hencefoorth liue like Pagans:* (y) *but as you differ from them in your Faith, be you likewise distinguished from them by your Workes. If you haue renounced the Deuill, and all his Workes; O liue not any longer to them: If you haue abiured the Pompes, and Vanities of this Wicked Werld; O then returne not to them, as Dogges vnto their vomit:* (z) *Why should you serue, Why should you re-embrace, how can you tollerate, or approoue the things, Which you haue thus abiured?* God commands you, (a) *not to giue place to the Deuill, but to resist him stedfastly in the Faith, that so hee may flie from you:* how dare you then to entertaine him in these Enterludes, which are his chiefest Pompes, and Workes; against this Precept, and your Vow? God commands you, (b) *not to loue the World, nor the things of the World;* (c) *not to conforme your selues to the Course, the Fashions, Pompes, and Vanities of this present euill World,* (d) *which lyes in Wickednesse;* (e) *but to keepe your selues vnspotted from it:* (f) *because the friendship of the World, is enmitie to God, and the friends of this World,* (g) *Which is not of God,) are professed enemies vnto God:* How can you then admit, or harbour Stage-Playes, (the greatest

r Acts. 16. 17. 1 Cor. 7. 22, 23. 1 Pet. 2. 16.
s Rom. 8. 17. Iames. 2. 5. Galat 4. 7.
t 1 Thes. 4. 4. 2 Tim. 2. 21.
u 1 Cor. 3. 16. Chap. 6. 9. Ephes. 2. 22.
x Ephes 2. 19. Hebr. 12. 22.
y *Non agamus similem Infidelibus vitam, sed a quibus fide discernimur, ab eorum studiis etiam & moribus diuidamur. Declarat fidem tuam quotidiana actio tua: confirmet tuam ad Christum charitatem, euidens a carnalibus concupiscentiis discessio tua.* Chryf. De Militia Christ. Hom. Tom. 5. Col. 633. A Seeny Healthes, Sickenesse. pag. 22. 42. 78 Edit 2.
z *Insti pactum cum aduersario tuo, dicens ei; Renuncio tibi, Diabole, & seculo tuo, & Pompæ tuæ, & operibus tuis: serua fœdus quod pepigisti,* &c. Hierom. Epist. 8. cap 5. Tom. 1. pag. 22.
a Ephes 4. 27. Iames 4. 7. 1 Peter 5. 9.
b 1 Iohn 2. 15.
c Rom. 12. 1, 2 Colos. 2. 19, 20. Ephes. 2. 2, 3.
d 1 Iohn 5. 19.
e Iames 1. 27
f Iames 4. 4. 1 Iohn 2. 15.
g 1 Iohn 2, 16. *Seculum Dei est, secularia autem Diaboli.* Tertul. De Spectaculis lib.

Pompes, and Vanities, that this World affords,) against these Precepts, and your Couenant, without the danger of Rebellion, and the highest Periury? Christ Iesus informes you; (*h*) *that you cannot serue two contrary Masters, as the Deuill, or the World, and him:* and therefore you disclaime the one in Baptisme, that so you may appropriate your selues, and seruice to the other. And can you then yoake, and serue them all together? Can you serue Christ Iesus, and the Deuill? (*i*) *Christ, and the World?* Christ, and Stage-Playes? Or can you be so besotted by the Deuill, (as alas too many are,) as to thinke to please, to honour, court, and entertaine Christ Iesus, to welcome him into the World, or celebrate his Natiuitie, with infernall Stage-Playes, (*k*) *the very Monuments, and Insignes, with which the Pagans did Gratifie, and* (*l*) *Court their Deuill-gods vpon their Feastiualls, and solemne Birth-dayes:*) as if Christ, and the Deuill, Christians, and Pagans were accorded? as if Stage-Playes, were the chiefest workes of the Lord Iesus Christ, (who was (*m*) *borne of purpose to Redeeme vs from them, and to destroy out of vs these Workes of the Deuill:*) the principall recreations, and delights of Christians; not the Inuentions, Pompes, and Solemnities of Satan; not the *remainders of Idolatrie*; not the (*n*) *Soule-poysoning pleasures*, shewes, and vanities of this sinfull World, *which wee haue all* (*o*) *renounced.* Beloued Christians, consider I beseech you, that God himselfe commands you: (*p*) *to keepe your selues from Idoles*; (*q*) *and to flee from all Idolatrie*, as (*r*) *being the most capitall, and dangerous sinne of all other:*

h Matth. 6. 24. Luke 16. 13. Iames 4. 4.

i *Plus placent mundo qui Christo displicent* Hierom. Epist 3. cap. 31.

k *Ludi omnes Originem de Idololatria sumpserunt.* Tertul. De Spectac. cap. 6. to 12. *Idololatria ludorum omnium mater.* Cyprian De Spectaculis.

l See Cicero. De Arusp. Respons. Orat. See Act. 2. & Tertul. De Spectaculis. cap. 6. to 22. & pag. 43. Accordingly.

m Luke 1 74, 75. 1 Iohn 3 8.

n *Ludi scenici animorum pestilentia.* August De Ciuit. Dei. lib. 1. cap 32. *Quippe nec ira Deûm tantum, nec tela, nec hostes; Quantum sola nocet animis illapsa voluptas.* Silius Italicus. lib. 15. pag. 186.

o *Idolorum nec minus Templa; quam monumenta destruimus: quia non possumus cœnam Dei edere, & cœnam Demoniorum.* Tertul. De Spectac. lib. pag 393, 394.

p 1 Iohn 5 21. *q* 1 Cor. 10. 14. *Apostolus inclamat: Fugite Idololatriam: omnem vtique & totam.* Tertul De Corona Militis. cap. 8. r *Principale crimen generis humani, summus seculi reatus, tota causa iudicii, Idololatria.* Tertul. De Idololatria. lib. cap. 1.

and

and can you then embrace these Stage-Playes, (which were originally (s) consecrated vnto Idoles, as holy, and religious things; as parts, and ornaments of their Pompe, and Worship: and haue therefore beene condemned by the (t) Fathers; as the Issues, Limbes, and Monuments of Idolatrie, from whence they had their birth:) without any breach of these commands, or of your vow in Baptisme; wherein you did renounce all Idoles, and Idolatrie, with all their Pompes, and Reliques? O therefore, as you are Christians; as you haue Soules to saue, or lose for euer; be you now at last entreated, to lay all these considerations close vnto your Soules; before it bee to late. The time will come ere long, (and who can tell how soone, since the *Apostle* hath long since forewarned vs; (u) *that the Lord is at hand: that the comming of the Lord draweth nigh; and that the Iudge standeth before the doore;*) when (x) *that last, and dismall Trumpe, (which should be (y) alwayes sounding this into your eares; arise ye dead, and come to Iudgement,) shall summon you before Christs glorious Tribunall, (z) to render an account of your selues to him,* how well you haue kept this vow, these Precepts, which now I presse vpon you: and then alas, what can you pleade, or answere for your selues? Can you replie, that you haue kept, *or (a) at leastwise endeauoured for to keepe, to the vtmost of your power,* these seuerall Iniunctions, or your vow in Baptisme? that you haue renounced the World, the Flesh, the Deuill, or Idoles, and Idolatrie, with all their seuerall Vanities, Pompes, and Workes; whiles you thus iustifie, magnifie, and harbour Stage-Playes, which not onely (b) *Fathers*, but euen (c) *Pagans themselues, repute, and*

s *Ludi quibus Floralibus & Megalensibus nomen est, caterique omnes alii sacros esse voluistis, & religionum inter officia, & res diuinas deputari.* Arnobius Aduers. Gentes. lib. 7. pag. 232. August. De Ciu. Dei. lib. 2. cap. 13. 27, 29. lib. 4 cap. 1.

t Tertul. De Spectac. lib. cap. 4. to 12. & 24, 25. Cyprian De Spectac. lib. Lactantius De vero Cultu. cap. 20. See pag. 28, 29, 30.

u Phil. 4. 5. Iames 5. 8, 9. *Iudicium Dei præ foribus est.* Chrys. Kalendis Oratio. Tom. 5. Col. 800. C.

x 1 Thes. 4. 16. 2 Cor. 6. 10.

y *Semper tuba illa terribilis vestris perstrepet auribus: Surgite mortui, venite ad iudicium.* Hieron. De Regula Monach. cap. 30. Tom. 9. pag. 268 D Chrys. Hom. 71. ad Pop. Antioch.

z Rom. 14. 10. 12.

a Acts 24. 16. 1 Cor. 8 11, 12. *Haud est nocens, quicunque non est sponte nocens.* Seneca. Hercul. Oetius. Act. 3. fol. 221.

b August. De Ciu Dei. lib. 2. cap. 26. Arnob. Aduers. Gentes. lib. 7. See pag. 49, 50, 51.

c *Pompa, Pompa ludorum: Pompa sacrorum: Deorum Pompa.* Dionys. Hallicarnas. Antiq. Rom. lib. 7. cap. 9. Minutius Felix. Octauius. pag. 34. Cicero. Epist. ad Attic. lib. 13. Epist. 28. 43. *Circus erit Pompa celeber, numeroque Deorum.* Ouid. Fastorum. lib. 4. pag. 68. Godwin Roman Antiq. lib. 2. Sect. 3. cap. 2. pag. 85. *See here p. 665. 666.*

stile; the Worlds, and Deuills Pompes? Alas, (d) *how haue you renounced the Deuill, World, or Idoles, whiles you retaine their shewes, or doe their workes? What diuorce haue you giuen to all, or any of these, With which, by which you liue? What enmitie haue you taken vp against them, whiles you are thus obliged to them? Can you denie that (thinke you,) With your tongues, which you confesse With your hands? Or doe you destroy that in Word, which you support in deed?* O my beloued, how can you euer say, (e) *that you haue liued like Christians, not like Pagans?* that you (f) *are the Saints of God, and Citizens of Heauen*; not Satans Minions, or Burgers of this present wicked world? that you haue in trueth renounced the World, the Flesh, and the Deuill, with all their Pompes, and Workes; whiles you waste your time, and your affections, on those Heathenish, and Infernall Enterludes, and delights of sinne, which are the chiefest Workes, and Pompes of Satan; the eminentest Pompes, and Vanities of this wicked World; to which Infidels, and worldlings haue beene most deuoted? Can you plead Not-guiltie of Periurie, and Rebellion in all these particulars vnto God hereafter, when as you cannot plead thus, now to men, (g) *or to your owne condemning Consciences?* If you hope to prooue Not-guiltie then; *Why doe your* (h) *Liues, your Workes, your Consciences crie Guiltie now?* If you confesse your selues Guiltie now, how can you plead Guiltlesse, (i) *or escape Christs doome, and iudgement then?* Since therefore it is vndeniably euident by all the premises: *that Stage-Playes are those Pomps, and Workes of the Deuill, and Idoles; those Pompes, and Vanities of this Wicked World, and heathen Pagans, which*

d *Quomodo renunciauimus Diabolo & Angelis eius, si eos facimus? Quod repudium diximus his, non dico cum quibus, sed de quibus viuimus? Quam discordiam suscipimus in eos, quibus exhibitionis nostræ gratia obligati sumus? Potes lingua negasse, quod manu confiteris? Verbo destruere, quod facto struis? Deum vnum prædicare qui tantos efficis? Deum verum prædicare qui falsos facis? Negas te quod facis colere?* Tertul. De Idololatria lib. Tom. 2. pag. 448.

e *Qui Christiani nominis opus non agit, Christianus non esse videatur.* Saluian De Gub. Dei lib. 4. pag. 94. f *Quid ergo illi cum terra qui possidet cœlum? Quid illis cum humanis, qui adeptus est iam diuina?* Chrysologus Sermo. 25. *Nunquam humana opera admirabitur, quisquis se cognouerit filium Dei.* Cyprian. De Spectaculis. g *Se iudice nemo nocens absoluitur.* Iuuenal Satyr. 13. pag. 117. *Quod quisque fecit, patitur: autorem scelus repetit, suoque premitur exemplo nocens.* Seneca. Hercules Furens. Act. 3. fol. 36. (b) h *Sunt vero nonnulli qui æterna quæ audiunt, vere etiter credunt, & tamen eidem quam tenent fidei moribus contradicunt.* Greg. Magn. Moral. lib. 29. cap. 3. i Rom. 2. 3.

euery

euery Christian hath euerlastingly renounced, and solemnely abiured in his Baptisme: Let this, yea this alone, perswade all such as are Baptized with the name of Christians, (vnlesse, (k) *they desire onely to seeme Christians, not to bee Christians, as many doe,*) to (l) *abominate, and condemne all Stage-Playes; not onely in iudgement, but in practise too;* as Pernicious, Vnchristian, and vnlawfull Pompes, and Vanities, (m) *as the Church, and Saints of God haue alwayes done in former Ages.* (And so much the rather; because *Christians in the Primitiue Church,* (how euer the times are changed now,) *were* (n) *especially knowne, and discouered to bee Christians, by their abstinence, and aiuorce from Stage-Playes.*) Else if they approoue, applaude, and haunt these Stage-Playes still; let them know this to their endlesse terrour: that though they beare the name of Christians, *or yeeld some superficiall worship vnto God; yet they doe in trueth renounce their Christianitie,* (o) *annihilate their Baptisme, abiure their Religion; denie their Faith, their God, their Iesus:* (p) *and bequeath themselues wholly to the Deuill:* yea, they forfaite Heauen, and their owne Saluation, and wrecke their deare immortall Soules for all eternitie. And who is there that beleeues a God, a Heauen, a Hell, so desperately prodigall of his owne Saluation, as to incurre all these, or to put himselfe to such a losse, to fauour Stage-Playes? but of this enough.

k *Nonnulli etiam nunc Christiani esse non appetunt, sed videri.* Gregor. Mag. Moral. lib. 19. cap. 11.

l See pag. 42. (z)

In die Baptismatis omnibus nos antiqui hostis operibus, atque omnibus Pompis eius renunciare promisimus. Itaque vnusquisque ad considerationem suæ mentis oculos reducat; & sic seruet post Baptismum, quod ante Baptismum spopondit, per præsentem abrenunti ationem expulsus est prior hospes; per confessionem credulitatis, introeat secundus. Amalarius Fortunatus. De Ecclesiast. Offic. lib. 1. cap. 23.

m See Act. 7. Scene 2, 3, 4, 5.

n *Atque hinc vel maxime intelligunt factum Christianum de repudio Spectaculorum. Negat itaque manifeste qui per quod agnoscitur tollit.* Tertul. De Spectaculis. cap. 24. See pag. 4. (p) (q)

o *Nonne eieramus & rescindimus signaculum, rescindendo tessationem eius?* Tertul. De Spectaculis. cap. 24. See pag. 49, 50, 51.

p *Multi sunt qui faciunt eleemosynas & tamen peccare non cessant. Isti quasi sua offerunt Deo, & seipsos Diabolo.* Ambrose. Serm. 12. See pag. 59, 51.

ACTVS 3. SCENA PRIMA.

The ſtile and ſubiect matter of Stage-Playes, is vnlawfull, therefore the Playes themſelues.

q *Admalum malæ res plurimæ ſe agglutinant.* Plauti. Aululariа. Act. 4. pag. 102

r *Neceſſe eſt vt initia & exitus inter ſe congruant.* Seneca. Epiſt. 9.

s *Has ob res non chachinnis diffluere ſedentes, ſed lachrymis gemere ac dolere oportet.* Chryſ. Hom. 38. in Mat. *Religioſa triſtitia, aut aliorum luget peccatum, aut proprium: Beati quorum luctus in hac intentione verſatur.* Bernardi. Serm. in Feſto. Mar. Magd. Col. 244. H. See De Modo bene viuendi. lib. Col. 1252.

THirdly, as Stage-Playes are thus odious, vnſeemely, pernicious, and vnlawfull vnto Chriſtians in all the precedent reſpects: ſo likewiſe are they ſuch in regard of their ordinary ſtile, and ſubiect matter; which no Chriſtian can, or dares to patronize: If we ſuruay the ſtile, or ſubiect matter of all our popular Enterludes; we ſhall diſcouer them, to bee (q) *either* Scurrilous, Amorous, and Obſcene: or Barbarous, Bloody, and Tyrannicall: or Heatheniſh, and Prophane: or Fabulous, and Fictitious: or Impious, and Blaſphemous: or Satyricall, and Inuectiue: or at the beſt but Frothy, Vaine, and Friuolous: If then, (r) *the compoſure, and matter of our popular Stage-Playes, be but ſuch as this, the Playes themſelues muſt needes be euill,* vnſeemely, and vnlawfull vnto Chriſtians.

Not to inſiſt vpon this Generall: that the ſubiect matter of moſt Comedies, and Tragedies is ſome vile, and odious ſinne: (s) *which ſhould bee rather a griefe, and abomination, then a recreation vnto Chriſtians:* I ſhall for the preſent confine my ſelfe to the particulars here ſpecified.

Firſt, I ſay, that the ſtile, and ſubiect matter of moſt popular, (eſpecially Comicall) Stage-Playes, is Amorous, Scurrilous, and Obſcene, vnbeſeeming all Chaſt, and Chriſtian eares: from whence I raiſe this fift Argument.

The ſtile, and ſubiect matter of Stage-Playes, is Amorous, and Obſcene: therefore the Playes themſelues vnlawfull.

That

That whose very stile, and subiect matter is Lasciuious, Scurrilous, and filthy, (t) *must needes bee vnseemely, vnlawfull, and pernicious vnto Christians.*

But the very stile, and subiect matter of most, if not of all our popular Stage-Playes is such.

Therefore they must needes be vnseemely, vnlawfull, and pernicious vnto Christians.

For the Maior, I hope no Christian, no Pagan dares to question it. For God himselfe, hath laid this peremptorie Iniunction vpon men: (u) *to keepe their tongues from euill, and their lips from speaking guile:* yea, he hath giuen this in speciall charge to Christians. (x) *Let your speach bee alwayes gracious, seasoned with salt:* (y) *Let no corrupt communication proceed out of your mouth, but that which is good for the vse of edifying, that it may minister grace to the hearers: Let all euill speaking be put away from you: and as for fornication, and vncleanenesse,* (the common subiects, and principall ingredients of our Comedies,) *neither foolish talking, nor iesting, which are not conuenient, let them not bee once named,* (much lesse then acted, or applauded) *among you, as becommeth Saints:* (z) *It is a great solecisme, yea, a sinne among Christians, either to relate, or doe,* (much more, to Personate, Penne, or Pleasingly to behold,) *any obscene, or filthie thing: Christians they are, at leastwise should be,* * *Saints; yea,* (a) *Chast, and holy Virgins, Temples, and Vessels for the Lord:* (b) *cleansing themselues from all pollution, both of Flesh, and Spirit:* (c) *stopping their eares from hearing blood, shutting their eyes from seeing euill: yea, not so much,* (d) *as touching any vncleane thing:* therefore they must abandon all Vnchast, all Scurrilous, and filthie things: their Eyes, their Eares, their Hands, (e) *their Tongues,* their Hearts, *must know nothing but Christ, intermeddle with nothing but pure, and holy things:* (f) *Their God*

t See Clemens Alexandrinus. Pædag. lib. 2. cap. 4, 5, 6. BB. Babington, Mr. Perkins. Mr. Dod. Mr. Elton. Mr. Caluin. and others on the seauenth Commandement. Accordingly.

u Psal. 34. 13.

x Colos. 4. 6.

y Ephes. 4. 29, 30. cap. 5. 3. 4. See Ambrose, Hierome, Primasius, Theodoret, Chrysostome, and Theophylact, on Ephes. 5. 3. 4. Accordingly.

z *Apud Christianos enim solœcismus est magnus, est vitium, turpe aliquid vel narrare, vel facere.* Hierom. Aduers. Heluidium cap. 8. Tom. 2. pag. 139.

* Rom. 1. 7. Ephes. 1. 1. 1 Thes. 4. 7. Hebr. 3. 1.

a 1 Cor. 3. 16. cap. 6. 17. 2 Cor. 11. 2. 2 Tim. 2. 21. Reu. 14. 4.

b 2 Cor. 7. 1.

c Isay 33. 15.

d Isay 52. 11. 2 Cor. 6. 17.

e *Nihil aliud nouerit lingua nisi Christum: nihil possit sonare nisi quod sanctum est.* Hierom. Epist. 9. cap. 1.

f Lenit. 11. 44. cap. 19. 2. 1 Pet. 1, 15.

is holy: (g) *their Saviour Iesus Christ is holy:* (h) *their holy Ghost is holy:* (i) *their Religion,* (k) *their Scriptures,* (l) *their Sacraments,* (m) *their Companions,* (n) *their Faith,* (o) *their Inheritance, and* (p) *Profession holy, Chast, and Vndefiled: and so must* (q) *they be too, in all manner of conuersation, at all times:* therefore all Amorous, all Lasciuious, filthie, and polluted things, which haue no analogie, nor proportion with them, must needes bee sinfull, hurtfull, and vnseemely, yea, odious, and displeasing to them. Obscenitie, or rotten discourse: (which the *Fathers* in the margent who condemne it, define to be nothing else, (r) *but a Narration of some Vitious, Amorous, Adulterous, and filthie action, to passe away the time, or to prouoke, and stirre vp laughter: of which sort, are all ribaldrie Songs, and Iests; all Theatricall, Complementall, Poeticall, or Table-discourses of the Adulteries, Incests, Loues, and vile Obscenities of graceless wicked men, or Heathen-gods,* (s) *who transcended others in their vices, as much as in their Deitie:*) was alwayes detestable, and odious vnto Pagans: Hence *Gellius* informes vs, (t) *that the Romans did publikely punish, not onely Obscene, and petulant deedes, but words:* Hence (u) *Romulus inacted this Law:* Ne quis præsentibus fœminis obscæna verba facito: *Let no man vse any obscene speach in the presence of any women:* Hence *Sophocles* informes vs, (x) *that it is not seemely, nor honest, to speake such things, which are vnseemely to bee done:* Hence was that *ingenious checke, which* Diogenes *gaue to a beautifull youth, when hee heard him vttering some obscenities:*

g Luke 1.35. Acts.4.27.
h Psal.51.11. 2 Pet.1.21. Reuel.4.7.
i Iames 1.27.
k Rom.1.2. 2 Tim.3.15. 2 Pet.2.22.
l 1 Cor.11 27. 29.Heb.10.29.
m Iude 20.
n Ephes.1.4. Hebr.3.1. 1 Peter 2.9.
o Reu 21.2.10.
p 1 Thes.4 7. Hebr.12.14.
q 1 Pet.1.15.16 2 Peter 3.11
r *Turpiloquium iure vocatur quæ de vitiosis factis habetur oratio; cuiusmodi est, si de adulterio, vel de puerorum Amore disseratur,* &c. Clemens Alex. Pædag. lib.2. cap 6. See Chrys Hom. 17.in Ephes.5

Hierome, Ambrose, Theodoret, Primasius, Theophylact, and Haymo, in Ephes. 5. 3, 4. Accordingly, where they together with Saint Augustine. De Rect. Cathol. Conuersationis. Tom. 9 part. 1. pag. 1447. and Saint Bernard. De Pass. Domini. Tract. cap 27. condemne scurrilitie, and iesting. s *Exprimunt adulterum Iouem non tam regno suo quam vitiis præpotentem.* Cyprian Epist. lib. 2. Epist. 2. Donato. t *Non in facta modo, sed etiam in voces petulantiores publice Romæ vindicatum est.* Noct. Att lib. 10. cap. 6. u Plutarchi, Romulus. Opmeerus. Chronogr. pag. 90. Dionys Hal. Antiq. Rom. lib. 2. Sect. 4. x *Non pulchrum est dicere ea quæ factu turpia sunt.* OEdip. Tyr. pag. 301. Theodoret, Chrysostome, Primasius, and Theophylact, in Ephes. 5.4,5. Accordingly,

(y) doest

(y) *doest thou not blush,* (saith hee) *to draw a leaden Sword out of an Iuorie scabbard?* Hence was that *brand, Which* Seneca *stamped vpon all scurrilous persons,* which I would such Christians whose tongues are tipt, and hearts delighted with Ribaldrous Songs, and Iests, would seriously apply vnto their Consciences: *Wheresoeuer* (saith he) *thou* (z) *meetest With corrupt discourse, there doubt not but the heart, and manners are depraued:* and no wonder: *for out of the abundance of the heart, the mouth speaketh, and euill Words corrupt good manners,* (a) *as the Scriptures teach vs.* Hence (b) *Aristotle magnifies the modestie of that ingenuous Pagan, Who When he Was about to vtter an vnchast obscenitie, Was tongue-tied out of modest shame:* (c) *the Citizens of Marcelles though Pagans, would admit no Stage-Playes into their Citie, least their filthinesse, and obscenitie should corrupt their youth:* Yea, the very (d) *Heathen Poet himselfe, would haue all scurrilitie, and ribaldrie, exiled from such places Where Youthes, and Children were, for feare they should deprane their mindes, and manners.* If then God himselfe, if the Fathers, yea, if all these Pagans haue vtterly condemned all filthie, Scurrilous, Vnchaft, and Amorous speaches, Iests, and Poemes, as misbeseeming Chast, and Modest eyes, or Lips, or Eares; my Maior cannot but be granted: and so much the rather, (e) *because Vnchast, Obscene, and Amorous Wordes, are but so many vehiculaes, to carrie men on to Adulterous, and Sinfull deedes,* both which, all Christians must abominate.

For the Maior; that the Stile, and subiect Matter of most (f) *Comicall, and Theatricall Enterludes, is Amorous, and Obscene;* it is as euident, as the Morning Sunne: First, by the expresse, and punctuall testimonie of sundry

y *Non erubescis; ait, ex eburnea vagina plumbeum educens gladium.* Diog. Laert. lib. 6. Diog. pag. 349.

z *Vbicunque videris orationem corruptam, ibi quoque mores a recto desciuisse non erit dubium.* Epist. 114. *Magna mala habitant in illa anima qua verba vsurpat mala & faceta.* Chrys. Hom. 17. in Ephes. 5.

a Mat. 12. 34. Luke 6. 45. 1 Cor. 15. 33.

b Rhetor. lib. 1. cap. 9. pag. 60. Alcæi. Carm. apud Pindarum. pag. 405.

c Valerius Max lib. 2. cap. 6. Sect. 7.

d *Nil dictu fœdum visuque hæc limina tangat Intra quæ puer est: procul hinc, procul inde puellæ Lenonum, & cantus pernoctantis parasiti. Maxima debetur pueris reuerentia.* Iuuenal. Satyr. 14. pag. 126.

e *Obscœnus sermo & scurrilitas vehiculum scortationis: Ne dixeris vrbana, scurrilia, nec turpia, nec feceris, & flammam cupiditatis extingues.* Chrysostome. Hom. 17. in Ephes. 5. & Theophylact. Ib.

f *Comicæ fabulæ de stupris virginum loquuntur & amoribus meretricum.* Lactantius, De Vero Cultu. cap. 20.

Fathers. Read but (g) *Tatianus Oratio. Aduersus Græcos.* (h) *Theophylus Antiochenus* ~~Gentil~~ *Autolicum. lib.* 3. *Clemens Romanus Constit. Apostolorum. lib.* 2. *cap.* 65. 66. *Clemens Alexandrinus Oratio. Exhort. ad Gentes. fol.* 8. 9. *Padag. lib.* 2. *cap.* 6, 7. & (i) *lib.* 3. *cap.* 11. *Tertullian De Spectac. cap.* 10. 17. *to* 28. *Apologia aduersus Gentes. cap.* 38. *De Pudititia. cap.* 7. *Minucius Felix Octauius. pag.* 101. *Philo Iudæus De Agricultura. lib. pag.* 271. *De vita Mosis. pag.* 932. *De vita Contemplatiua. lib. pag.* 1209. *Cyprian* (k) *De Spectac. lib.* & *Epist. lib.* 2. *Ep.* 2. *Donato. Origen in Rom.* 11. *lib.* 8. *Tom.* 3. *pag.* 203. *Arnobius aduers. Gentes. lib.* 3. *pag.* 114. *lib.* 4. *pag.* 149. 150. *lib.* 5. *pag.* 182. & *lib.* 7. *pag.* 230. *to* 241. *Lactantius De vero Cultu. cap.* 20. *Diuinarum Institutionum* (l) *Epit. cap.* 6. *Basilius Magnus Hexaemeron. Hom.* 4. *De Legendis libris Gentilium Oratio.* & *Ascetica. Tom.* 2. *pag.* 180. 181. *Gregorie Nazianzen Oratio.* 48. *pag.* 796. 797. *ad Seleuchum De recta Educatione Epist. pag.* 1063. 1064. *Gregorie Nyssen. Vitæ Moseos Enarratio. pag.* 525. *Ambrose De Pœnitentia. lib.* 2. *cap.* 6. & *Enarratio in Plasm.* 118. *Octon.* 5. *Cyrillus Hierusolomitanus Catechesis Mystagogica.* 1. *Hilarie Enarratio in Psal.* 14. & *in Psal.* 118. *Hè. Hierom Comment. in Ezech. lib.* 6. *cap.* 20. *Tom.* 4. *pag.* 389. H. & *Epist.* 2. *cap.* 6. *Chrysostome Hom.* 3. *De Dauide & Saul. Hom. in Psal.* 140. *Hom.* 6. 7. (m) & 38. *in Mat. Hom.* 62. *in Acta. Apost. Hom.* 12. *in* 1 *Cor. Hom.* 17. *in Ephes.* 5. & *Hom.* 62. *ad Pop. Antiochiæ. Augustine De Ciuit. Dei. lib.* 1. *cap.* 32. 33. *lib.* 2. *cap.* 4. *to* 15. *cap.* 26. 29. *De Consensu. Euangel. l.* 1. *cap.* 33. *Confessionum. lib.* 3. *cap.* 1. 2. *Prosper Aquitanicus De Gloria Sanctorum Peroratio. pag.* 73. *Orosius Historiæ. lib.* 3. *cap.* 4. *Isiodor Hispalensis. Etimolog. lib.* 18. *cap.* 41. 42. *Salvian De Gubernat.*

g *Bibliotheca Patrum.* Coloniæ Agrip. 1616. Tom. 2. pag. 180. 181.

h Ib. pag. 170. G. H.

i *Quod enim turpe factum non ostenditur in Theatris? quod autem verbum impudens non proferunt qui risum mouent scurræ & histriones?* Ib.

k *Sed ad scenæ inuerecundos sales iam transitum faciam; pudet referre quæ dicuntur, pudet etiam accusare quæ fiunt. Agentium strophas, adulterorum fallacias, mulierum impudicitias, scurriles iocos, parasitos sordidos, ipsos quoque patres familias regales, modo stupidos, modo obscænos, modo stolidos, certis nominibus inuerem.* Ib.

l *Quin scena? num sanctior? in qua Comœdia de stupris & amoribus; Tragœdia de incestu & parricidiis, fabulatur.* Ib.

m *Cuncta enim simpliciter quæ ibi fiunt turpissima sunt: verba, vestitus, tonsura, incessus, voces, cantus, modulationes, oculorum euersiones, motus, tibia, fistula, & ipsa fabularum argumenta, omnia (inquam) turpi lasciuia plena sunt: quæ aures mentis solent magis quam quauis sordes obstruere: vel potius non obstruunt tantum, sed etiam impurum faciunt, & immundum.* Chrys Ib. Dei.

Dei. (n) *lib.* 6. & 7. *Bernard Oratio ad Milites Templi. cap.* 4. (o) *Ioannes Salisburiensis De Nugis Curialium. lib.* 1. *cap.* 8. & *lib.* 8. *cap.* 6. 7. *Cassiodorus Variarum. lib.* 1. *cap.* 27. & *lib.* 7. *cap.* 10. To whom I may adde, *Concilium Parisiense sub Ludouico & Lothario. lib.* 1. *cap.* 38. *Concilium Agathense. Canon.* 39. *Synodus Turonica.* 3. *Canon.* 7. 8. *Synodus Cabilonensis.* 2. *Canon.* 9. *Synodus Moguntina sub Rabano. Canon.* 13. *Concilium Colonienſe. Anno.* 1536. *pars.* 2. *cap.* 25. *pars.* 9. *cap.* 10. *Concilium. Colonienſe sub Adolpho. Anno.* 1549. & *Gratian. Distinctio.* 33. 48. 86. Peruse, I say, these seuerall Fathers, and Councels; (whose words, if I should at large transcribe them, would amount vnto an ample volume:) and you shall finde them all concurre in this: (p) *that Stage-Playes are wholly composed of, or at leastwise fraught with Ribaldrie, Scurrilitie; Vnchast, and Amorous streines, and passages: Obscene, and filthie Iests, which inquinate the Mindes, corrupt the Manners, and defile the Soules of men,* (q) *yea pollute the very places, and common ayre, where they are but acted:* Whence they all condemne, *these Theatricall Enterludes, as vnseemely, pernicious, abominable, and vtterly vnlawfull vnto Christians: as exceeding odious, and displeasing vnto God; stiling them,* (r) *the very sinckes of all vncleanenesse, the Lectures of Obscenitie, the Meditations of Adultery, the examples of dishonestie, the exhortations, and instructions of filthinesse,* and the like: *and Play-houses,* (s) *the Temples*

n *Sola Theatrorum impuritates tales sunt quæ honeste non possunt vel accusari.* Ib. p. 186.

o Bibliotheca Patrum. Tom. 15. p. 348. 463. D. 466. C.

p *Comœdia & Tragœdiæ incestis gloriantur, quas vos libenter legitis & auditis.* Minucius Felix Octa. pag. 101.

q *Nonne ergo fugies sedilia hostium Christi; illam cathedram pestilentiariam, ipsumque aerem quæ desuper incubat scelestis vocibus constupratum.* Tertul. De Spectac. c. 27.

r *Ludi scenici spectacula turpitudinum; & Licentia vanitatum: perpetuus morbus animarum; malæ cupiditatis inductio, adulterii meditatio, turpitudinis exhortatio.* Augustin. De Ciu. Dei. l. 1. c. 32. l. 2. c. 8. 9. Orosius. Hist. l. 3 c. 4. Chrys. Hom. 62. ad Pop. Antiochiæ & Hom. 42. in Act. s *Sacrarium Veneris: Templum & Ecclesia Diaboli: Arx omnium turpitudinum: Consistorium impudicitiæ: Cathedra Pestilentiaria: sedilia hostium Christi.* Tertul De Spectac. c. 10. 17. 27. *Cathedra Pestilentiarum.* Clem. Alex. Pædag. l. 3. c. 11. *Pudoris publici lupanarium, & obscenitatis magisterium.* Cypr. De Spectac. lib. *Communis & publica officina sceleris.* Basil. Hexaem. Hom. 4. *Fornicationis gymnasium; Intemperantiæ Schola* Chrys. Hom. 62. ad Pop. Antiochiæ & Hom. 42. in Act. *Lascuia fœditatis & impuritatis omnis officina.* Nazianz ad Seluchum de Recta educatione. p. 1063. *Loca & habitacula turpitudinum.* Salu. De Gub. Dei. l. 6. p. 198. *Cunæ turpitudinum.* Augustin. De Consensu Euang. l. 1. c. 33. *Animarum tabes & pestis: probitatis & honestatis enersio.* Augustin. De Ciu. Dei l. 1. c 33. *Vere fugalia, sed pudoris & honestatis.* Ib. lib. 2. cap. 6. See Act. 6. Scene, 1, 2, 3.

of Venery; the Stewes of Modestie, the Schooles of Ribaldry, and Obscenitie: the Dennes of filthinesse: the Chaires of Pestilence, and corruption: the Seates, the Places, and Mansions of all filthinesses, and vnchastitie: and the common, and publike Shops of all wickednesses, and defilements whatsoeuer.

2 Adde wee to these in the second place, the expresse, and punctuall Testimonies of Pagan Authours, whom none dares taxe of Puritanisme, or precisenesse in this point. Suruay but *Zenophon in his Conuiuium. Plato De Republ. lib.* 8. *&* 10. *Legum Dialogus.* 7. *Aristotle Politicorum. lib.* 7. *cap.* 17. *Diogenes Laertius. lib.* 2. *Socrates. Isocrates Oratio ad Nicoclem; & Oratio De Pace. Tullie* (*t*) *De Republica. lib.*4. *Tusc. Quæst. lib.*1. *&* 2. *De Legibus. lib.*7. *Ad Marium. Epist.*1. *Seneca. Epist.*7.90. *&* 123. *Plutarch De Audiendis Poetis. lib. De Gloria Atheniensium. lib. Symposiarum. lib.* 7. *Quæst.* 8. *Liuie Romane Hist. lib.* 7. *cap.*2.3. *Dionysius. Hallicar. Rom. Antiq. lib.*2. *Sect.*3. *lib.* 7. *Sect.* 9. *Valerius Maximus. lib.* 2. *cap.* 4. *Cornelius Tacitus, Annal. lib.* 14. *Sect.* 2.3. *Lampridii Heliogobalus. Plinie. Epist. lib.*4. *Epist.*20. *Ouid De Arte Amandi. lib.*1. *Tristium. lib.* 2. *& Fastorum. lib.* 3. *pag.* 55. *Horace De Arte Poetica. Epist. lib.*2. *Epist.*1. *Iuuenal Satyr.* 6.8.9. yea, *Plautus* himselfe, (as obscene as he is) *Captiuei Prologus. pag.*105. You shall finde all these (*u*) *acknowledging*, yea, *condemning the Amorousnesse, Scurrilitie, and lewdnesse of Stage-Playes*, as I shall prooue (*x*) *anon.* If any now reply, that the Playes of our age are defecated from these grosse Obscenities, and purged from all Ribaldrious, Amorous, Vnchast, and filthie passages: Let him then consider in the third place; that many Moderne Authors of all sorts, doe not onely indite our popular Enterludes of the selfe-same crimes, but likewise passe a fatall, and finall sentence of condemnation on them, for this very cause: Cast but your eyes on learned, and laborious *Gualther. Hom.* 11. *in Nahum.* 3. *pag.* 214. 215. *on Petrarch. De Remedio vtr. Fortunæ. lib.* 1. *Dial.* 30. *on Bodinus De Republica. lib.* 6. *cap.* 1. *on Polydor Virgil De Inuentor.*

t Quoted by Augustine. De Ciuitate Dei. lib. 2. cap. 9.

u See Ludou. Viues. De Caus. Corrupt. Artium. lib 2. *Inde ioci veteres, obscænaque verba canuntur: Nec res hác Veneri gratior vlla fuit.* Ouid. Fastorum. lib. 3. pag. 55.

x See Act. 7. Scene. 6.

Inuentoribus Rerum. lib. 1. *cap.* 11. *on Alexander Sardis De Inuent. Rerum, lib.* 1. *pag.* 43. 44. *on Ludou. Viues, De Caus. Corrupt. Artium. lib.* 2. *on Iohannis Mariana, & Barnabas Brissonius, in their bookes De Spectaculis. on Doctor Reinolds his Ouerthrow of Stage-Playes. on Master Northbrookes Treatise against vaine Playes, and Enterludes. pag.* 57. *to* 77. *on Master Gossons Confutation of Playes. Act.* 4. 5. *on Master Stubs his Anatomy of Abuses. Edit.* 3. *pag.* 101. *to* 107. *on I. G. in his Refutation of Haywoods Apologie for Actors. on Master Iohn Brinslies True watch. part.* 1. *Abomination.* 19. *pag.* 227. 228. *on Bishop Babington. Master Perkins, Master Dod, and Master Elton, on the* 7. *Commandement. on Doctor Laytons Speculum belli sacri. cap.* 45. *on The Couenant betweene God, and Man, by I. P. London.* 1616. *pag.* 382, 383. *on Master Iohn Downhams Guide to Godlinesse. lib.* 3. *cap.* 21. *Sect.* 5. *on Master Robert Bolton, in his Discourse of True Happinesse. pag.* 73. 74. You shall see our Moderne Stage-Playes, euen copiously Anatomized, yea, condemned by them: *as being fully fraught, and wholly composed, of Ribaldrie, Obscenitie, Lasciuiousnesse, Vnchast, and lustfull parts, and passages, which misbeseeme all modest eyes to see, all Christian eares to heare, or tongues to vtter:* Whence they stile *all Playes,* (y) *the grand empoysoners of Grace, Ingenuousnesse, and all manly resolution: the Lectures of obscenitie, the Seedes of vices, the Foode of Wickednesse, yea the Plagues, and Poyson of mens Soules, and Manners:* (z) *and Theaters, the Oratories of the Deuill, the Synagogues of Satan; the Schooles of lewdnesse; and the very sinckes of filthinesse, and all other vices: Which Christians should abhorre, yea feare, and flie, as much, nay more then any Pest-house:* as these their writings, will at large demonstrate. If then these seuerall Fathers, Councells, Pagan Authours, and Moderne CHRISTIAN writers, (with sundry others, which I shall receit hereafter in their proper places:) conclude the very Structure, Stile, and Subiect Matter of popular Stage-Playes, to bee Amorous, Scurrilous, and Obscene; and thereupon passe this Iudgement on them:

y *Vitiorum semina sunt, scelerum pabula, mortis iter.* Ioannes Salisburiensis. De Nugis Curialium. Proœ. See Master Bolton Discourse of True Happinesse. p 73 74.

z *Theatra recte definire possumus; turpitudinis vitiorumque omnium sentinam ac scholam.* Bodinus De Republica. lib. 6. cap. 1. See Gualther Hom. 1. in Nahum. 3. Accordingly.

(a) *that they are altogether vnfit for Chaſt, vnlawfull for Chriſtian, vnſeemely for Gracious or modeſt Eares to heare, or Lips to vtter:* I hope that none will bee ſo obſtinately incredulous, as not to beleeue them in the one: or ſo deſperately impious, as not to giue ſentence with them; not to conforme their practiſe to them, in the other. But if all theſe ſeuerall Teſtimonies are not ſufficient to conuince the moſt incredulous Play-haunters of the obſcenities of Stage-Playes; I appeale for finall proofe of my Aſſumption vnto euery mans experience. Not to record thoſe ſeuerall prophane, and groſſe (b) *Obſcenities, thoſe Amorous ſtreines, Laſcinious paſſages,* and vnſauourie Ieſts, which are ſcattered in *Ariſtophanes, Terrence, Plautus, Catullus, Tibullus, Propertius,* (c) *Ouid,* and other ancient *Comedians,* and wanton Poets; *which euery Chaſt, and Gracious Chriſtian muſt condemne:* I ſhall confine my ſelfe vnto the Comedies, and popular Enterludes of our preſent Age, * *which farre exceede them in all theſe.* Alas, what are the Maior part of all our Moderne Stage-Playes, but ſo many Lectures of Ribaldry; ſo many Abſtracts, Compendiums, or Miſcellaines of ſublimated, Elegant, Wittie, or more Accurate, and choyce Obſcenities? which (d) *the more refined, and accute they are, the more doe they empoyſon, endanger, and deprane the Auditors:* Doe not the ordinary Theames, and Subiects of our Moderne Comedies, being nothing elſe but the Adulteries, Fornications, Rapes, Loue-paſſions, Meritricious, Vnchaſt, and Amorous practiſes, of Laſciuious Wicked men, (e) *or Heathen Idole-gods;* (f) *which ſhould not be ſo much*

a *Talia ſunt quæ illic fiunt, vt ea non ſolum dicere, ſed etiam recordari aliquis ſine pollutione non poſsit: In Theatris, & concupiſcentiis animus, & auditu aures, & aſpectu oculi polluuntur. Quæ quidem omnia tam flagitioſa ſunt, vt etiam explicare ea quiſpiam aut eloqui ſaluo pudore non valeat.* Sal. De Gub. Dei. l 6. p. 186, 187.

Mel meum, lumen meum, meum deſiderium, omnes delicias & lepores, & viſu dignas vrbanitates, & cateras ineptias amatorum, in comœdiis erubeſcimus, in ſæculi hominibus deteſtamur: quanto magis in clericis, & in ſanctis viris. Hierom. Epiſt. 2. cap. 6. b *Scurrilitas atque Laſciuia te præſente non habeant locum. Nunquam verbum inhoneſtum audias: aut, ſi audieris, ne ineſceris.* Hierom. Epiſt. 8. cap 6. c *In his Amorum: De Arte Amandi: Pulex,* &c. * *Ego amplius dico: non ſolum agi nunc illas ludicrorum infamium labes quæ prius actæ ſunt; ſed criminoſius multo agi quam prius actæ ſunt.* Saluian. De Gub. Dei. lib. 6. pag. 201. d *Vocis dulcedines per aurem animam vulnerant; quæ quanto licentius adeunt, tanto difficilius euitantur.* Hierom. Epiſt. 12. cap. 3. e See Cyprian Epiſt. lib 2. Epiſt 2. Auguſt. De Ciu. t. Dei. lib. 2. cap. 4. to 15. 26, 27, 28, 29. Arnobius Aduerſ. Gentes. lib. 7. Accordingly, See here Scene. 3. f Ephes. 5. 3, 4.

much as named, (much lesse then acted) *among Christians?* doe not those (g) *Wanton, Whorish, lustfull Parts; those Ribaldrous Songs, and filthie Ditties: those Meretricious, and Vnchast Attires, Lockes, and Gestures: those Amorous, and lustfull Complements, Kissings, Clippings, and Embracements:* those liuely, if not reall representations, or ocular demonstrations of the very acts of Whoredome, and Adulterie, which are vsually represented to vs on the Theater: together with all those Obscene, and filthie Iests; those Scurrilous, and beastly passages, those quaint, Subtile, Rhetoricall, and Flexanimous streines of contemplatiue, Elegant, and wittie Obscenities, with which our Playes are fraught, and enterlaced: (h) *the very sight, and hearing of which, should cause all modest Eyes to Blush, and Weepe; all Christian Eares, to Glow, and Tingle; all Chast, and Gracious Hearts, to Mourne, and Bleede:*) doe not all these (I say) proclaime, and testifie to the world; that the Stile, and subiect Matter; yea, the very Action, Circumstances, and Appendices of our popular Stage-Playes, are Scurrilous, and Obscene? what need we then any further witnesses? Doubtlesse, the Obscenitie of our Playes is such, that if the very Stones, and Pillars, which support the Play-house; if the Seates, and Scaffoldes, which adorne it: or the very Theater, and Stage it selfe, had Tongues to speake; they would presently exclaime against it, and reprooue it. And dares any Christian then, be so audaciously absurde, as to gaine-say it? so wil-fully blinde, as not to see it? so desperately prophane, as not to loathe it? when as his owne experience must acknowledge, and his very Coscience doeth, yea cannot, but condemne it? Since then the very Stile, and subiect Matter of our Playes are such; this must, this cannot but enforce vs to reiect them, as pernicious, vnseemely, yea, vtterly vnlawfull vnto Christians; yea, *as* (i) *grieuous, and offen-*

g Of which see Act. 5.

h 2 Pet. 2. 7, 8. Ezech 9. 4. Psalm. 119. 136. 158. See Chrysost. Hom 38. in Matth. Cyprian De Spectaculis. lib. Saluian. lib. 6. De Guber. Dei. *Nonnulla prudentiores,* (speaking of Pagans,) *auertebant faciem ab impuris motibus scenicorum, & artem flagitii videre erubescentes, furtiua intentione discebant.* Augustin. De Ciu Dei. lib. 2. cap. 26. And should not Christians much more blush to see them?

i *Si proferas verbum spurcum, & Christiano ore indignum, non hominem contristasti sed Spiritum Dei, à quo beneficium accepisti; à quo sanctificatum est os tuum. Non pudet igitur nos illum contristare? Signatum est os tuum a Spiritu, vt nihil indignum ipso loquaris: ne dissoluas igitur sigillum.* Theophylact. in Ephes. 4. 30.

sine

sitie to Gods blessed Spirit, who hath Sanctified, and Sealed vp our Mouthes, and Eares from all Scurrilitie: as all the fore-recited Fathers, and Christian Authors haue already done, vpon the selfe-same grounds.

ACTVS 3. SCENA SECVNDA.

SEcondly, as the Stile, and subiect Matter of Stage-Playes is Scurrilous, and Obscene, so likewise it is Bloody, and Tyrannicall; breathing out Malice, (k) *Fury, Anger, Murther, Crueltie, Tyrannie, Treacherie,* (l) *Frensie, Treason, and Reuenge,* (the constant Theames, and chiefe Ingredients, of all our Tragedies,) which (m) *Efferate, and enrage the Hearts, and Mindes,* of Actors, and Spectators; *yea, oft times animate, and excite them to Anger, Malice, Duels, Murthers, Reuenge, and more then Barbarous crueltie, to the great disturbance of the publike Peace.* From whence I frame this sixt Argument.

That whose Stile, and subiect Matter is Bloody, and Tyrannicall, breathing out Malice, Anger, Fury, Crueltie, Tyrannie, Fierceneese, Treason, Rapine, Violence, Oppression, Murther, and Reuenge, must needes be Odious, Vnseemely, and Vnlawfull vnto Christians.

But such is the Stile, and subiect Matter of most, (but especially of our Tragicall) Stage-Playes.

Therefore they must needes be Odious, Vnseemely, and Vnlawfull vnto Christians.

The Minor is euident: First, by Experience: Secondly, by (n) *expresse Authorities*; both which doe testifie:

k See Seneca. Hercul. Furens. & Medea.

l *Archilochum proprio rabies armauit Iambo.* Hor. De Arte Poet. lib.

m See Act. 6. Scene. 10. Argument. 6.

The Stile, and subiect Matter of Stage Plaies is Bloody, and Tyrannicall: Therefore euil and vnlawfull vnto Christians

n Chrys. Hom 38. in Matth. Lact. l. 6 c. 20. Cypr. & Tert. De Spectac. Polyd. Virg. De Inuent. Rerum l. 1. c. 10. Mr. Northbrookes Treatise against vaine Playes, and Enterludes. f. 3c. 37. Mr. Stubs Anatomie of Abuses. p. 104, 105, 107. Mr. Gossons Playes Confuted. Act. 4, 5. Seneca. Epist 7. Read Sophocles, Euripides, and Seneca his Tragedies, with all our Moderne Tragedies, which confirme it.

that

that the Stile, and subiect Matter of our Tragedies are Bloody, and Tyrannicall; abounding with Enuie, Malice, Furie, Clamours, Wrath, Crueltie, Treacherie, Frensie, Murthers, Treasons, Villany, Vnplacablenesse, Discordes, Mutinies, Rebellions, Conspiracies, Rapes, Duells, and Reuenge, which prouoke, and whet on the Spectators to all these Barbarous, and inhumane Vices, which they should abhorre.

The Maior is vncontrouleable: First, because the Scriptures doe expresly enioyne vs: (o) *to put away all Malice, Anger, Wrath, Contention, Sedition, Strife, Cruelty, Violence, Rapine, and Reuenge; together with all* (p) *Truculent, Clamorous, Furious, Irefull, Tragicall, Bloody, Fierce, Malicious, and reuengefull speaches:* and that for sundry reasons: First, becaus such *words, and actions as these,* (q) *are Earthly, Carnall, Diuelish; proceeding from the World, the Flesh, and the Deuill,* (*who are fraught* (r) *with Rage, and Crueltie:*) not from *the Wisedome of God from aboue, which is Pure, Peaceable, Gentle, easie to be intreated, full of Mercy, and good Fruites:* Secondly, becaus such speaches as these, (s) *are the Fomenters of Contention, yea, the Chariots of Anger, Crueltie, and Reuenge:* Thirdly, becaus such Tragicall, Fell, and Bloody discourses as these, are altogether vnsuitable vnto Christians; who are, or should bee, (t) *Men of a Quiet, Peaceable, Gentle, Meeke, and tender-hearted Disposition, being Kinde, and Louing one towards another, and forgiuing one another, euen as God for Christs sake, hath forgiuen them.* The God of Christians, (u) *is a God of Peace:* the Head of Christians, (x) *is a Prince of Peace:* the Guide of Christians, (y) *is a Spirit of Peace, and Vnitie:* the Rule of Christians, *is a* (z) *Word, a Gospel of Peace,* (a) *which bringeth, and proclaimeth Peace to all,* (b) *and perswadeth Peace with all Men:*

o Ephes. 4. 26, 27. 31. Genes. 4. 5, 6. Cap. 49. 6. 7. Iames 3. 14, 15, 16. Psalm. 71. 4. Psalm. 55. 9, 10. Psalm. 86. 14. Psalm. 140. 11. Psalm. 27. 12. Psalm. 74. 20. Prou. 11 17. Cap. 12. 10. Cap. 27. 4. Actes 8. 3. Rom. 1. 29, 30, 31. 2 Tim. 3 2. 3. 4. p Ephes. 4. 31. Psalm. 27. 12. Actes 9. 1. Psalm. 52. 4. Psalm. 55. 21. Psalm. 64. 3. Prou. 12. 6. Cap. 15. 1. Rom. 1. 29, 30, 31. Galat. 5. 15. Rom. 3. 14. Colos. 3. 8. Cap. 4. 6. q Iames 3. 6. 14, 15, 16, 17. Galat 5. 20, 21. Rom. 1. 29, 30, 31. r Gen. 49. 6. 7.

1 Peter 5. 8. Prou. 12. 10. s Prou. 15. 1. *Equus est vociferatio, ascensor autem ira, impedi equum, & subuertisti ascensorem.* Theophylact Enar. in Ephes. 4. 31. t Ephes. 4 31, 32, 33. Marke 9. 50. 1 Cor. 14. 33. 2 Cor. 13. 11, 12. Ephes. 6. 23. Galat. 6. 1. Phil. 4. 7. Col. 3. 12, 13, 14, 15. u Rom. 15. 33. Cap. 16. 20. 2 Cor. 13. 11. Phil. 4. 9. 1 Thes. 5. 23. 2 Thes. 3. 16. Heb. 13. 20. x Isay 9. 6. Heb. 7. 2. y Ephes. 4. 3. z Eph. 6. 15. a Luke 10. 5. Cap. 19. 42. Act. 20. 36. b Rom. 12. 18 Heb. 12. 14. 1 Pet. 3. 11.

the way of Christians, (b) *is a Way of Peace; yea, their* (c) *Vocation,* (d) *Life,* (e) *and End, are Peace:* therefore all Irefull, Truculent, Fierce, and Tragicke Spectacles, or Poemes, which breathe out nothing but Crueltie, Blood, Vnmercifulnesse, Discorde, Vnplacablenesse, and Reuenge, must needes bee vnseemely, and vnlawfull to them; as being opposite, and Repugnant to their Peaceable, Meeke, and Courteous constitution. Secondly, such Barbarous, Bloody, Tyrannicall, Fierce, and Cruell Spectacles, and Enterludes as these, where Tyrannie, Enuy, Malice, Murther, Furie, and Reuenge, are Acted, and Applauded to the Life, (f) *must needes Inrage, Imbitter, Exasperate the Spectators, and prouoke them to Crueltie,* Passion, Rage, Reuenge, and Discontent, vpon very small occasion, as I shall prooue at large (g) *anon:* therefore they must needes bee Euill. Vpon this very ground, (h) *Irenæus,* (i) *Tertullian,* (k) *Cyprian,* (l) *Athenagoras,* (m) *Theophylus Antiochenus,* (n) *Tatianus,* (o) *Lactantius,* (p) *Nazianzen,* (q) *Epiphanius,* (r) *Chrysostome,* (s) *Augustine,* Minucius Felix,* (t) *Saluian; together with all the Christians in the Primitiue Church, as these record, did vterly condemne, and auoyde all Sword-Playes, Tragœdies, and bloody Spectacles of crueltie; as Fightings, and Combates of Men, With Men, or Men, and Beasts together,* (which the (u) *Lacedemonians,* together with (x) *Plato,* and (y) *Seneca,* though Pagans, *did likewise censure, and reiect:*) *because* (z) *they did excite, and stirre men vp to Murther, Crueltie, and Reuenge; and make them guilty of the Wounds, and Blood of all those Combatants, and Sword-Players, which they did behold.* And hence likewise was it, that the *good*

b Luke 1.79. Rom.3.17.
c 1 Cor.7.15.
d 2 Cor.13.11. 2 Tim 2.22. 1 Tim.2.2.
e Psal.37.37. 2 Pet.3.14.
f *Luxuriosior redeo, immo vero crudelior & inhumanior, quia inter homines in Spectaculis fui.* Seneca. Epist.7.vid Ib.
g Act. 6. Scene. 10.
h Aduersf. Hæreses lib 1. cap. 1. pag.23.
i De Spectaculis. lib.
k Epist. lib.2. Epist. 2.
l Pro Christianis Legatio. Bibl. Patrum. Tom.2. p.139.
m Contra Autolicum.lib.3. Ib. pag 170. G. H.
n Oratio. Contra. Græcos Ib. pag. 180. C. D.
o De Vero Cult. cap.20. Diuinarum Instit. Epit cap. 6.
p Oratio. 48. & De Recta Educatione ad Seleucum. pag. 1063, 1064
q Compend. De Doctr. & Fide Eccles. Catholic. pag. 922.
r Hom. 38 in Matth. & Hom. 12. in Romanes.
s De Ciuitat. Dei. lib.2. cap. 25. lib.4. cap. 5.
* Octauius. pag. 123, 124.
t De Gubernat. Dei. lib.6.
u Plutarch. Laconica Instituta.
x De Republica. lib.8.
y Epist.7.
z See Ioannes Mariana De Spectaculis. lib. Lipsius De Gladiatoribus, Agrippa De Vanitate Scientiarum. cap.13. Peter Martyr Locorum Commun. Classis. 4. cap. 18. Sect. 2, 3, 4.

Emperors

Emperour (a) Constantine; together with *(b) Nerua, (c) Arcadius, and Honorius*; *prohibited all Sword-Playes, Duels, and such like Cruell, and Bloody Spectacles*; as misbeseeming Christian hands to act, or eyes to see; because they were but so many Incendiaries, and Fomentors of Crueltie, Quarrells, Murthers, and Reuenge. Since therefore the Stile, and subiect Matter of our Playes, together with the consequences of them, are such as these, wee must, wee cannot but reiect them, on the fore-said reasons, as those fore-quoted Authors haue already done.

a Eusebius De Vita Constantini. lib. 4. cap. 1. Zozeman. Historiæ. Eccles. lib. 1. cap. 8. Nicephorus Calist. Eccles. Hist. lib. 7. cap. 46.

Eutropius Rerum. Rom Hist. lib. 11. pag. 142. *b* Zonaras Annal. Tom. 2. Imperium Neruæ. fol. 101. Col. A. *c* Eutropius Rerum. Rom lib. 13. Arcadius & Honorius. pag. 174. See Doctor Hackwells Apologie. lib. 4. cap. 4. Sect. 9. cap. 10 11.

ACTVS 3. SCENA TERTIA.

THirdly, the Stile, and subiect Matter of most popular Stage-Playes, is Heathenish, and Prophane, consisting of the (d) *Actes, the Rites, the Ceremonies, Names, and Persons*; *yea, the very Rapes, Adulteries, Murthers, Thefts, Deceites, Lasciuiousnesse, and other execrable Villanies of Dung-hill, Idole, Pagan-gods, and Goddesses, or wicked men* which should be buried in euerlasting obliuion lest the memorie, and reuiuall of them should defile the light: From whence I raise this seauenth Argument.

Those Stage-Playes, whose Stile, and Subiect Matter is Heathenish, and Prophane, consisting of the Parts, the Persons, Ceremonies, Rites, and Names; yea, the Imprecations, Inuocations, Adorations, and Applauses; together with the very Loue-passions,

d *Exprimunt impudicam Venerem, adulteros Martem, lenocinium suum, non magis regno quam vitiis principem, in terrenos amores cum ipsis suis fulminibus ardentem*, &c.

Cyprian. Epist. lib. 2. Epist. 2. The Stile, and Subiect Matter of Stage-Playes, is Heathenish, and Prophane: therefore vnlawfull.

sions,

sions, Lusts, Adulteries, Incests, Rapes, Impostures, Cheates, Conspiracies, Treacheries, Murthers, Thefts, Debates, and other abominable villanies, and execrable practises, of Demoniacall, Incestuous, Adulterous, and Infernall Heathen-Gods, or Men whose very Names, and Practises should rot, and perish in obliuion; must needes be odious, vnseemely, yea, vtterly vnlawfull vnto Christians.

But such is the Stile, and Subiect Matter of most Theatricall Enterludes.

Therefore they must needes bee odious, vnseemely, yea, vtterly vnlawfull vnto Christians.

For the Minor; not onely our owne (*e*) *experience*, which is a thousand Witnesses, *and the trueſt Index*; but euen sundry Fathers, and Moderne Authors: *as Clemens Alexandrinus Oratio Exhort. ad Gentes. Clemens Romanus Constit. Aposto. lib. 2. cap. 65. 66. Tatianus Oratio Aduers. Gracos. Theophylus Antiochenus* ~~Contra~~ *Autolicum. lib. 3. Tertullian De Spectac. lib. Cyprian De Spectac. lib. & Epist. lib. 2. Epist. 2. Arnobius Aduers. Gent. lib. 3. 4. & 7. pag. 230. to 242. Lactantius De Vero Cultu. cap. 20. Diuinarum Instit. Epit. cap. 6. Basil De Legendis libris Gentilium Oratio. Nazianzen Ad Seleuchum. Eusebius De Præparatione Euangelii. lib. 4. Theodoret De Sacrificiis. lib. 7. Chrysostome Hom. 6, 7. & 38. in Matth. Augustine De Ciuit. Dei. lib. 1. cap. 31, 32. lib. 2. cap. 4. to 29. Salnian De Gubernat. Dei. lib. 6. Minucius Felix Octauius.* together with *Doctor Reinolds, Master Northbrooke, Mr. Gosson, Iohn Mariana, in their Bookes against Stage-Playes: Ludouicus Viues De Causis Corruptionis Artium. lib. 2. & Comment. in lib. 2. Augustini De Ciuitate Dei. Master Stubs in his Anatomie of Abuses:* with sundry others, doe expressely testifie: (*f*) *that Stage-Playes are fraught with the Genealogies, Ceremonies, Images, Reliques, Imprecati-*

(*e*) *Experientia mortalium Index.* Pindarus. Ode. 4. pag. 39. *Quam multa homines experientia docet.* Sophocles Aiax Flagellatus. Num. 1465. pag. 103. (*f*) *O impietatem! scenam rebus fecistis, & Deus vobis factus est actus: & quod sanctum est, Damoniorum personis ludificati estis, verum Dei cultum ac religionem, Daemonum superstitione, libidinose, & obscene inquinantes. Canunt Furtiuum pulchræ Veneriſque & Martis amorem*, &c. Clemens Alexand. Oratio. Exhortat. ad Gentes. fol. 8. E. F. See Augustine De Ciu. Dei. lib. 2. cap. 4, 5, 6, 7, 8. 26.

ons,

ons, Inuocations, Names, Adulteries, Whoredomes, Incests, Rapes, Loue-prankes, Furies, Lusts, Lasciuiousnesse, Thefts, Murthers, Cheates, Persons parts, Histories, and abominable Villanies of Heathen Idole-gods: and for this very cause, *they vtterly condemne them, as sinfull, and pernicious*: And so much the rather: (g) *because these Demonicall, and Infernall Deities, being delighted with these their true, or feined wickednesses; did purposely command them to bee Acted on their solemne Feastiualls; that so men might be encouraged to imitate them, and to proceede, yea persuere without redresse, in these their Adulterous, Inhumane, and Infernall Vices, which were Countenanced, Authorized, yea Legitimated, and commended by their practicall, and Diuine examples.* All Times, all Ages, yea all Ancient, and Moderne Stage-Playes, and Experience, Subscribe, and Suffragate with these our Authors to our Minor: therefore we must, we cannot but acknowledge it.

For the Maior, it is cleerely euident by its owne light, and by the luster of the Scripture. For first of all; God himselfe, enioynes his People: (h) *not to make mention of the names of other Gods, not to let them be heard out of their mouthes,* (i) *but to ouerthrow their Altars, breake their Pillars, burne their Groues, hew downe their grauen Images, and to destroy their very Names out of their places:* Whence *Dauid* doeth solemnely professe: (k) *that hee will not offer the drinke Offerings of Idole-gods, nor yet take vp their names within his lippes.* The very names of Pagan-gods are so odious, and displeasing vnto God, so vnsuiteable vnto Christian mouthes, and eares; that God himselfe protesteth; (l) *he will cut off the names of Idoles out of the Land, and they shall be no more remembred: yea,* (m) *that he will take away the names of Baalim out of his peoples mouth, and they shall bee no more remembred by their name.* Hence was it, (n) *that the Christians in the Primitiue Church,*

g *Immundissimi Spiritus, malignissimi & fallacissimi Damones, vsq; adeo aut veris, aut fictis, etiam suis tamen criminibus delectantur, qua sibi celebrari per sua festa voluerunt, vt a perpetrandis damnabilibus factis humana reuocari non possit infirmitas, dum ad hæc imitanda velut diuina præbetur autoritas.* Aug. De Ciu. Dei. l. 4. c. 1. Sec l. 2. cap. 10. 25. 27. Accordingly.

h Exod. 23. 13. Iosh. 23. 7.

i Deut 12. 3. Iudges 2. 2.

k Psal. 16. 4.

l Zech. 13 2.

m Hosea 2. 17.

n *Ad mortem vsque contendunt Christiani ne Iouem Deum appellent: neue hunc ipsum alia lingua denominent. Christiani ea sunt erga Deum reuerentia & pietate, vt nil prorsus nominum quæ poetarum fictionibus comprahenduntur rerum omnium conditori accommodent.* Origen. Contr. Celsum. lib. 1. Tom. 4. fol. 5. 1.

would rather die, then call Ioue a God; as hee is oft times stiled in our Stage-Playes: (and truely they (o) *had little reason for to deeme him a God, Whose Adulteries did exceede his issues in their number:) Yea, such was their reuerence, and Pietie towards God, that they would not so much as apply any Poeticall names vnto him*; as we Christians to our shame, and his dishonour, oft times doe: Christians haue beene alwayes coy, and charie of the very naming of Heathen Idoles, vnlesse it were with detestation, and dislike. (p) *God forbid* (saith Saint *Hierome*) *that omnipotent* Ioue, *O my* Hercules, *my* Castor, *or other such monsters rather then Gods, should euer sound out of a Christians mouth.* (q) *A faithfull Christian, writes* Clement *of Rome*; *ought not to sing any Heathen verse, or Meretricious song*; *because hee may chance in singing to make mention of the names of Diuelish Idoles*; *and so insteed of the holy Ghost, the euill Spirit may seise vpon him.* (r) Saint Basil, *and* (s) Nazianzen, *perswade, and aduise all Christians*; (t) *to auoide all Heathen Poemes, and Writings, which treate of Heathen Gods*; *relating either their Genealogies, Histories, Adulteries, Loues, or Rapes*; *as being the Doctrine of Deuills, or so many Traps, and Snares, to endanger them.* (u) Saint Augustine, *inhibites Christian Women, so much as to name* Minerua, *or any such vnluckie persons, in their Spinning, Dying, or any other Worke.* (x) Saint Gregorie the great, *and* (y) Gratian, *informe vs: that the Praises, Histories, or mention of* Ioue, *doe not beseeme any Godly Lay-mans mouth, much lesse a Byshops: Whence they blame* Desiderius *a Bishop of France, for teaching the Art of Grammer, in which he must discourse, both of the Names, and Praises of Heathen Gods*: vpon which ground, *the fourth Councell of Carthage. Canon* 16.

o *Etiamne habet hic aliquid numinis cuius plura muneruntur Adulteria quam partus? Videtimus an maximus, certe optimus non est.* Lactantius De Falsa Relig lib. 1. cap. 16. & 10. Athanasius Contra Gentiles lib.

p *Absit vt de ore Christiano sonet, Iupiter omnipotens, & me Hercule, me Castor, & cetera magis portenta quam numina.* Epist. 146. Damaso Tom. 3. pag. 408.

q *Christianus fidelis non carmen ethnicum, neque cantilenam meritriciam canere debet, quoniam contiget eum in cantione Damoniacorum nominum idolorum mentionem facere, & in locum Spiritus Sancti inuadet in eum Spiritus malus.* Constitut. Apostol. lib. 5. cap. 10. r De Legendis Libris Gentilium Oratio. s Ad Seleucum De Recta Educatione. pag. 1063. t *Hac omnia tanquam malorum geniorum Doctrinas, tum risu, tum lachrymis dignas, imò tanquam laqueos & decipulas auersare.* Ib. u De Rectitud. Cathol. Conuersationis Tract. Tom. 9. pars. 1. pag. 1448. x Epist. lib. 9. Epist. 48. y Distinctio. 86. cap. *Cum multa.*

together

together with Saint *Hierome Epist. 22. cap. 13. Isiodor Pelusiota. Epist. lib. 1. Epist. 63. Tertullian De Idololatria. lib. cap. 18. to 24. Isiodor Hispalensis De summo bono. lib. 3. cap. 13. & Gratian Distinctio. 37. Prohibit Bishops, and other Christians from reading the Bookes of the Gentiles;* (z) *least by Applauding the Names, and Approouing the speaches of their Idole-gods, they should incurre Idolatrie.* And good reason is there, that Christians should not admit of the Names, and Histories, (much lesse of the imprecations, and abominable practises,) of Heathen Gods. First, because God himselfe, with all these Fathers, doe thus inhibit them. Secondly, because the (a) *second Commandement,* as *Philo Iudæus* well obserues; *doeth not onely prohibit the Images, and Pictures, but euen the Histories, and Fables of the Marriages, Birthes, and casualties of Heathen Gods.* Thirdly, because the recitall of their Names, and Histories, by way of approbation, or delight, *doeth* (b) *giue a tacite, or secret allowance of them to be Gods:* where as in trueth, they are (c) *but Deuills;* (d) *or Wicked Men;* or rather as Saint *Paul* informes vs, (e) *nothing in the World.* Fourthly, because (f) *the Hearing, and Reading of such Histories, and Fables as these, Which are oft times sugred, and guilded ouer With the very quintessence of Art, and Rhetoricke,) doeth alienate, and coole our loue vnto the Sacred, and Soule-sauing Word of God, Which runnes in a lesse Elegant, and more humble Stile.* Fiftly, because the recitall, acting, and personating of their Names, their Histories, and notorious Villanies, doeth reuiue their names, and memories, which should rot, and perish in obliuion: It is the will, and pleasure of God: (g) *that the*

z *Non enim thura solum offerendo Dæmonibus immolatur, sed etiam eorum dicta libentius capiendo.* Isiodor, & Gratian. Ib.

a *Quo diserte cauetur, ne admittant figmenta fabularum de Deorum connubiis & natalibus, & qui hinc oriuntur variis casibus.* De Decalogo. lib. pag. 1037.

b Origen Contr. Celsum lib 1. fol. 5. I. Tertullian De Idololatria. lib cap. 18. to 24.

c Deut. 32. 17. Psal. 106. 37. 1 Cor. 10. 20. August. De Ciu. Dei. lib. 2. cap. 3. to 29.

d Clemens Alexand. Orat. Exhort. ad Gentes. Tertullian Apologia. Arnobius Aduers. Gentes. Cyrian De Idolorum Vanitate. Lactantius De Falsa Religione. cap. 4. to 23.

e 1 Cor. 10. 19. Isay 41. 24. 29.

f *Quidam plus meditari delectantur Gentilium dicta propter tumentem & ornatum sermonem, quam Scripturam Sanctam propter Eloquium humile. Sed quid prodest in mundanis Doctrinis proficere, inanescere in Diuinis: caduca sequi figmenta, & Cælestia fastidire mysteria? Cauendi sunt igitur tales libri, & propter amorem sanctarum Scripturarum vitandi.* Isiodor Hispalensis De Summo Bono. lib. 3. cap. 13.

g Prou. 10. 7. Psal. 109. 13. Psal. 9. 5, 6.

Names

Names of the Wicked should rot: (h) *that the Memories, Reliques, Ceremonies, Names, and Monuments of Idole-gods, should vtterly be abolished from of the Earth, and quite exiled from the Tongues, and Pennes of Christians*; as being the originall authors, and chiefe Fomentors of Idolatrie; (i) *the propagators of all sinne, and villany*; and the very (k) *Corriualls of God himselfe, whose Soueraigne Deitie they would, yea, did vsurpe:* the reuiuall therefore of their Names, and Memories, the Varnishing of them with fresh, and liuely Colours in our Stage-Playes, with affectation, and delight, must needes bee euill; because it thwartes the Lords good pleasure. Sixtly, because those Playes, and Poemes, which are fraught with the Genealogies, Names, and Histories of Heathen Gods, are a meanes to reuiue that Heathenisme, and propagate that Idolatrie, which the light, and power of the Gospel, hath long since abolished: It is the vnanimous resolution of (l) *sundrie Fathers: that these Comicall, Tragicall, and Theatricall Poemes, wherein the Genealogies, Marriages, Birthes, Ceremonies, Histories, and Lasciuious actions of Heathen Gods, were but feinedly, and sportingly desciphered, were the chiefe, and primary cause of that Paganisme, Prophanenesse, and Execrable, or Atheisticall Idolatrie, which did formerly ouerspred the World: which Poemes the Gentiles did oft times embrace, for good Diuinitie.* If then these Playes, and Poemes haue hatched, haue propagated Idolatrie, and Paganisme heretofore; they may likewise resuscitate, and foment it now, vnlesse Gods grace withhold vs from it; since wee *are* (m) *all by nature prone vnto it:*

h Isay 26. 13, 14. Exod. 23.13. Psalm.16.4. Deutr. 12.3. Iosh.23.7. Hosea 2.17. Zech.13.2. Zeph.1.4,5.

i See August. De Ciu. Dei. lib.2. cap.10. 25,26,27. lib.4. cap.1.

k Isay 42.8. Exod.20.23. Deutr. 12. 2.30.

l Minucius Felix Octauius. pag.68,69. Iustin Martyr Oratio. 1. Pro Christianis. Clemens Alexandr. Oratio. Exhort. ad Gentes, & Stromatum. lib.1.2. Tertullian Apolog. Aduers. Gentes. Tatianus Oratio Aduers. Græcos Arnobius. lib. 7. Aduers. Gentes. Cyprian De Idolorum Vanitate. Lactantius De Falsa Religione, & De Origine Erroris. lib. Epiphanius Aduers. Hæreses. lib. 1. Tom. 2. Hæres. 26. Athanasius Contra. Gentiles. lib. 1. Eusebius De Præparatione Euangelij. lib. 4. cap. 5. Basil De Legendis libris Gentilium Oratio. Nazianzen Oratio. 48. Chrysostome, Hom.3. in Roman. Augustine De Ciuit. Dei. lib. 1. & 2. Theodoret De Principijs. lib. 2. De Angelis, Dijs, ac Dæmonibus Malis. lib. 3. Contra. Græcos Infideles. lib. 7. Ludouicus Viues De Causis Corrupt. Artium. lib. 2. Agrippa De Vanitate Scientiarum. cap. 4. & Cicero De Natura Deorum. lib. 1. Accordingly.

m See pag 27. Deut. 6.12. cap. 8.11. 1 Iohn 5.21. 1 Cor. 10.7.14.

it, as the sundrie exhortations, and caueats to auoyde it testifie: (n) *No sinne more naturall, more pleasing, and agreeable to man then this*; (o) *no sinne so generally practised,* (p) *so hardly auoyded, so easely entertained, as this one alone*; which hath alwayes captiuated, *the greatest portion of the World*; and oft times conquered, and bewitched the very *chosen people of the Lord himselfe, who* (q) *oft reuolted to its loue, and seruice.* It is dangerous, it is sinfull therefore to applaude such Playes, admit such Poemes, which may withdraw vs Christians from our God, to grosse Idolatrie, as they haue oft *seduced others*, as able, (r) *as resolute to withstand this insinuating, and bewitching sinne*, as wee: these Authorities, these Reasons then should cause, yea, force vs to condemne them.

Secondly, the Scriptures doe expressely condemne all Imprecations, all Adiurations, all Admirations by, all Inuocations of, all Heathen Gods: God himselfe commands vs: (s) *to sweare by his owne Name*: (t) *not by the names of Idoles, Baal, or Malcham,* (u) *or any creature whatsoeuer*: He enioynes vs to (x) *Inuocate, Imprecate, and Admire none but himselfe alone*; (y) *not Pagan Idoles, nor* (z) *Saints, or Angels, who can neither heare, nor helpe vs at our needes.* How then can it bee lawfull, to Inuocate, or Implore the aide, or helpe of *Ione*, of *Iuno*, *Apollo*, *Minerua*, *Neptune*, *Bacchus*, or such like Heathen Idoles? How can (a) *we Sweare* by *Ione*, by *Mars*, by *Venus*, by *Hercules*, by the Celestiall Gods, or such like Pagan Oathes? How can we exclaime, (as oft we doe in Stage-Playes,) * *O Ione! O Muses! O Cupid! O Venus! O Neptune! O ye Gods! O Vulcan, Hercules, Mars, Apollo, Minerua, Castor, Pollux, Lucina*, and the like; without a great offence? Certainely, if these infernall Deities *may*

n See Psa. 106. 13. 19, 20, 21. 28 35, 36, 37. 38. Iere. 5. 23. Cap. 6. 28. Cap. 3. 6. to 15. Cap. 14. 7. Hosea 11. 7.

o 1 Iohn 5. 19. 1 Peter 4. 3. Isay 2. 8. Cap. 10. 10.

p 1 Iohn 5 21. 1 Cor. 10. 7. 14.

q Psl 106. 36. 38 Isay 57. 5. Ezech. 20, 8. 16. 18. 24. 32. 39. Hosea 4. 17. Cant 13. 2. Ierem. 5. 23.

r Iosh. 24. 15. to 28. Iudges 2. 10, 11, 12, 13, 14.

s Genes. 21. 23. Deut. 6. 13. 14. Cap. 10. 20. Iosh. 2. 12. 1 Sam. 30. 15 2 Sam. 19. 7. Isay 45. 23. Ierem. 4. 1. Cap. 12. 16. Marke 5. 7. Reuel. 11. 6.

t Iosh. 23. 7. Ierem. 5-7. Cap. 12. 16.

Amos 8. 14. Zeph. 1. 5. Zech. 13. 2. Hosea 2. 17. u Matth. 5. 34, 35, 36. Cap. 23. 16. to 23. Iames 5. 12. x Psalm. 50. 15. Psalm. 32. 6. Psalm. 56. 2. Ierem. 29. 7. 12. Dan. 9. 13. Isay 45. 21, 22. y Isay 45. 20, 21. z Colos. 2 18. Reuel. 19. 10. Cap. 22. 9. Isay 63. 16. a See Clemens Romanus Constit. Apost. lib. 5. cap. 11.

* *Absit vt de ore Christiano sonet Iupiter omnipotens, & me Hercule, me Castor*, &c. Hierom. Epist. 146.

(*b*) *not be named*, much lesse may they bee Inuocated, Imprecated, or Sworne by among Christians: their very names are odious, and worthy highest indignation; how then can we approoue *their Oathes, and Imprecations, their Praises, and Applauses*, (*c*) *which our God condemnes?* How Execrable, and Vile these names haue beene to Christians in the Primitiue times, the former Section can informe you: and shall not then their Oathes, and Inuocations, *bee much more detestable, and loathsome vnto vs? The sixt Councell of Constantinople, Canon* 94. (*d*) *subiects all such to the penaltie of Excommunication, Who should sweare the Oathes of the Gentiles*: and shall wee then approoue them in our Enterludes, as Elegant, and comely Ornaments? Certainely wee cannot doe it, without the perill of Idolatrie, or affronting God vnto his face. For first these Heathenish Oathes, and Imprecations, or Inuocations of Pagan Gods, (*e*) *doe giue a kinde of tacite, yea, attribute a manifest Diuinitie to these Idoles, since nothing is to bee Inuocated, or Sworne by*, either in sport, or earnest, (*f*) *but God alone*. Now to attribute a Deitie to these Pagan Gods, (*g*) *whose Villanie did manifest them to bee worse then men*, (*h*) *is grosse Idolatrie*. Certainely, *if the reading of a Lecture of some Heathen God: If the stiling of an Idole by the name of God, without this addition; Heathen Idole, or Dung-hill God: if the receite of a blessing from a Pagans mouth*, (*i*) *which, in trueth, is rather a cursing, then a blessing,*) *in the name of an Idole, without reiecting, or disapprooving it, bee flat Idolatrie, as* (*k*) Tertullian, *with* (*l*) *others, hath affirmed; because it giues an approbation to*

b Exod. 23.13. Psal. 16.4.

c Prohibitum est iurare per Idola, & in ore habere illorum abominabilia nomina, vel ea colere vel timere veluti Deos: non enim Dii sunt sed improbi Damones, & ridicula opera. Clemens Romanus Constit Apost. lib. 5. cap. 11.

d Eos qui Gentilium iuramenta iurant Canon pœnis subiicit: & nos in quoque segregationem discernimus. Surius Concil. Tom. 2. pag. 1053.

e Origen Contra. Celsum. lib. 1. Isiodor Hispalensis. De Summo bono. lib. 5. c. 33 Clem. Rom. Constit Apost. l. 5. c. 11. *f* Ier. 5.7. Rom. 10.13,14. *g Si quis eorum qui dicuntur apud illos Dii, actus inspiciat, eos non modo deos non esse, verum homines nequissimos, turpissimosque fuisse comperiet. Omnibus post hac futuris certum capere argumentum liceat, eos non esse Deos, qui huiusmodi patrassent scelera.* Athanasius Contr. Gentiles. p. 17,18.26. *h* Exo 20.3,4,5.23. and all Expositors and Commentators on it. i *Hæreticorum benedictiones, sunt maledictiones potius, quam benedictiones.* Concil. Laodicenum. Can. 32. *k* De Idololatria. lib. cap. 18. to 24. *l* Isiodor Hispalensis De Summo bono. lib. 3. cap. 13. Gregori. Mag. Epist. lib. 9. Epist. 48. Gratian Distinctio. 86.

these

these Idoles, and ascribes a couert Diuinitie to them: then much more must the Admirations, the Inuocations, the Imprecations, and Exclamations in these Idoles names, which are frequent in our Stage-Playes, be palpable, and grosse Idolatrie; (*m*) *which is the highest sinne, and inuells God out of his Throne.* Secondly, these Oathes, and Imprecations, as they are exceeding Heathenish, and Prophane, vnbeseeming Christian mouthes, or eares; as they are Ridiculous, Vaine, and Foolish, and so within the verge, (*n*) *of vaine, and foolish words, which God condemnes, and will at last seuerely Iudge:* so they are a direct breach of the third Commandement: (*o*) *thou shalt not take the name of the Lord thy God in vaine*; in that they attribute the Name, and Prerogatiue of GOD to (*p*) *Idoles, which are the greatest vanities of the World, yea Vanitie it selfe:* and a manifest violation of these peremptory Iniunctions: (*q*) *Sweare not at all: and aboue all things my Brethren Sweare not:* no, (*r*) *not by the Name of God, vnlesse wee are lawfully called to it:* much lesse, by the names of Pagan Deuill-Idoles; *which is* (*s*) *the worst, the vainest, and prophanest Oath:* therefore they must needes be odious, and abominable; yea, displeasing vnto God, and dangerous vnto vs. Thirdly, these Oathes, these Inuocations, and Imprecations, as they renew those Heathenish, and Infernall Deities, (*t*) *whose memories should for euer rot:* so they doe likewise ingender Heathenisme, and Prophaneneſse in mens liues, and speeches: (*u*) *they alienate mens Hearts, and Thoughts from God, and heauenly things: they tip their Tongues with Vanitie, and Prophaneneſse, which* (*x*) *should flow with Grace, and Holineſse:* they stampe their liues, and actions with dissoluteneſse, and gracelesneſse: they cause them, (*y*) *to line without God, in this World; and to admire,* (*z*) *and relish Heathen Deities, and*

m *Idololatria perimpium & grauissimum delictum est.* Ambr. Com. in Rom. 1. Tom. 3. pag. 117. E.

n Matth. 12. 36, 37. Ephes. 5 4.

o Exod. 20. 7. Leuit. 19. 12. Deut. 5. 12.

p Deut. 32. 21. 1 Kings 16. 13. Psal. 31. 6. Isay 41. 29. Cap. 44. 9. Ierem. 8. 19. Cap. 10. 8. 15. Cap. 14. 22. Cap. 18. 15.

q Mat. 5. 34, 35 Iames 5. 12.

r Exod 20 7. with all Expositors on the third Commandement.

s Ierem. 5. 7. Clem. Rom. Constit. Apost. lib. 5. cap. 11.

t See p. 79. 80.

u See Chrys. Hom. De Dauide & Saule. Hom. De Verbis Isayæ. *Vidi dominum Sedentem.* Hom. 38. in Matth. Saluian. lib. 6. De Gubernat. Dei. See pag. 27. Accordingly.

x Ephes 4. 29. Col 4. 6.

y Ephes. 2. 12. Psal. 10. 4.

z *Plautus sumebatur in manus: si quando in memet ipsum reuersus, Prophetas legere capissem, sermo horrebat incultus,* &c Hierom Epist. 22. cap. 13.

Discourses, more then God, *or his Soule-saving Word*: how may, how dare wee then approoue them? how can wee but condemne them?

Yet loe the Impious, and strange Prophanenesse, yea, the Impudent, and sottish Idolatrie of our sinfull Age, which not onely tolerates, and applaudes, but likewise iustifies, and defends the naming, and inuocating of; the Swearing, and Exclaiming by these Hellish, Heathenish Deuill-Idoles, in despight of Gods Command, with these two Wittie, or rather (a) *Impudent pretences, and Euasions.*

a *Nulli peccatori deest impudens prætextus.* Chrysost Hom in Psal. 14. Tom. 1. Col. 1110. C.

Excuse 1. First, that these Idoles are Inuocated, Adiured, Named, Imprecated, and sworne by, in sport, and merriment onely; not seriously, or in earnest.

2. Secondly, that they are vttered by way of Proxie, or representation onely; not as the Words, or Oathes of the Actors, but of some feined persons, whose Parts they represent: so that they are not with in the compasse of the Scriptures, and reasons fore-alleadged.

Answ. 1. To the first of these I answere: First, that the Heathen Poets did Nominate, Inuocate, Adiure, Adore, and Supplicate these Idoles, and discourse of all their Genealogies, Villanies, and Obscenities, (b) *but in a Fabulous, and sporting manner*, and that in Theatricall Enterludes, and Poemes, as we now doe: yet this the fore-recited (c) *Fathers taxe in them, as grosse Idolatrie; as an abominable, and filthie crime.* If then this were detestable, and Idolatrous in them who knew not God, must it not bee much more so in vs, who not onely know him, but professe him too? Certainely, if their fabulous, and iesting discourses of these Idoles, were a notorious crime, (d) *ours cannot be lesse then an abominable, and transcendent wickednesse.*

b Athanasius Contr. Gentiles. lib. pag. 23. 24, 25. Arnobius. lib. 3, 4. & 7. Contr. Gentes. Clemens Alex. Orat. Exhort. ad Gentes, & Strom. lib. 1. & 2. Tatianus Orat. Aduers. Græcos. Aug. lib. 2. De Ciuit. Dei. cap. 4. to 13. 25. to 29. Ludouicus Viues De Causis Corrupt. Artium. lib. 2. pag. 78. to 83. Agrippa De Vanitate Scient. cap. 4. Lactantius De Falsa Relig. cap. 11, 12. c See pag. 80. d *Nos qui Christiani catholici esse dicimur, si simile aliquid barbarorum impuritatibus facimus, grauius erramus. Atrocius enim sub sancti nominis professione peccamus.* Salu. De Gub. Dei. lib. 4. pag. 125.

Secondly,

Secondly, the Scriptures know no such distinction betweene iest, and earnest: they enioyne vs peremptorily: (e) *not to make mention of the names of Idoles*; (f) *not to Inuocate, or Adiure them*; (g) *not to Sweare by them*, (h) *but vtterly to abolish both their memories, names, and reliques*: which precepts being vniuersall Negatiues, admit of no euasion: If then we may not Name them, Implore them, or Sweare by them at all, (i) *much lesse may wee doe it by way of Sport, or Merriment*: since it is more tolerable, lesse hainous, to sinne in earnest vpon some pretended necessitie, (k) *though no necessitie can once authorize or force vs for to sinne,*) then thus to sinne in iest.

Thirdly, if this distinction of breaking Gods Commandements in iest, or earnest, should bee warrantable; then euery man (l) *as many doe,*) would dayly violate them by way of sport, and merriment, not in earnest, and yet they should bee no sinners, because they sinne in iest: and so all Gods Lawes should bee euacuated, Religion vndermined, and sinne made a iest.

Fourthly, this Inuocating, Naming, and Swearing by these Heathen Gods in iest, is farre more odious, and sinfull, then to doe it in good earnest, out of ignorant Superstition, or blinde Deuotion. He that sinnes thus in iest, and merriment, (m) *sinnes more Wittingly, Wilfully, contemptuously, and presumptuously*, then hee that sinnes in earnest; he contemnes, and slights both God, and these his precepts more; *hee loues, and approoues sinne more*, (n) *hee feares, and hates it lesse*; hee sinnes vpon fewer, and lesse weightie prouocations, then those who sinne in earnest: therefore his sinne is farre more hainous, and abominable then theirs is, or this his owne had beene, had hee committed it with greater seriousnesse, as the Pagans did.

Fiftly, King *Solomon* informes vs: (o) *that it is the*

e Exod. 23. 13.
f Isay 44. 9. to 21. Exod. 20. 7.
g Iosh. 23. 7.
h Deut. 12. 3.
i *Nihil ad Deum pertinens leue est ducendum: quia quod ridetur exiguum esse culpa, grande hoc facit diuinitatis iniuria.* Salu. De Gub. Dei. lib. 6.
k *Nulla est necessitas delinquendi quibus vna est necessitas non delinquendi.* Tertul. De Corona Militis. cap 11.
l Prou. 10. 23. Chap. 13. 9.
m *Et hoc Deum maxime irritat quando consultò, & præmeditatò, & dedita opera ab improbis mala fiunt.* Chryst. Hom. in Psal. 108. Tom. 1. Col. 926. B.

n *Neque enim peccantes ita aduersatur Deus, quam eos qui post peccata securi sunt.* Chrysost. Hom. 6. in Matth. Tom. 2. Col. 518. *Grauius est peccatum diligere quam perpetrare.* Gregorie Magnus Mor. lib. 25. Cap. 16. o Prou. 10. 23. Cap. 13. 9. *Stultus per risum operatur scelus.* Salu. De Gub. Dei. pag. 205.

propertie of Fooles to make a mocke of sinne, and a pastime to doe wickedly: (p) *that hee who deceiueth his Neighbour, (much more then hee who* (q) *thinkes to deceiue God, yea deceiues himselfe,)* and saith: *Am I not in iest: is as a mad-man who casteth abroade Fire-brandes, Arrowes, and Death.* If then wee make a mocke, and sport of the Names, and Oathes of Idoles, wee prooue our selues (r) *but fooles,* and mad-men, and cast abroade Fire-brandes, Arrowes, and Death to our owne Eternall ruine.

Sixtly, these Lusorie, and sporting Oathes, and Imprecations by, or Discourses of these Idole-gods; may now as well ingender Heathenisme, and Idolatrie, or foment a secret Atheisme in mens Hearts, (s) *as they did in former times*; Yea, they doe as really reuiue the names, the reliques, and memories of cursed Idoles, (which should putrifie, and perish in obliuions Lethe:) and as (t) *effectually propagate all prophaneneſſe, as if they were vttered in the most serious earnest.* This iesting distinction therefore, of iest, and earnest, can neither palliate, nor salue this festered sore, nor iustifie these Pagan, and Infernall Oathes, and passages, which Christians must abominate, vnlesse they meane to Deifie the Deuill, and adore these Idoles.

Lastly, the *taking of Gods name in vaine, is simply euill*; yea, so euill, (u) *that God will not hold him guiltlesse, that taketh his Name in vaine.* But the attributing of a Diuinitie to these Idoles; the stiling of them Gods: the Supplicating, and Adiuring of them, together with the swearing by them, as God, with approbation, and delight; and that by way of Sport, and Merriment onely, without any necessary, or vrgent cause, (which is frequent in our STAGE-PLAYES,) is the (x) *highest taking of Gods Name in Vaine*; since both the Merriments, Passages, Idoles, Oathes, Imprecations, yea, the

p Pro. 26.18,19
q Ephes. 5.6. 1 Cor. 6.9. Galat. 6.7.

r *Ludere in iis rebus in quibus non est ludendum, insscitia est.* Pachymerius. Histor. lib. 4.

s See pag. 80.

t *His, atque huiusmodi figmentis, & menaaciis dulcioribus corrumpunt ingenia puerorum: & in eisdem fabulis inhaerentibus, adusque summa aetatis robur adolescunt; & in eisdem opinionibus miseri consenescunt: cum sit veritas obuia, sed requirentibus.* Minucius Felix. Octau. pag. 70.

u Exod. 20.7. Leuit. 29.12. Deut. 5.11. See Caluin. Instit. lib. 2. cap. 8. Sect. 25.

x *Vanum enim dicitur quod non habet bonum finem: quod ad nihil est vtile.* Chrys. Hom. 12. in Ephes. 4.

(y) very

(y) *very Actors, Spectacles, and Enterludes themselues are wholly vaine*; therefore it must needes be sinfull in despite of this euasion.

To the second, that they are vttered by way of Proxie, or Representation onely, not as the Words, the Oathes, and Imprecations of the Poets, or Actors, but of those feined persons, whose parts they represent: I answere:

First, that (z) *it is sinfull to vtter, yea, to heare, and read such Heathenish discourses, Oathes, and Imprecations as these, with Approbation, and Applause*; because the forequoted Scriptures doe condemne them.

Secondly, it is infallibly true, (a) *that euery man shall beare his owne iniquitie*, and answere for his sinne: it is likewise as vnquestionably true; (b) *that these Pagan Oathes, and Passages, are sinnes*; and that (c) *they shall bee imputed as sinnes to some men*, because no sinne can euer subsist without its proper subiect. If then all this bee granted: on whom shall all these Oathes, these Heathenish discourses, and Imprecations light? on the persons whose parts they helpe to fill? Why these are either feined, or long since departed: or suppose they are aliue, (d) *yet they giue no allowance to them, therefore they cannot rest on them*: needes then must they rest vpon the Poets, Actors, and Spectators heads, (e) *their Soules shall answere for them all at last*, and then this vaine Euasion will not helpe them.

Thirdly, this absurd Delusion, hath neither colour, ground, nor warrant in the Scripture; which giues commission vnto none, to Act an others part, or person on the Stage; (f) *much lesse, to personate anothers sinne, which is it selfe, an hainous sinne, well worthy of a thousand Deathes.* Suppose that God should enter into Iudgement with any

y *Auerte oculos a Ludorum & Theatrorum Spectaculis, auerte ab omni seculari Pompa: Vanitas est illa quam cernis. Pantomimum aspicis, vanitas est. Luctatores aspicis, vanitas est*, &c Ambrose Enarrat. in Psal. 118. Octon. 5. Tom. 2. pag 430. F. G.

z Basil De Legendis Libris Gentilium. Oratio. Nazianzen Ad Seleuchum. pag. 1063. Isiodor Pelusiota. Epist. lib. 1. Epist. 63.

a Ezech. 18. 19, 20. Galat. 6.5

b Iosh. 23.7. Exod. 23.13. Psalm. 16.4. Ierem. 5.7. Deut. 12.3.

c Isay. 3.8,9. 11, 14. d 1 Tim. 5.22. Reuel. 18.4. *Non peccatum in aliis sentiendo, sed ei consentiendo peccamus.* Prosper Aquit. De vita Contempl lib. 3. cap. 2. e Rom. 2. 6, 8, 9. f *Quid ergo ais, simulatio est illa, non crimen? Et propterea mille illi mortibus digni sunt, quoniam quæ fugere cunctos prorsus imperant leges, ea isti haud verentur imitari. Si enim Adulterium malum est, malum est sine dubio & eius imitatio.* Chrysostom. Hom. 6. in Matth. Tom. 2. Col. 52. C.

Play-Poets,

Play-Poets, or Actors, for these Idolatrous Imprecations, Prophane, and Pagan Oathes, or Heathenish Stage-Plaies, (g) *as he will surely doe at last,*) what answere could they make? Can they say, that all was done in sporting mirth, or in the part, and person of some other, who gaue no such commission to them? Alas, this Plea will not auaile them then, let it not therefore gull, and cheate them now: Questionlesse, all such incarnate Deuills, who dare to Countenance, Admit, Applaude, or Act these Idoles persons, Parts, Names, or Oathes in iest, shall bee Damned for them, in good earnest: As it was wittily, and truely said of *Nonresidents, and Pluralitie Ministers, who put ouer their Flocke to Hirelings:* (h) *that he who feedes his Flocke by Curate, shall perchance, goe to Heauen by his Vicar, but vndoubtedly to Hell by himselfe:* so hee who personates these Heathen Gods, or Supplicates, or Sweares by any of their Names, by representation onely, in anothers person, may chance to enter Heauen in that others person, but Hell vndoubtedly, in his owne: These euasions therefore are but vaine, and cannot iustifie that they pleade for.

Thirdly, the Scriptures doe expresly prohibit, *the* (i) *personating of any sinne*; much more then, the acting of Adulteries, Incests, Rapes, Murthers, Thefts, Loue-prankes, or leaude, and execrable Vanities of *Iupiter, Bacchus, Cupid, Venus,* and others of that Diueliſh, and Infernall crew, which pester, and defile all Theaters; which Saint *Chrysostome* rightly stiles; (k) *the Deuills shop.* If wee did but suruay the Scriptures, as seriously, as frequently, as wee behold these Hellish Enterludes, wee should there finde God himselfe commanding vs: *to* (l) *abstaine from all appearance of Euill, yea from the very resemblances, and shewes of sinne:* and can wee then personate, or Act these grosse, and odious sinnes to the very life, (whose representations are at leastwise, the appearances, and resemblances of sinne,) without offence? God himselfe enioynes vs, (m) *not so much, as to make an Idole, or the likenesse of any thing that is in Heauen, or Earth:* (n) *and*

g Eccles. 12.14 2 Cor 5:10.

h *Qui gregem suum pascendum vicario relinquit, in calumiam sibi fortasse per vicarium, in gehennam per seipsum.* See Aquisgran. Concil. Sub. Ludou. Pio. cap. 9. to 37.

i Prou 10 23. Cap. 13. 19. Iude 23. Rom. 1. 29. 32. Rom. 3. 8.

k *Diabolicam hanc confoues officinam.* Hom. 6. in Mat. Tom. 2. Col 52. B.

l 1 Thes. 5. 22. Iude 23. Col 2. 20. 23. 2 Cor. 6. 17.

m Exod. 20, 4. Leuit. 26 1. Deut. 5, 8. Psal. 97 7.

And can we then lawfully take up, not onely the [n] *interdicted names and rites*, but even the very *persons, images, habites, shapes, and representations of Devill-Idols* (*expresly* [o] *prohibited by the second Commandement*) that so we may the [p] *more lively personate their most execrable wickednesses*; when as not onely [q] *Tertullian*, and [r] St. *Basil*; but even *an whole* [s] *generall Councell, have both prohibited and condemned all representations, either of Idols or Divels, under the severest censures: because such representations, doe not onely cause men to frame the very images and portraitures of Pagan Deities,* [t] *which is grosse Idolatry*; but *likewise transforme even men themselves*, (the [v] *most lively image of the living God*) *into the very portraiture of those Divell-Idols, whose parts they are to act*: and *so turne the expresse Image of God himselfe into the very image of the Devill*; a sinne beyond expression:) and yet deeme our selves guiltlesse of the breach of this most sacred Precept? It is the *Apostles* peremptorie command: [x] *But fornication and all uncleannesse, and filthinesse and foolish talking, let it not be once named among you as becommeth Saints*: And can we then practise or approve, not onely the assiduous commemoration of the names, but likewise the artificiall, if not reall acting, not onely of the Parts, but also of the [y] *incests, rapes, adulteries,*

n Exod 23.13 *Sir Thomas Eliot of the Governor Book.1. chap.19.* See here Act. 1.2. 3. and page 77 accordingly.

o *Iosephus Antiqu. Iudaeorum l.15.c.11. Philo Iudæus de Decalogo l. pag.1037. Tertullian De Idololatria lib. Augustine, Calvin, Bishop Babington, B. Andrewes, M. Perkins, M. Dod, Master Downham, M. Elton, Doct. Williams.* with all other ancient and moderne Expositors, both Protestants and Papists on the 2 Commandement, and on Exod.20. Levit.26. and Deut.5.

p Miramini nolim vos, qua propter nunc Iupiter histriones curet. ne miremini, ipse hanc daturus est Iupiter Comædiam. Quid admirati estis? quasi vero novom nunc proferatur Iovem facere histrioniam, &c. hanc fabulam, inquam, hic Iupiter hodie ipse agit, & ego una cum eo &c. Operæ prætium hic spectantibus Iovem & Mercurium facere histrioniam. *Plauti Amphitruo, Prologus.* q Nihil dandum Idolo, sic nihil sumendum ab Idolo Si in Idolio recumbere alienum est a fide, quid in Idoli habitu videri? Quæ communio Christi & Beliæ? Ioannes, Filioli, inquit, custodite vos ab Idolis: non iam ab Idololatria quasi ab officio; sed ab Idolis, id est, ab effigie eorum. Indignum enim est vt imago Dei viui, imago Idoli & mortui fiat. *De Corona Militis lib. cap. 8.* r *In cap. 14. Isaiæ tom. 3. Operum p. 469.* s Qui se dæmone correptos esse simulant, & morum improbitate eorum figuram & habitum simulatè præ se ferunt, visum est, omni modò puniri, & eiusmodi afflictionibus laboribusque subiici eos oportere, quibus ii qui verè a dæmone correpti sunt, vt a dæmonis operatione liberentur, iure subiiciantur. *Concilium Constantinop. 6. in Trullo Can. 60* See *Canon.62.* accordingly. t Exod.20.4. Leuit.26.1. Deut.4.15.16,17.c.5.8.c.16. 22. Psal.97.7. v Gen.1.26,27. cap.5.1.c.9.6. x Ephes.5.3.4. Col.3.8. y See Cyprian. Epist. lib.2. Epist.2. Donato. August. de Ciu. Dei l.2, cap.4. to. 14. lib.3. cap.18, l.4. c.3.10,26.27,28.

whoredomes, and such like execrable abominations of the beastliest Divell-gods, or infernall Men-monsters (which were [z] *anciently exiled all such places where Christs Gospel came, as inconsistent with it,)* and yet thinke to passe for pious Christians? It was *Davids* importunate prayer unto God; [a] *Turne away my eyes from beholding vanity (which* [b] *the Fathers generally apply to Stage-Playes) and quicken me in thy way:* And can we, dare we then once turne our *eyes, and eares (which* [c] *should be alwayes centred upon God and heavenly objects, that might meliorate, nourish and refresh our soules,)* unto those matchlesse obscenities of Pagan Idols that are daily acted on the Stage (*the* [d] *very filthinesse of which might cause even Divels themselves to blush and tremble*) and yet flatter our selves, that we are in *Davids* pious condition? Certainely, every *true Christian indeed* (if wee may beleve the Scripture) [e] *doth feare and tremble, not onely at the act, but likewise at the very appearance and thought of sinne:* yea, [f] *he stoppeth his eares from hearing blood, and shutteth his eyes from seeing evill.* And can wee then prove our selves to be Christians, either in Gods, or our owne consciences account, when as we are so farre from trembling, that *we doe* [g] *even rejoyce at the sight, the hearing of these* lewd Theatricall Enterludes: being so farre from shuting our eyes, or stopping up our eares against them, that we doe readily open them with greedinesse and delight to these infernall, diabolicall, prodigious Stage-abominations, *which* [h] *would pierce an heart of steele with griefe, and dissolve even eyes of Adamant into brinish teares?* It was *Davids* religious protestation, [i] *I will set no wicked thing before mine eyes, I will not know a wicked person:* And shall we [k] *who*

z Nihil turpe ac flagitiosum spectandum vitandumque proponitur, ubi veri Dei aut præcepta insinuantur, aut miracula narrantur, aut beneficia postulantur, *August. De Civ. Dei lib. 2. cap 28.*

a Psal. 119. 37.

b Hilarie Ambrose, Augustine, Chrysostome, Bruno and others, in Psal 118. He. see p. 52.

c Psal. 121. 1. Psal. 123. 1. 2.

Nihil aspectu gratum sit, nisi quod pie, quod juste fieri videas: nihil auditu suave, nisi quod alit animam, melioremque te reddit. *Lactantius De vero Cultu. lib. 6. cap. 21.*

d See August. De civ. Dei. lib. 2. cap. 4. to. 15. lib. 4. c. 26. 27. 28. and lib. 6. c. 5, 6, 7, 8, 9, and 10. accordingly.

e Eccles 9. 2. 1 Sam. 24. 5. 1 Thess. 5. 22. Iude 23. Quid inter hæc christianus fidelis facit, cui vitia non licet cogitare? *Cyprian De spectac. lib.* f Isay 33. 15. Vanus enim sermo cito polluit mentem, & facilè agitur quod libenter auditur. *Bernard. De Interiori Domo cap. 43.* g Isay 3. 9. Rom. 1. 32. h Quis talia fando Temperet a Lachrymis? *Virgil Æneid. lib. 2.* See Chrysost. Hom. 38. in Mat. Nazienzen ad Seleucum pag. 1063. accordingly. i Psal. 101. 3. k Phil. 3. 17. Hebr. 6. 12. cap. 13. 7. 8.

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ought to follow Davids steps in this his pious practise, be never better recreated, more delighted, then when the laruated persons, parts and wickednesses of the very worst of men and Devils, (*that are* [l] *every where abominable in the eyes of all men, but onely on the Stage,* [m] *which hath no such sanctifying vertue in it, as to make ill things good, when once they are brought upon it,*) are most emphatically represented to our eyes and eares at once? It is registred of *righteous Lot*; [n] *that he dwelling among the wicked Sodomites, vexed his righteous soule from day to day, in seeing and hearing their unlawfull deeds*: And can any Players or Play-haunters then perswade themselves, that they are in *Lots* condition, when as their unrighteous soules, are so farre from being vexed at the sight and hearing of those more then Sodomiticall uncleannesses of Pagan Deities, which are acted on the Stage, [o] *that they are more abundantly recreated and delighted with them*, then with all the soule-ravishing pleasures, of Gods house, or the most delightfull consolations of his Word and Spirit, [p] *before which they oft preferre them*? *O the* [q] *horible incests, the execrable adulteries, rapes and whoredomes; the unparalleld wickednesses, the infernall practises of those lewd Pagan-Deities, and stupendious Men-monsters that are daily acted on our Theaters? What chaste,* [r] *What*

[l] Deinde quale illud est, vt cum in platea nudam fœminam nolis aspicere, imò neque domi quidem, sed si id etiam fortè contingat in injuriam tui factum putes: cum verò ascendis Theatrum vt violes vtriusque sexus pudorem, obtutusque proprios pariter incestes nihil tibi inhonestum credas accidere? Si enim nihil in tali re esse opinaris obscœnum, qua gratia cum id ipsum in platea videas a cæpredis eandem rem non similiter esse turpem cum seperati simus, & quum congregati omnes vna sedemus. *Chrysostom. Hom. 6. in Matth. tom. 2. Col. 52. 6. D.* [m] Si quid horum quibus Circus furit aliubi competit sanctis, etiam in Circo licebit. Si verò nusquam ideo nec in Circo. Nusquam & nunquam licet, quod semper & vbique non licet. *Tertul. de spect. c. 16. 10, 21.* [n] 2 Pet. 2. 7. 8. See *Beda* and *Oecumenius* ibidem. [o] Instructuosum putamus gaudium simplex, nec delectat ridere sine crimine, *Salvian de Gub. dei lib. 6. p. 192.* [p] Quam tu ergo satisfactionem parabis respondè quæso, qui ea quæ nominari fas non est summo studio spectas: quæ etiam memorare turpe est, ea cunctis honestis artibus sanctisque præponis? *Chrysost. Hom. 7. in Mat. tom. 2. Col. 61. B.* [q] Converte hinc vultus ad diversi spectaculi non minus pœnitenda contagia: in theatris quoque conspicies, quod & dolori tibi sit & pudori, Aspicias ab impudicis geri, quod nec aspicere possit frons pudica: videas, quod crimen sit & videre, &c. *Cyprian. Epist. lib. 2 Ep. 2. Donato.* [r] Quis enim integro verecundiæ statu dicere queat illas rerum turpium imitationes, illas uocum & verborum obscœnitates, illas motuum turpitudines, illas gestuum fœditates? quæ quanti sint criminis hinc intelligi potest, quod & relationem sui interdicunt. *Salvian de Guber. Dei, lib. 6. p. 185.*

to resilis incessu, & inverecundiam severius exagitas? nisi fortè

modest Christian heart can once recount, what tongue relate, what eye behold, what eare receive, what pen discypher them (unlesse [t] *necessitated to display their filthinesse*) *without shame and horror*, if not sinne it selfe? *Are* [t] *not the very Masterpeeces, dregs and off-scouring of all those horrid adulteries and transcendent wickednesses, that either the prauitie of man, or the wit of hell could hitherto invent, epitomized and diplayed on the Stage?* Doe not-Play-Poets and common Actors (*the* [v] *Divels chiefest Factors*) rake earth and hell it selfe; doe not they travell over Sea and Land; over all Histories, poemes, countries, times and ages for unparalleld villanies, that so *they may pollute the Theater with* [x] *all the hideous obscenities, with all the detestable matchlesse impieties, which hitherto men or Divels have either actually perpetrated, or fabulously divulged?* What shall I record the severall [y] *abominable adulteries of* Venus; *the infinit superlative incests, rapes, fornications, love-prankes, Sodomies, murthers, cheats, with other such execrable wickednesses of Iupiter, the very worst, though greatest of the Pagan Deities? What shall relate the several beastly flagitious practises, ceremonies, obscenities, of* Iuno, Bacchus, Cupid Priapus, Mars, Serapis, Atys, Flora, *the Mother of the Gods, or of the rest of that infernal crew, which come so frequent on our Theaters?* Is not their filthinesse, their lewdnesse so barbarously, so stupendiously impious, [z] *that it even strikes mens hearts and tongues with horrour, forbidding them to relate it?* And can any then behold, or act these grosse abominations with delight, (the very relation of which is sufficient to pol-

∫ Quamvis animus meminisse horret; luctuque refugit. *Virgil. Æneid. lib. 2.*

[t] See Minucius Felix octavius: Arnobius adu: Gentes: lib. 7. Lactantius de vero cultu cap. 20. Cyprian. Epist. lib. 2. Epist. 2. & August. De Civit. Dei l 2. c. 4. 6, 8, 9, 27. lib. 4. c. 1 26, 27, 28 lib. 6. c. 6, 7. *& Salvian de Gub. Dei lib. 6.* accordingly.

[u] August. de Civ. Dei. lib. 2. c. 13, 14, 29. Chrysost. hom. 7. & 38. in Matth. Cyprian Epist. lib 1. Epist. 10 Tatianus Oratio adverſ. Græcos Nazianzen. ad Seleucum, p. 1063. Agrippa De Vanitate scientiarum, cap. 20. 63, 64. and the third Blast of retrait from Playes and Theaters, p. 92. and 102 to 117. prove and stile them such. [x] Nihil potest confingi vitiorum quod non in Theatris reperiatur. August. De Civit. Dei, lib. 4. c. 27. [y] For which you may reade, Clemens Alexandr. Oratio Adhort ad Gentes, Tertullian. Apolog. adverſ. Gentes, Tatianus Oratio adverſ Græcos. Minucius Felix Octavius, Arnobius adverſ. Gentes lib. 7. Cyprian Epist. lib. 2. Epist. 2. Lactantius De falsa religione, lib. 1. cap. 9. to 22. De vero cultu. l. 6. c. 20. Athanasius Contr Gentes lib. Augustine l b. 1 2, 3, 4, 5, and 6. De Civit. Dei. Natalis comes, Diodorus Siculus, Livie, Ouid, Hesiod, Homer, Macrobius, Plutarch, Alexander ab Alexandro, Varro and others. [z] Talia sunt quæ in Theatris fiunt, vt ea non solum dicere, sed etiam recordari aliquis sine pollutione non possit. Quæ quidem omnia tam flagitiosa sunt, vt etiam explicare ea atque eloqui quisquam salvo pudore non valeat. Saluian, de Gub. Dei l. 6. p. 185, 186. See * before.

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lute the eares that heare them, the common aire that receives them, yea the breath that utters them) and yet be innocent, be untainted by them? Alas, we cannot but with shame and griefe acknowledge, that our moderne Play-Poets doe not onely record and publish to posterity in their lasciviousEnterludes, the execrable lewd examples of our present Age (*which* [a] *parallell or surpasse all those of former times*) *but likewise* [b] *dive into oblivions deepest Lethe, resuscitating those obsolete putred wickednesses of former ages, which Hell had long since buried in her lowest Cels, lest present and future times should be so happy as not to imitate them, or finally to forget them.* And can we then act, or see the action of these moderne, these ancient, these motli-eaten filthy crimes, without a crime? No verily. O therefore let Stage-Players [c] *perish, yea, for ever perish, which thus revive the cursed memory of Pagan Idols, and their infernall wickednesses*, whose remembrance should for ever be forgotten lest we perish by them: O let those filthy Enterludes, those shamelesse Actors, who feare not to display those shamefull workes of darkenesse in the sight of thousands on the open Theater, with more then [d] *blushlesse impudency, which their very Pagan, yea, infernall Authors did even blush, did tremble to commit in secret, where no eye was present to behold them*, but their owne; *and that* [e] *omniscients, who is* [f] *omnipresent, beholding both the evill and the good*; be ever execrable to all pious Christians, [g] *whose eyes and eares are for ever consecrated to that holy God,* [h] *who is purer of eyes then to behold the least iniquity*, then to [i] *approve our filthy Stage playes*; which might cause even heaven, earth, nay, hell to blush for shame, and move the very Sunne it selfe to vaile his Cristall

a See D. *Hackewels* Apology, lib. 4. c. 12. sect. 1. 2.

b Cothurnus est tragicus prisca facinora carmine recensere, de parracidis & incestis horror antiquus, expressa ad imaginem veritatis actione replicatur, ne sæculis transeuntibus exolescat quod aliquando factum est. Nunquam æui senio delicta moriuntur; nunquam crimen tempo. ibus obruitur, nunquam scelus oblivione sepelitur, exempla fiunt quæ iam esse facinora desiterunt. Quæ etiam ætas absconderat, suboculorum memoriam reducuntur. Non est libidini satis malis suis vti presentibus, nisi suum de spectaculis faciat, in quo etiam ætas superior erraverat. *Cyprian. Epist. l. 2. Epist. 2. l. De spectac. lib.*

c Pereant ista vnde vitiorum memoria menti renovatur. *Tatianus Oratio adverf. Græcos Bibl. Patrum tom. 2 p. 182. D.*

d Erubescunt videri etiam qui pudorem vendiderunt. At istud publicum nostrum omnibus videntibus geritur, &c. *Cyprian.* De spectaculis lib. See Chrysostome, Homil. 6, 7, and 38. in Matth.

e Iob 42. 2. 1 Iohn 3. 20. Psal. 139. 1. 2.

f Psal. 139. 3. to. 14. Prov. 15. 3. Ier. 16. 17. c. 32. 19. Prov. 5. 21. Iob 34. 21. c. 31. 4. Heb. 4. 13.

g Rom. 12. 1. 2. 1 Cor. 6. 19. 20.

h Hab. 1. 13. Nos quomodo hæc facimus qui odisse Deum nostrum hæc certi sumus? *Salvian. De Guber. Dei. l. 6. p. 188.*

beames for feare they should defile their light. The [k] *Scriptures*, [l] *Fathers*, [m] *two famous Councels, with* [n] *sundry Protestant Divines*, have *utterly condemned the making, the beholding of all obscene lascivious pictures; as being a meane to enflame mens hearts with lusts, with filthy pleasures, and to draw them on to actuall uncleanesse.* And shall not then those [o] *lively, if not reall pictures and representations of the adulteries, rapes, incests, Love-prankes, murthers, treasons*, and other such practises of Pagan Idols, which are so artificially acted on the Stage, that a man can hardly difference the representations of them from the sinnes themselves, be much more liable to condemnation on the selfe-same grounds? Doubtlesse, if the substance be evill, the [p] *shadow of it cannot be good*: if the person be odious, the picture will be such: if the thing acted be simply evill, the representation of it will resemble it. [q] *All* sinnes (much more the [r] *loathsome facts of Devill-Idols*) *are detestably evill in themselves,* [s] *therefore the personating, the imitation of them on the Stage, the characterizing of them in their freshest colours in our Theatricall Poems, must needs be sinfull, yea, abominable, unto all good Christians.* The [t] *perpetrating of such sinnes is evill, therefore the personating.* [v] *Quod in facto reijcitur, in dicto non est recipiendum.* Since then wee cannot but abominate these odious transcendent sinnes themselves, which sunke their originall Authors, downe as low as the uery deepest depthes of hell it selfe, from whence there is no returne for ever, let us not justifie their representations, nor applaud their

[k] Numbers 33 52.
[l] Clemens Alexandr. Oratio Adhort. ad Gentes Fol. 8. f. & 9. A Gregory Nyssen. vitæ Moseos Enarratio, p. 503.
[m] In Concil. Constantinop. 6. in Trullo. Can. 100. Synodus Augustensis. Anno 1548. cap. 28.
[n] The third part of the Homilie against the perill of Idolatry, B. Babington, B. Andrewes, M. Dod, M. Elton, Master Downham, and sundry others on the seuenth Commandement.
[o] Saint Cyprian, De spectaculis lib. and Lactantius De vero cultu cap. 20. call theatricall representations. *Simulachra* libidinis: Salvian de Guber. Dei lib. 6. pag. 187. stiles them, Imagines fornicationum, & Plutarch de gloria Athenienſium. lib. writes; that *poesis est pictura loquens.* [p] 1 Thess. 5. 22. [q] Ezech. 36. 31. Iob 42. 6. Psal. 119. 104. [r] Levit. 18. 30. Deutr. 12. 31. cap. 7. 16. 25, 26. Chrysost. Hom. 6. and 7. in Matth. Cyprian de spectac. lib. M. Perkins Cases of Conscience lib. 3. cap. 4. sect. 4. accordingly. See Here: Scene. I. [s] Non pulchrum est dicere ea quæ factu turpia sunt. *Sophocles Oedipus, Tyr. Num.* 1400. *Isocrates Oratio Demonicum.* [v] Tertullian de spectaculis, cap. 17. 18.

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their action. And so much the rather, [x] *because these filthy Divel-Idols,* (as the *Fathers* testifie,) *did heretofore, either really commit those beastly crimes that are acted in their persons on the Stage; or else purposely admit them to be Poetically forged of them, and then openly to be divulged to the people on the Theater in their names, that so they might give a kinde of divine approbation or publicke allowance to these their notorious wickednesses by their owne personall examples, to animate and draw on the Spectaters more securely, more boldly to commit the selfesame sinnes, to the eternall ruine of their soules.* Whence *Athanasius* informes us from his owne experience, [y] *that the proclaiming of the vices of Pagan Idols on the Stage, did much increase the sinnes of men. For when as they perceived their Idol-gods to be delighted with such filthy sinnes, they presently fell to imitate them. Insomuch that almost euery Citie was fully fraught with all the filth and dregges of wickednesse, whiles they studied to conforme themselves to the sinnes and vices of their Idols: there being not one chaste or sober man among all the worshippers of such vitious Idol-gods* (as there are now few such among Players and Play-haunters; *those*

[x] Malignispiritus, quos isti Deos putant, etiam flagitia quæ non admiserunt de se dici volunt, vt humanas mentes his opinionibus uelut retibus induant, & ad prædestinatum supplicium secum trahant. Hæc de numinibus fingi libenter accipiunt falsissimi spiritus, vt ad scelestia & turpia perpetranda, velut ab ipso cœlo traduci in terra, satis idonea vindicatur autoritas

Quantùm moliantur maligni spiritus exemplo suo, velut divinam autoritatem præbere sceleribus? hac astutia etiam ludos scenicos sibi dicari sacrarique iusserant, vbi deorum tãta flagitia theatricis cãticis atq; fabularũ actionibus celebrata sunt, vt quisquis eos talia fecisse crederet, & quisquis non crederet, sed tamen illos libentissime sibi talia velle exhiberi cerneret, securus imitaretur. *August. De Civ. Dei. lib. 2. cap. 10. & 25. lib. 4. ca. 1. vid. 26.* Hæc omnia in hoc prodita vt vitiis hominum quædam autoritas pararetur. Isti enim spiritus postquam simplicitatem substantiæ suæ onusti immersi vitiis perdiderunt, ad solatium calamitatis suæ non desinunt perditi iam; perdere, & depravati errorem pravitatis pravis religionibus a Deo segregare. *Minucius Felix. Octavius pag. 70. & 85. See Iulius Firmicus de errore profanarum Religionum cap. 13.* accordingly.

[y] Hinc iam profecto hominibus mali multum adiectum est. Cum enim cernerent his Deos suos oblectari, continuo & ipsi se ad imitandum eos contulerunt, virtutis suæ interesse arbitrantes, præstantiores, vt ipsi putabant, imitari. Vnde homicidiis, ac parricidiis omnibusque lasciviis dedere manus. Nam omnis fere civitas omnibus nequitiæ sordibus plena est, dum student deorum suorum moribus similes fieri. Neque inter Idolorum cultores frugi aliquis ac pudicus est. Isque solum laudatur, qui omnes impudicitiæ suæ testes habet. A Iove quidem stupra puerorum atque adulteria: à Venere autem fornicationem; a Rea impudicitiam, a Marte cædes, aliaque ab aliis didicerunt, quæ pudicis omnibus in execratione sunt. *Athanasius Contra* Gentiles lib. 1. pag. 36. 37. See Cyprian. Epist. l. 2. Epist. 2. Donato. Iulius Firmicus de Errore profanarum Religionum, cap. 13. and Augustine De Civ. Dei, lib. 2. cap. 7. 9. 10. 25. accordingly.

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onely being applauded by them, whose lewdnesse was most notoriously knowne unto all men. If then the personating of the wickednesses of Heathen Idols, be but a meere stratagem of Satan, to encourage, to precipitate and allure men to the selfesame sinnes: If it revives the execrable memory of those infernall crimes [z] *which should be buried in eternall oblivion*: If it worke a loue, a liking, at lest-wise a slighting or lesse hating, of such hellish abominations in the hearts of men: If it be alwayes attended with the very lively [a] *appearances, or, resemblances of evill, from which Christians should absteins.* If it doth [b] *more advance the Divels service,* (*the originall Author of Stage-playes,* [c] *as himselfe,* and [d] others testifie,) *then recreate the Spectators*; which none can contradict, since Satan gaines more soules, more service by them, then Play-frequenters pleasure: This must, this cannot but enforce all Christians for ever to abandon Stage-playes, because they are thus pestered with the very grossest impurities of Devill-Idols, and the worst of men, [e] *which should not once be named,* (much lesse then acted) *among Christians.*

Objection. But here our Actors and Play-haunters, [f] *that they may seeme in this case to sinne honestly,* or rather not to sinne at all; frame these two justifications for the personating, the beholding of these their Stage-obscenities.

First, that in the personating of the vices of Idol-gods and men, they alwayes introduce their virtues; to the end that their virtues may be imitated, and their sinnes eschewed.

Secondly, that these their notorious wickednesses are thus personated, thus divulged on the Stage to this very purpose, that the beholding of their filthinesse might *learne men to* * *detest them*: therefore the acting of them in this nature must needs be commendable, not unlawfull.

Answer. 1. To the former of these two allegations, I answer, First, that the virtues of Idol-gods, or wicked men, are seldome brought upon the Stage, but as they are vshered

z Zech. 13. 2. Hosea 2. 17.
a 1 Thes. 5. 22
b Non ad placendum hominibus, sed serviendum dæmonibus adhibetur. August. Ep. 73. *Possidonio.* Cyprian de spectaculis, and Chrysost. homil. 6. 7. 38. in Matth. &c.
c See Tert. de spectac. c. 26.
d See the Authors quoted from p. 9. to 16. p. 43. 49: 50. 51. & Cicero de Aruspicum Responsis Oratio. Apuleius De Mundo. l. p. 24. Peter Martyr Locorum Com. classis 2. c. 12. sect. 15. 19. Danæus Ethicæ Christianæ l. 2. c. 8. p. 107. M. Gatiker of the lawfull vse of Lots, p. 216. accordingly.
e Ephe. 5. 3. 4.
f Patrocinii turpitudini suæ fingant vt etiam honestè peccare videantur *Lactantius De Falsa sapientia. l. 3. c. 15.* * Teneros animos aliena approbria sæpe Absterrent vitijs. *Horace sermonum. l. 1. Satyr. 4. p. 177.*

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in by their very grosſeſt ſins: for in all our tragicall, in moſt of our Comicall Enterludes, g *ſinne is the primary, adequate and moſt proper ſubiect of the Play*, virtue, a Parentheſis onely in the by: Sinne is the Miſtreſſe, Virtue but the Handmaid, which occaſionally ſometimes attends it. Vice hath the whole, at leaſt the greateſt ſhare in all our Stageplaies; poore Virtue hardly findes a part in any, moſt parts in none. The virtues therefore that are acted in our Theaters, as they doe not ballance, ſo they cannot juſtifie nor excuſe the vices.

Secondly, Vice oft times acts it part alone upon the Stage with great applauſe, whereas Virtue ſeldome comes upon it but accompanied with a cloud of ſundry ſpredding vices; which as h *they ſooner pierce the hearts, and inſinuate into the affections and liues of men then virtues*; ſo they i *deprave their minds and manners* more, then all the virtues of Heathen men or Idols can ever rectifie them, were they onely acted, alwayes magnified on the Stage. As therefore k *dead Flies corrupt the oyntment of the Apothecary*, or as poyſon vitiates holſome food; ſo the contempering of ſome inferior Virtues with more tranſcendent Vices in our Stage-playes, doth either turne theſe Virtues *into* l *poyſon*, or elſe deprive them of their efficacie.

Thirdly, the Virtues magnified on the Theater, are onely thoſe of Devill-gods, of graceleſſe Pagans, or deſperate wicked men, who never had true virtue in thē. m *No men are truly virtuous, but thoſe who are truly religious: others (as Scypio, Cato, Fabritius, Regulus, Fabius, Ariſtides, & the like) may have the ſhadowes of virtue in thē, not the ſubſtance;* n *which growes not in*

g See p. 62. to 78. Iam non exiſtimetur poema niſi de vitijs canat. Ita in poeſin tanquam in ſentinam quādam vitia omnia confluxerunt ac recepta ſunt. *Lodovicus Vives, De cauſis corrupt. Artium. lib. 2. p. 81.*

h Ad deteriora faciles ſumus, quia nec dux poteſt, nec comes deeſſe: et res etiam ipſa ſine duce, ſine comite procedit. Non pronum tantum iter eſt ād vitia ſed etiam præceps, *Senecæ Epiſt. 97.*

i Nihil æquè vt vitium corrumpit. *Chryſoſt. Hom. in Pſal. 9. tom. 1. Col. 665.*

k Eccleſ. 10. 1.

l Quicquid facit ſeminarium voluptatis, venenum puta. *Hieron. Ep. 10. c. 4.* m Abſit vt ſit in aliquo vera virtus, niſi fuerit iuſtus. Abſit autem vt ſit iuſtus verè niſi vivat ex fide: iuſtus enim ex fide vivit. Quis porro eorum qui ſe Chriſtianos haberi volunt, niſi ſoli Pelagiani, aut in ipſis tu forte ſolus, iuſtum dixerit infidelem, iuſtum dixerit impium, iuſtum dixerit diabolo mancipatum? ſit licet ille Fabritius, ſit licet Fabius, ſit licet Scipio, ſit licet Regulus. Porrò ſi veram iuſtitiam non habent impii, profectò nec alias virtutes comites eius, &c. *Auguſtine Contr. Iulianum Pelag. l. 4. cap. 3. tom. 7. pars 2. p. 398: vid. ibidem.*

n Manifeſtiſsimè patet, in impiorum animis nullam habitare virtutem, ſed omnia opera eorum immunda eſſe atque polluta, habentia ſapientiam non ſpiritualem, ſed animalem, non cœleſtem ſed terrenam, non Chriſtianam ſed diabolicam, non a patre luminum, ſed a principe tenebrarum, dum per ea ipſa quæ non haberent niſi dante Deo, ſubduntur ei qui primus receſsit a Deo. *Proſper, Contra Collatorem, lib. c. 28.*

vils, an Idols, a Pagans, or wicked persons, but in a [o] *reall Christians heart, wherein Christs Spirit dwels.* It is the *property of all true virtue,* [p] *to conquer, to expell all Vice; not to cohabit with it, or submit unto it: so that there can be no true virtue seated in such persons hearts, whose vertues are inferior to, or coexistent with their vices.* Nay, all the vertues of those Divell-Idols, or Heroicke Pagans which Players use to act, [q] *were contaminated, deformed and controlled by their vices,* to which they were inthralled; therefore they are not true, but onely [r] *bastard virtues,* which have scarce the very huske of virtue in them. Since then their virtues, are in truth no virtues, but meere *empty* [s] *shadowes of virtue,* or *rather glittering sinnes,* as the [t] *Fathers, and* [v] *some others* stile them; but their vices grosse and reall sinnes which plunge mens soules in endlesse misery: the acting of these feigned virtues (which are as farre from reall virtues, as Players are from those whose parts they act) can never ballance, much lesse excuse, the personating of such execrable vices, which hel it selfe can hardly parallell.

Fourthly, the mutilated outside virtues of Divell-gods, or graceless Pagans, [x] *as they can never make their imitators, or Spectators truly vertuous;* so they are no fit patternes for a Christian, who hath Christ himselfe, the Paragon of all virtue, together with all those Saints and blessed Martyrs, who tread his footsteps, for his platforme. *Christians,* [y] *as they must excell all Pagans* (much more then Divell-Idols) *in their virtues;* so they have farre more transcendent patternes of true virtue for to follow, then the best of Pagans are.

[o] Veræ virtutes nisi in jis quibus vera ineſt pietas esse non possunt. *August. De Civ. Dei. l. 19. c. 4.*

[p] Virtus est vitium fugere. *Horace. Epist. lib. 1. Epist. 1. p. 236.* Virtus malam vitam non admittit. *Seneca de vita beata. c. 7.*

Quisquis virtute aliqua pollere creditur, tunc veraciter pollet, cum vitijs ex aliqua parte non subiacet. *Greg. Mag. Moral. l. 22. cap. 1.*

[p] Deformes multa bona vno vitio, & tot meritorũ gratiã maiore culpa, quã causa culpæ est, corrumpas. *Livius Rom. histor. l. 30. sect. 14.*

[r] Virtutes, sine fide, folia sunt: Videntur virere, sed prodesse non possunt. Agitantur vento, quia non habent fundamentum. *Ambrose Enarrat. in Psalm. 1. Tom. 2. p. 314. G.* [s] Vmbræ & imagines virtutũ. *Lactantius De falsa Religione c. 20.* [t] Peccata, & splendida peccata. Aug. Contr. Iulianum lib. 4. cap. 3. & Ennar. in Psalm. 11. Prosper. sentent. ex Augustino lib. sent. 106. [v] Vossij Disputatio 35. De virtutibus Gentilium. D. Prideaux Lectura 8. De salute Ethnicorum. [x] Qui vmbras atque imagines virtutum consectantur, ea ipsa quæ vera sunt tenere non possunt. *Lactant. De falsa Religione. cap. 20.*

[y] Plus debet Christi discipulus præstare quàm mundi Philosophus. *Hierom. Epist. 36. cap. 4.*

Christ

Christ Iesus is their [z] *guide,* [a] *their way,* [b] *their example:* [c] *his virtues, his graces must they imitate; him onely must they follow, and none else but him, or those* [d] *glorious Saints of his, who walke as he hath walked.* The supremest virtues of the most renowned Pagans are too inferiour precedents for the meanest Christians. The very worst of Christians who shall ever enter Heaven Gates, must transcend the virtues of the best of Pagans: for the Scripture is peremptory: [e] *That except our righteousnesse exceed the righteousnesse of the Scribes and Pharisees* (much more then the degenerate copper virtues of Heathen Infidels) *we shall in no case enter into the Kingdome of Heaven.* How then can we take those Heathen *virtues for our examples* [f] *which we must farre excell?* The Copie must surpasse the Hand; the Sampler, the Needleworke which doth but imitate it: The rule must needs bee more exactly perfect, then that which is squared or directed by it; else all will bee etronious. For Christians then, *who* [g] *should soare above all others,* to stoope to Pagan virtues, or to *allay* their sublimer mettall to their **courser temper*, is to degenerate into Pagans; to prove worse, yea, lesse then Christians. It is all one, as for an expert Artificer to lay aside his skill, to imitate a Bungler: or for a Schoole-master to give over teaching, and to subject himselfe to the Tutorship of his rudest Scholler. Pagans and Devill-Idols (whose Parts come frequenteſt on the Stage,) [h] *are the very worst of creatures*; there is no such grace or virtue in them, as is either seemely, necessary, or essentiall to a Christian. And shall Christians then resort to Play-houses, to learne true virtue from such sinkes of sinne; [i] *such Glowormes, shadowes or carcasses of virtue,* as these Idols, these Pagans were, whose very virtues led them but to Hell? Doubtlesse it is but a very Heathenish, graceless, divellish practise; yea, a very shame and blemish to Religion thus to doe; as if

[z] Luke 1.79. [a] Iohn 14.6. [b] Iohn 13.15. 1 Pet.2.21. [c] Matth.19. 21.28. Ephes. 5.1. 1 Pet.2. 21. 1 Ioh.2.6. Etenim propterea Christianuses, ideò hoc nomen accepisti, vt Christum imiteris, ejusque legibus operum exhibitione pareas. *Chrysost. Adu: Iudaos Oratio. 5. tom. 5. Col. 957. D.* A Christo dicti estis Christiani. Nonne ea via qua Christus ambulavit & vos debetis ambulare? Nonne sicut conversatus est, & vos vicarii eius debetis conversari? Ita planè, nisi fortè doctiores eo fueritis, vel sanctiores. *Bern. ad pastores sermo. Co. 1732. G* [d] Phil.3.17. 2 Thess.3.7.9 1 Cor.4.16. and 11.1. Heb.6.12.

[e] Mat.5.20. See Opus imperfectum in Mat.hom.11. [f] Nec vera virtus, quum semel excidit, curat reponi deterioribus. *Hor. Carm. l.3. Ode.5. p.76.* [g] Isa.40.31. c.33.16. Col. 3.1.2. Phil.3.20. *Isa.1.22. [h] Ephes.2.1.2.3.13. c.4.17.18.19. 1 Pet.4.3.4. [i] See Auguſt. contr. Iulianum, Pelag. l.4. c.3. Prosper, contr, Collatorem. c.28. Lactantius de Falsa Relig. c.20.

Christs own example, the examples of his saints, the precepts of his Word, were not [k] *sufficient to teach Christians virtue*; but that they must resort to Divell-gods, to Infidels, to Stage-Playes for to learne it. The acting therefore of such counterfeit virtues, for the ends pretended, is no plea to justifie Stageplayes, much lesse the action of the forenamed Vices.

Fiftly, if there be such Virtues taught and acted in our Playes, as is surmised, I wonder much why our [l] *eminentest Actors, our most assiduous Play-haunters, are more generally, more desperately vitious then most other men, as I shall proove* [m] *anon?* Certainly, if there were any virtue to bee learnt from Stageplayes, or those Pagan virtues that are acted in them, our Players, our Play-hunters would have been good proficients, not retrogrades, in the schoole of Virtue, long ere this; whereas they are now nought else but Graduates, but chiefe Artists in the schoole of Vice. Either therefore there is no good, no virtue to be learnt from Stage-playes, (as in *truth* [n] *there is not*) or else their Vices are farre more active, more infectious then their virtues, or else the Actors, the Spectators of our Playes are past all grace, all virtue which our Playes can teach them, [o] *since they learne it not:*

Sixtly, admit there be some Virtues acted in our Stage-playes, yet there are farre more Vices. Now as [p] *men by Nature are more propense to imitate mens vices then their virtues*; even so it fares with Stage-playes. All practise, all take up their vices, none their virtues: all prove the worser, none the better by them. *The* [q] *hurt, the sinnes, the vices which they hatch and foster, are obvious unto all mens view; wee*

k Psal. 19. 7. Psal. 119. 9. 2 Tim. 3. 16. 17.

l See Nazianzen ad Seluchum de Recta Educat. page 1063. 1064. Chrysost. hom. 38. in Mat Gossons his Playes confuted. Action. 1. 2. The third blast of Retrait from Playes and Theaters, p. 110. to 117. accordingly.

m Act. 4. Scene 1. 2.

n See Cyprian and Tertullian, De spectac. lib. Lactantius de vero cultu. c. 20. Chrys. hom. 6: 7. and 38. in Matth. Salvian de Gubernatione Dei. Mr. Gosson, Master North-brook, M. Stubs, D. Reinolds in their Treatises against Playes. The third blast of Retrait from Playes, with sundry other Authors quoted, Act. 6. throughout.

o Diogenes musicos in ius vocabat, quod cum lyræ chordas congruè, aptarent, animi mores inconcinnos haberent. *Diog. Laertius* lib. 6. p. 330. I may aptly accomodate it to Players.

p Proclivis est malorum æmulatio, & quorum virtutes assequi nequeas, cito imitaris vitia. *Hierom. Epist.* 7. c. 3.

q Foris populus celeberimo strepitu impietas impura circumsonat, & intus paucis castitas simulata vix sonat, præbentur propatula pudendis, & secreta laudandis. Decus latet, & dedecus patet: quod malum geritur, omnes convocat spectatores: quod bonum dicitur, vix aliquos invenit auditores; tanquam honesta erubescenda sint, & inhonesta gloriandа. *August. De Civit. Dei, lib. 2, cap. 26.*

sees

see, we reade them both in the Actors and Spectators liues, who make a daily progresse in the wayes of Vice: *the good, the virtue which they teach is yet unknowne to the world; we heare, we see it not.* Since then our Stage-playes are so barren in producing virtue, so strangely fruitfull in ingendring Vice; their goodnesse will not, cannot ballance, nor assoile their ill.

Seventhly, suppose there are some reall virtues acted in our Enterludes; yet who can be so grosly stupid, as to thinke, to learne any grace or virtue from a Play-house? Who [r] *ever sought for gold, for pearles in dirt? for a* [s] *Chrystall spring in filthy mire; for holesome water in a noysome kennell?* Who ever resorted to a Pest-house to looke for health, or drunke downe poyson to preserve his life? Who ever posted to a tippling Alehouse to seeke sobriety; or to a Stewes to learne true Chastity? [t] *Play-houses,* (as the *Fathers testifie,*) *are the very Nurseries, Schooles and Marts; the very shops and sinkes of all Vice and wickednesse whatsoever: they are the very Devils temples,* Venus *her Synagogues, Vices Oratories, Sinnes Pallaces, Hels Ware-houses, Pollutions throne, Religions slaughter-house, Virtues Pesthouse;* and shall wee then flocke to them to learne true virtue? Can Gaull yeeld Hony, or a Flintstone Milke? can Sinne beare Virtue, or Prophanesse Grace? then Playes and Play-houses, (the very [x] *grand empoysoners of all Grace, all Vertue,* yea, *the very* [y] *Devils nets to catch mens soules*) may make men truly virtuous. Let vs not therefore seeke for vertue in a Play-house where it growes not, as too many doe, for feare we fraught our selves with nothing but a load of Vice, which will sinke our soules for ever to the dephes of Hell.

Lastly, the Church of God, not the Play-house, is the onely Schoole; the Scriptures, Sermons, devout and pious bookes; not Playes, not Play-books, are the onely Lectures,

r Non necesse habes aurum in luto quærere. *Hierom. Epist.* 10. c. 4.

s Quis in cæno fontem requirat? Quis è turbida aqua potum petat? Itaque vbi intemperantia est, vbi luxuria, vbi vitiorum colluvies, quis inde sibi hauriendum existimet? *Ambros. De Officijs lib.* 2. *cap.* 12.

t Delubrum turpi ac flagitioso Veneris Dæmoni dedicatum: Erat tanquam schola quædam nequitiæ iis qui erant libidini dediti, quique nimia licentia corpus labefactauerant suum, corruperantque: scelerati præterea & nefarij mulierum congressus, clandestinæ falsorum connubiorum corruptelæ infanda ac turpia facinora in eo delubro vtpote in loco impuro & fædo admissa erant. *Eusebius de vita Constantini. lib.* 3. *cap.* 53. x See here, pag. 69. y Spectacula Diaboli retia, *Chrysost. hom.* 7. in Matth. Tom. 2. Collum. 59. C.

the Ministers and Saints of God, *or rather* [z] *God himselfe*; not common Actors, not those *Divell-Idols*, [a] *who rule and worke in Stage-playes*, the onely Tutors of true virtue: *True* [b] *virtue is a plant that comes from heaven*, growing onely in the Churches, not the Stages garden. [c] *Philosophy and Phylosophers could not teach it*; and can Playes or Players doe it? O no: It is the prerogative royall of the King of heaven, [d] *to teach men virtue*; and that not by Stage-playes, or lascivious Poems, [e] *but by his Word and Spirit onely*, which breathe not in our Theaters: It is then *a* [f] *sacriledge*, yea, a madnesse, to relinquish God, his Church, his Word, his Ordinances, his Saints (the onely fountaines of true virtue) as too many doe, to seeke out virtue in Playes, in Play-houses, which are no other but the sinkes of Vice:

Answer. 2 To the second Objection; that Stage-playes doe not teach, [g] *but discover Vices, that so men may learne to hate them, not affect them:* I answer first; that it is [k] *God onely by his Word and Spirit, who must teach vs to abhorre all Vice*; not Stage-playes, *the very* [i] *fuell of all sinne and lust.*

Secondly, if there were any such virtue in Stage-playes, as to alienate mens affections from the vices which they personate, they would then no doubt, not onely haue reclaimed the ancient Play-admiring Pagans and Comedians, but likewise our moderne Play-Poets, Players, and Play-haunters from all those lewd and filthy Vices which come most frequently on the Stage. But I never yet could heare or reade

z Mentes hominum Deus omnipotens ad virtutes prouehit. *Gregor. Mag. Moralium*, 29. c. 23. Incassum proinde quis laborat in acquisitione virtutum si aliunde eas sperandas putat quàm a Domino virtutum: cuius doctrina seminarium prudentiæ; cuius misericordia opus iustitiæ; cuius vita speculum temperantiæ; cuius mors insigne est fortitudinis. *Bernard super Cantica: Sermo.* 22. *fol.* 130. L.

a Cyprian & Tertullian de spectac.

lib. August de Ciuit. Dei l. 2. c. 4. to. 29. l. 6. c. 6. 7. Chrysost. hom. 6. and 7. in Matth. Salvian. De Gubernat. Dei lib. 6. and Act. 1. 2, 3. accordingly. b E cœlo descendit, γνῶθι σεαυτὸν: Iuv Sat. 11. c See Plutar Moral. to. 2. An virtus doceri possit? Virtus doceri non potest, neque hominibus per homines parari. *Platonis Protagoras. p.* 431. d 1 Thess. 4. 9. Ier. 31. 34. Iohn 5. 45. 1 Pet. 2. 9. 2 Pet. 1 3. See z before. e Gal. 5. 22. 22. 2 Tim. 3. 16, 17. f Sacrilegij enim vel maximi instar est, humi quærere, quod in sublimi debeas invenire. *Minutius Felix. Octavius page* 46. g Sir *Thomas Eliots* Booke of the Governor. cap. 13. and *Haywoods* Apologie for Actors, accordingly. h Psal. 51. 10. Psal. 119. 37. 2 Tim. 2. 25. Converti ad Deum sine ipso non possumus. Est enim pœnitentia vnum de perfectis donis descendentibus a Patre luminum. *Greg. Mag in Psal. 7. pœnitentiales. Fol. 36. Ambrose in Psal.* 118. *Octon.* 5. *ver* 37. i Vitiorum semina sunt, scelerum pabula, mortis iter. Iohannis. *Salisburiensis de Nugis Curialium proœmio. Agrippa de Vanitate Scientiarum, c.* 63, 64.

of

of any ancient or moderne Actor, Composer, or Spectator of any Theatricall Enterludes, whom Playes recalled from the love, the practise of any Vices, that were ever acted on the Stage, wheras they have drawne milions for to imitate them. Therefore there is no such [t] *hidden virtue in them.* To cause men to abandon Vice: which if there were, it would have emptied our [l] *vicious Play-houses* long ere this, and have made our lascivious, adulterous, amorous Playes, so odious, that none durst approch them, for feare of being polluted by them.

Thirdly, Stage-playes are so farre from working an abhorring, *that they produce, not only a love and liking, but also an imitation of those pernicious vices that are acted in them,* which are commonly set forth with such *flexanimous rhetoricall pleasing,* (or [n] *rather poysoning*) *streines; with such pathetically, lively and sublime expressions, with such insinuating gestures; with such variety of wit, of art and eloquence,* [o] *that if ever men did hate them from their hearts before, they cannot but affect, at least approve, or lesse detest them now: they being* [p] *prone enough by nature for to practise them, without any allectives to edge them on.* This practise therefore of acting Vices, doth onely propagate them, not restraine them.

Fourthly, if Stageplayes had beene fit Lectures, Play-

[t] Nunquam virtus quamvis obscura latet, sed mittit signa. Quisquis dignus fuerit vestigiis illam colliget: *Seneca de tranquil. Animi. cap.* 3.

[l] See pag. 68, 69, 70.

[m] Cyprian. and Tertullian de Spectac. lib. Clemens Alexandr. Paedag. lib. 3. c. 11 Lactant. de vero cultu. c. 20. et Divinarum Instit. Epit. c. 6. Chrysost. Hom. 6. 7. et 38. in Matth. Nazianzen. Oratio

48. et de Recta Educat. ad Sclucum. p. 1063. August. de ciu. Dei. lib. 2. c. 4. to. 17. Salvian. de Guber. Dei. lib. 6. See Act. 6. throughout accordingly. [n] Sub specie iucunditatis venenum infundunt. *Bernard de Ordine vitæ. Col.* 1118. *A.* [o] Quid illi qui vel suos vel alienos amores sunt prosecuti? quanta peste pueritiæ atque adolescentiæ animos consauciarunt? Quid enim aliud sunt cordi adolescentis amatoriæ narrationes, quàm flamma stupis proxima? ipsæ perse attrahunt et incendunt; de quibus Menander sentit, cuius versiculum Paulus Apostolus ore suo consecravit. Corrumpunt mores probos collocutiones improbæ. Atqui omnia de libidine, de sauitie, de inani gloria, de fraudibus non dicta sunt ruditer, atque impolitè, sed exculta, exornata, vt etiam absque omni rei ipsius oblectamento verba ipsa per se arriderent, atque adblandirentur. Quid verò in illis rebus, quas vltro malitia nostra expetit? quas audire, quas videre gestit; quas omnibus sensibus vsurpare, ad quas toto impetu fertur? Res sine verbis invitassent: verba sine rebus ad se pellexissent: dulci veneno, dulce additum est condimentum; vnde teneres animos et in quiduis flexibiles rebus pessimis inficerunt. *Ludou. Viues. De causis corrupt Artium lib. 2. p.* 80. 81. See *Seneca. Epist.* 6. *Isidor. hisp. Etymol. l.* 18. *c.* 27. accordingly. [p] Nequitia facilè imitatores invenit. *Philo Iudæus de special. Legibus p.* 1053. Non egemus præceptoribus, nimis dociles malorum sumus. *Petrarcha, de Remed. vtriusque Fortunæ l.* 1. *Dialog.* 68.

houses

houſes apt Schooles to inſtruct men to abandon Vice, the [q] *Primitive Church, together with ſundry Councels, Fathers, and moderne Chriſtian Writers of all ſorts, would never have ſo frequently condemned, ſo conſtantly avoyded Stage-playes, as the fruitfull Nurſeries of all ſinne and wickedneſſe*; Prophane and vitious perſons would never flocke ſo faſt unto them, as they uſe: yea, the very Devill himſelfe, (*whom* [r] *not onely Nature, but likewiſe long experience hath made exceeding politick*) would never have bin ſo improvident as to [s] *invent, to propagate*, ſo inconſiderate as to multiply, to perpetuate Stage-playes to his owne great preiudice, were they ſuch diſſwaſiues from Vice, from wickedneſſe, ſuch attractiues unto Virtue, as theſe pleade they are, how truely let all men iudge.

Fiftly, Stageplayes themſelves, as the [t] *ſequell will* at large demonſtrate, are pernicious ſin-producing, Vice-fomenting pleaſures, which all godly Chriſtians have condemned: For any man then to vndertake to make men hate Vice by frequenting Stage-playes, is but [v] *to cure one vice with another*, or to prevent a leſſer miſchiefe with a greater; yea, it is in truth nought elſe, but to make Vice a balme, an antidote againſt it ſelfe; *and* [x] *to make ill men good againe, with that ſelfe-ſame thing, which made them evill at the firſt: a paradox beyond my ſtupid apprehenſion.*

Sixtly, the acting of forreine obſolete, and long-ſince forgotten Villanies on the Stage, is ſo farre from working a deteſtation of them in the Spectators mindes (who perchance were utterly ignorant of them, till they were acquainted with them at the Play-houſe, and ſo needed no dehortation from them;) that [y] *it oft exciteth degenerous dunghill ſpirits, who haue nothing in them for to make them eminent, to reduce them into practice*, of purpoſe to perpetuate their ſpurious ill-deſerving memories to poſteritie, at leaſt-wiſe in ſome tra-

q See Act. 6. Scene 1. to. 8. & Act. 7. throughout

r Diabolum nimis aſtutum fecit tam natura ſubtilis quàm longa exercitatio malitiæ eius. *Bernard in Quadrageſ. ſerm. Coll. 114 115. G. & Col. 379 D.*

s See Act. 1. 2.

t See Act. 6. throughout.

v Illivitium vitio, peccatum peccato medicantur: nos amore virtutum vitia ſuperamus. *Hieron. Epiſt. 14.* Cauendum eſt, ne malum malo cures. *Pachymerus hiſtor. lib. 4.*

x Abſurdum eſt putare cum qui ab aliquibus ex bono malus fuerit factus, eundem abillis iterum ex malo bonum fieri poſſe. *Dionyſ. Halicar. Antiq. Rom. l. 11. ſect. 2. p. 1026.*

y Semina pænè omnium ſcelerum a diis ſuis peccantium turba collegit. Et vt perditus animus poſsit aliquid impunè committere ex præcedentibus facinorum exemplis maiore ſe autoritate defendit, hominibus peccare cupientibus facinorum via de Deorum monſtratur exemplis. *Iulius Firmicus, De Origine profanarum Religionum, c. 13. vid. Ibidem.*

gicke

gicke Enterlude. It is [z] *storied of* Herostratus; *that hee set the great and famous Temple of* Diana *at* Ephesus *on fire, for this very end; ut nomen memoria sceleris extenderet; that the very memory of this his villanous exploit might eternize his base obscure name, and adde vnto his fame.*

[z] *Aude aliquid brevibus Gyaris & carcere dignum*
Si vis esse aliquis:

Is the onely rode, the best, the speediest passage, that sordid desperate obscure spirits know or take to honour, wealth or fame, especially *in declining,* [b] *vitious, turbulent or discontented times.* Wherefore since obsolete [c] *unknowne sinnes, are alwayes freest from imitation,* and more [d] *easily avoyded* then sinnes divulged, though with shame, disdaine or punishment; *whence* [e] *wise Lawgivers, haverather chosen, to inact no publike Lawes against vnnaturall rare-committed crimes, then to prohibit them by publike Edicts, vnder the severest punishments, for feare the publike knowledge of them, by meanes of knowen Edicts, should make them more* [f] *frequent in mens practise;* it were [g] *farre more commodious, lesse dangerous, lesse pernitious, that those vnparalleld forgotten villanies, whose memory is revived on the Stage, were for ever drowned in oblivion, then re-imprinted in mens mindes by Vice-perpetuating Stage-playes:* [h] *ne exempla fiant quæ iam esse facinora desiterunt;* least our depraved times should make those moth-eaten wickednesses, the patternes of their imitation, which all-devouring antiquitie had expunged, out of the much enlarged Catalogue of moderne sinnes.

z Solinus Polyhistor. c. 54. Lucian de Morte Peregrini. Gellius Noctium Attic. l 2. c. 6. Clemens Alexand. Oratio Exhortat. ad Gentes tol. 7. Hierom adver. Heluidiū c. 8. Strabo Geogr. l. 14. Munster Cosmogr. l. 5. cap. 5. Alexander ab Alexandro Genialium Dierum l. 3. c. 20. Purchas Pilgrimage Booke. 3. cha. 17. accordingly.

a Iuvenal. Satyr. 1. Salust de Bello Iugurthino p. 7.

b Libertas. scelerum est quæ regna invisa tuetur Sublatusque modus gladiis *Lucan.* l. 8. p. 141.

c Quod later ignotum est ignoti nulla ignorantia est.

cupido. *Ovid. de Arte Amandi l. 3. p. 202.* *d* Iners malorum remedium *Seneca Oedipus. Actus 3. fol. 104.* *e* Plato Legum Dialogus 9. Seneca de Clementia lib. 1. cap. 23. *f* Multò minus audebant liberi nefas vltimum admittere, quandiu sine lege crimen fuit. Summa enim prudentia altissimi viri, & rerum naturæ peritissimi, maluerunt velut incredibile scelus, & vltra audaciam positum, præterire, quàm dum vindicant, ostendere posse fieri. Itaque parricidæ cum lege cæperunt, illis facinus pœna monstravit. *Seneca Ibidem.* *g* Satius erat ista in oblivionem ire, quam ne quis postea potens disceret. *Seneca De Brevit. vitæ cap. 13.* Iucundius interdum quædam nesciri possunt, quàm sciri. *Poteani Diatriba p. 510.* Inter virtutes habebitur aliquando nescire. *Quintil. Instit. Oratoria. l. 1. c. 13. p. 65.* *h* See Cyprian. Epist. l. 2. Epist. 2. Donato.

Lastly, if Stage-playes doe onely discover Vices for to make them odious, then those lascivious Pagans who most delighted in them, should have beene meliorated and morralized by them. But the [i] *best Christian and Pagan Authors unanimously agree*: that Theatricall Playes and Poems were the chiefe corrupters of their mindes and manners, the most effectuall propagators of all kinde of vice, [k] *there being none so vitious and lascivious, as those Pagan Greekes and Romans, who most frequented Stage-playes.* Therefore the acting of such vices doth daily propagate and diffuse them, not decrease them.

Since therefore the subiect matter of Stage-playes is thus heathenish, vitious and prophane, consisting of the fabulous histories, ceremonies, vices, names, and execrable wickednesses of Pagan gods and men, [l] *which should not once be named among Christians*; we may hence also conclude them to be sinfull, and utterly unlawfull unto Christians.

i See Act. 6. Scene. 5 accordingly.
k See Act. 4. Scene. 1. 2. accordingly.
l Deutr. 12. 30. Psal. 16. 4. Ephes. 5. 3. Sir *Thomas Eliot*, in his Governor. Booke 1 c. 19. D. *Reinolds* Overthrow of Stageplayes. p. 138. The third Blast of Retrait from Playes and Theaters.

Actvs 3. Scena Qvarta.

FOurthly; the subject matter of our stage-Playes, is for the most part, *false and* [m] *fabulous*; consarcinated of sundry merry, ludicrous, officious artificiall lies, to delight the eares of carnall Auditors. From whence I forme this eight Argument.

That whose subject matter consists of sundry forged Fables, of artificiall, merry affected lies, must needs be odious and unlawfull unto Christians, [n] *who must abandon lies.*

But such is the subject matter of most Comicall, of many Tragicall Enterludes.

Therefore they must needs be odious and unlawfull unto Christians.

The Minor is evident, not onely from experience, and the con-

m Poeta cum primum ad scribendum appulit animum, Id sibi negoti credidit solum dari, populo vt placerent quas fecisset fabulas. *Terentij Andria, Prologus*, Argument 8.
n Omne genus mendacij summo operefuge; Nec casu, nec studio loquaris falsum; quia os quod mentitur occidit animam. *Bernard. de Interiori Domo cap.* 43.

concurrent suffrages of [o] *sundry Fathers*, and [p] *Pagan Authors*, who stile *Stage-playes, fabulous, artificiall, sporting lies, from whence they take occasion to condemne them*: but likewise by the copious testimony of sundry *ancient* [q] *Play-Poets*, who stile their Playes by the very name *of Fables, Lies, and figments*. The Maior needes no large dispute. For since every lye is diametrally contrary *to* [r] *the God of Truth*: since [s] *it proceedes originally from the very Devill, who is a Lyer, and the Father of lies*: since it is directly opposite to *the* [t] *Spirit and* [v] *Word of Truth*, which enjoyneth *every man*, (*especially the children of God*): [x] *to speake no lies*; *to put away lying*: [y] *to refuse prophane and Oldwives fables, with all idle fabulous tales and babblings*: [z] *to hate all such who delight in lying vanities*; *and to speake nought else but truth*; [a] *because whosoever loveth and maketh a lie, shall be excluded the new Ierusalem, and have his portion in that lake which burneth with fire and brimstone for ever*: Since [b] *sundry of the Fathers* recorded in the margent, have abundantly *condemned all sorts of lies*; *as well officious, fabulous and sporting, as pernicious*: And since divers [c] *Pagan Authors have positively censured, all indirect lies and poems composed onely for delight*; we cannot but subscribe unto the Maior, as an undoubted truth, and so by con-

o Fabulæ. Mendacia: fabulosissimaque in ludos & actus redigerūt, &c. August. De Ciu. Dei. l. 1. 3, 4. and 6. Clemens Alexand. Oratio Exhort. ad gentes fol. 8. Arnobius lib. 3. 4. & 7. adverſ. Gentes: Iulius Firmicus De Errore profanarum Religionum lib. with all the Fathers and Authors quoted in pag. 76.

p Isocrates Oratio ad Nicoclem. p. 46. 47. Plutarchi Solon, and De Audiendis

poetis lib. Diogenes Laertius lib. 1. Solon. Dionysius. Halicar. Antiq. Rom. l. 2. sect. 2. Macrobius De Somno Scipionis lib. 1. cap. 2. p. 20. Horace de Arte Poetica. lib.

q Fabulæ, Figmenta, &c. Terentius. in Andriæ, Enuchi, Adelphi, & Hecyræ Prologo. Plautus, in Amphitru: & Captiuei Prologo. Euripides, in Hecubæ, Orestis, Phœnissæ, Argumento. Sophoclis Aiax flagellatus, Hecuba, &c. Argumentum. Horace de Arte Poetica. pag. 307. 308. accordingly. r Rom. 3. 4. Iohn 1 14. cap. 3. 33. cap. 14. 1. s Iohn 8. 44. Acts 5. 3. t Iohn 15. 26. cap. 16. 13. v Iohn 17. 17. 2 Cor. 6. 7. Coloss. 1. 5. Ephes. 1. 13. 2 Tim. 2. 15. x Levit. 19. 11, Ephes. 4. 25. Zech. 8. 16. Zeph. 3. 13: y 1 Tim. 4. 7; 2 Tim. 2 16. Titus 3. 9. z Psal. 31. 6. Ephes. 4. 25. a Reu. 21. 8. cap. 22. 15. Ier. 9. 3. 5. b Augustine De Mendacio ad Consentium: Quæstiones super Leviticum l. 3. Quæst. 68. & Epistola 19. Ambrose sermo. 44. Basilius Regulæ contract. Reg. 76, Hieron. Theodoret, Chrysostome, Remigius, Primasius, Theophylact, Haymo, Beda, and Anselmus in Ephes. 4. 25. Bernard. De Interiori Domo cap. 43. & de gratia & libero Arbitr. col. 916. c Fabulæ quarum nomen indicat falsi professionem; aut tantum conciliandæ auribus voluptatis auditum mulcent velut Comœdiæ; hoc totum fabularum genus quod solum aurium delicias profitetur, e sacrario suo in nutricum cunas sapientiæ tractatus eliminat. *Macrobius De somno Scip. l. 2. c. 2. See Plutarchi Solon.* accordingly. Per se mendacium malum est, & vituperandū. *Arist. Ethic. l. 4 cap. 7. Plato Legum. Dialo. 2.* Mentire servile est, dignumq; apud omnes hominesodio, ac ne mediocribus quidem seruis ignoscendum. *Plutar. De Liberorum Educatione lib.*

[d] Mendacium non possumus dicere tunc tantum modo esse, quando proximus læditur: cum enim falsum ab sciente dicitur, proculdubio mendacium est, sive illo quisquam, sive nemo lædatur. *August.* Quæst. super Leuit. l. 3. quæst. 68. Tom. 4. part. 1. p. 296. [e] Cavete fratres mendacium, quia omnes qui amant mendacium filij sunt Diaboli; qui non solum mendax est, sed etiam & Pater & inventor ipsius mendacij: *Ambros. sermo.* 44. [f] Quæ autem Poetæ de Dijs scripserunt, meras insigneſque nugas continentia, verbi gratia, fabulas inhonestas ac fædas, malorum geniorum doctrinas, fabulas inquam, tum risu, tum lacrymis dignas: hæc omnia tanquam laqueos & decipulas aversare. *Nazienzen. ad Seleucum. p.* 1063.

sequence to the Conclusion too. Since therefore Stage-playes are [d] *but merry lies*; and since [e] Saint *Ambrose* informes us; *that all those who loue a lie, are the children of the Deuill, the Father of lies*; let this cause us *to detest all fabulous lying Stageplayes, as* [f] *the very snares and traps of Satan*, for feare we prove the Divels of-spring, who hath no inheritance but Hell to leave us.

ACTVS 3. SCENA QVINTA.

[g] Deutr. 28. 58. Psal. 89. 7. Psal. 96. 7. 9. Apud enim homines officiosis religionibus deditos, non ipsi Dij tantum verum etiam nomina debent esse Deorum veneranda: quantumque est in ipsis qui censentur his nominibus, tantum esse par est in eorum appellationibus dignitatis. *Arnobius adverſ Gentes. l.* 5. *p.* 184. [h] Ier. 34. 16. Isa. 48. 11. [i] O impietas! scenam cœlum fecistis, & Deus vobis factus est actus: & quod sanctum est Dæmonorum personis in Comœdia ludificati estis: verum Dei cultum ac religionem Dæmonum superstitione libidinosè & obscænè inquinastes. *Oratio Adhort. ad Gent.* fol. 8 E.

FIrstly, the subject matter of Stage-playes is oftimes impious, sacrilegious, blaspemous, and that in sundrye respects.

First, in that the sacred names of God the Father, Sonne, and holy Ghost (*which* [g] *ought not to be mentioned but with reverence and holy feare*) are frequently recited on the Stage, (too prophane, too impious a place for such dreadfull holy names to come into) and that in a sacrilegious, blaspheмous, ridiculous, impious sporting manner, to their great dishonour *and* [h] *pollution*. Hence was that passionate exclamation of *Clemens Alexandrinus* against the Gentiles: [i] *O impietie: you have made the Theater heaven: you have made God himselfe an Act; that which is holy h me you also derided under the person of* Divels; *you have lustfully and filthily polluted*

Religion and the true worſhip of God, with the ſuperſtitions of Devils. Hence was it, *that Tertullian* in his booke, *De ſpectaculis cap.28. Chryſoſt. homilie* 38. *on Matthew: Salvian De Gubernatione Dei lib.6.* the [k] *third Councell of Carthage, Canon* 11, with ſundry others, did long ſince ſtile all Stage-players, [l] *Blaſphemers*: becauſe they did not onely [m] *deride, abuſe, and perſonate their owne Idol-gods upon the Stage, for which the Chriſtians taxed them*: but likewiſe [n] *blaſphemouſly prophane, ſatyrically traduce the very ſacred names of God the Father, Sonne, and Holy Ghoſt*, in their publike Enterludes; whence the Fathers laid no leſſe then blaſphemy to their charge. A ſinne to frequent in our moderne Stage-playes, where theſe dreadfull names (to our ſhame, Playes ruine be it written) are moſt deſperately prophaned, moſt Atheiſtically blaſphemed. Witneſſe our owne late religious [o] *Statute, of tertio Iacobi chapter* 21. Where *our Soveraigne Lord the King, together with the Lords Spirituall and Temporall, and Commons in that Parliament aſſembled, for the preventing and anoyding of the great abuſe of the holy name of God in Stage-playes and Enterludes*, which then grew common, enacted this pious Law (which is [p] *ſeldome or never put in execution, becauſe few elſe but ſuch who delight in blaſphemy, and therefore are unlikely to prove informers againſt it, reſort to* Stage-playes;) *That if at any time or times after that Seſſion of Parliament determined, any perſon or perſons in any Stage-play, Enterlude, May-game, or Pageant ſhould jeſtingly or prophanely ſpeake or uſe the holy Name of GOD, or of Chriſt Ieſus, or of the holy Ghoſt, or of the Trinity, which are not to be ſpoken but with feare and reverence; that for every ſuch*

[k] Surius Concil. Tom. 1. p. 504. and Binius Tom. 1 pars 1. p. 575, 579.

[l] Blaſphemi.

[m] Quàlis hæc religio, aut quanta majeſtas putanda eſt, quæ adoratur in templis, illuditur in theatris? Et qui hæc fecerint, non pœnas violati numinis pendunt, ſed honoratietiam laudatione diſcedunt. *Lactantius De Iuſtitia. lib. c.* 21. Nec alij Dij rideantur in theatris, quam qui adorantur in templis: nec alijs ludos exhibeatis, quam quibus victimas immolatis. *Auguſt.* De Civ. Dei li. 6. c. 6. See lib. 2. c. 3. to. 20. Iulius Firmicus De Errore profanarum Religionum. Tertullian. and Cyprian De ſpectaculis. Clemens Alexandr. Orat. Adhort. ad Gentes. Arnobius Adverſ. Gentes lib. 3. 4. 7. Nazienzen ad Selucum. pag. 1063: Minucius Felix Octavius. Salvian De Guber. Dei l. 6. Plauti Amphitruo. Prologus. 1.

[n] See Scene 3. accordingly. [o] See Scenè 6. accordingly. [o] 3 Iacobi cap. 21. [p] Nec quiſquam fuerat qui in ea ſcelera animadverterebat, propterea quod ex viris grauibus & honeſtis nemo illuc audebat accedere. *Euſebius de vita Conſtantini, libr.* 3. *cap.* 53.

offence by him or them committed, he or they should forfeit q *ten pounds. The one moitie thereof to the Kings Majestie, his Heires and Successors: the other moitie thereof to him that will sue for the same in any Court of Record in Westminster, wherein no Essoigne or wager of Law shall be allowed.* A sufficient evidence to testifie the execrable blasphemy of our domesticke Enterludes; since, r *ex malis moribus optimæ erumpunt leges: & emendari quam pece are posterius est.*

Secondly, as these Sacred names, even so the Histories, Texts, and sacred passages of holy Scripture (which s *should not so much as come within the polluted lips of graceless Actors*, especially t *in sports, in places of prophanesse*) are oft-times most Atheistically, irreligiously, blasphemously acted, uttered, prophaned, derided, mis-applied, jested at, and sported within Stage-playes. This u *Authors*, this experience largely testifie, to the griefe of all good Christians, and if this bee not sufficient, we haue the expresse Authority of an Act of Parliament, *even* x *of 34 and 35 of Henry the 8. chapter 1.* which irrefragably confirmes this truth. Now for Christians thus to abuse the Word of God, and Scripture Histories on the Stage, what is it but the very height of all impietie, which well deserves Gods heauiest judgements: It is y *storied, of Theopompus an historian, and of Theodectes a Tragedian; That God strucke the one of them with madnesse, the other with blindnesse for a season: the one, for inserting a part of Moses sacred writing into his prophane story; the other of them for intermixing some passages and histories of the old Testament with his lascivious Play-Poems; neither were they restored to their sight, or senses, till they had particularly repented of this their wickednesse.* If then these Pagans, for these their Scripture prophanations did undergoe so sharpe, so exemplary a judgement; what a severe punishment may those Christian Play-Poets, Actors and Spectators looke for, who wilfully prophane those sacred Scriptures on the Stage, *by*

q Cùm enim probrum iacitur in principem patriæ bonum atque vtilem, nonne tantò est indignius, quantò a veritate remotius, & a vita illius alienius? Quæ igitur supplicia sufficiunt, cùm Deo sit ista tam nefaria, tam insignis iniuria? *August. de Civ. Dei. l. 2. c. 9.*

r Corn. Tacitus Annal. l. 15 sect. 3.

s Psal. 50. 16, 17.

t M. Perkins Cases of Conscience, lib. 3. cap. 4. sect. 4.

u M. Northbrooke Treatise against vaine playes and enterludes p. 32. M. Stubs his Anatomy of Abuses, p. 102. The 3. Blast of Retrait fró playes and theaters, p. 79. 80. 103 104. The Preface to the Practise of Piety, accordingly.

x 34. & 34. H. 8. c. 1.

y Aristeas, historia, 70. sacræ scripturæ interpretum. Bibl. Patrum. Tom. 1. p. 12. F. G. M. Stubs his Anatomie of Abuses, p. 102. M. Northbrooke against vaine Playes and Enterludes. p. 32.

which

which they must be [z] *sanctified and directed now, and* [a] *judged at the last?* What a stupendious impietie, a desperate blasphemy and prophannesse is it, for men, for Christians, to turne the most *serious Oracles of Gods sacred Word into a Play*, a Iest, a Fable, a Sport, a May-game? to temper the [c] *purest Scriptures* with the most obscene lasciuious Play-Poems, that filthinesse or prophannesse can inuent? to pollute those sacred histories on the *Theater*, [d] *the very house and Synagogue of the Deuill*, which the sanctifying Spirit of God hath for ever consecrated and [e] *bequeathed to the Church of God*? to make the [f] *Sin-slaying, the Lust-mortifying*, [g] *Soule-converting Word of God*, the [h] *onely euidence of our salvation*; a meere Pander to mens beastly lusts, their ribaldrous mirth, their graceless wits, and carnall jollity; yea, a meere instrument to the very *Deuill himselfe* [i], *who rules in Stage players*; and so an [k] *obsignation of their just damnation*. Doubtlesse, as the damnablenesse of this most execrable impietie, (which is next of kinne to that [l] *unpardonable sinne of Blasphemy against the holy Ghost*, the [m] *Author of the Scriptures*) transcends my narrow expressions; so the eternall tormens allotted to it, doe surpasse mens largest thoughts. And yet it now acts it's Part so frequently, so plausibly on the Stage, that many cease, not onely to apprehend no sinfulnesse, no danger in it, but also deeme it worthy of their best applause. Alas, with what face or confidence; with what joy or hope can such heare or reade the Scriptures in the Church, who thus actually * *prophane them*, or heare them thus prophaned in the Play-house? With what assurance can they call upon the Name of God, of Christ for mercy at the last, who delightfully resort unto those Theaters, where they are frequently blasphemed and prophaned now? Can any thus abuse, pollute Gods holy Name, or Word; and yet hope for consolation, for absolution, for salvation from them at the last?

[z] Psal.119. 9. Iohn 17.17 Gal.6.16. [a] Iohn 12.48. Rom.2.12.16 [b] Non hæc ioco= cosæ conueni= unt lyræ. Quo musa tendis? desine peruicax referre sermones Deorum, & magna modis tenuare paruis. *Horace Carm. l.3. Ode.3. p.71.* [c] Psal.19.8. Psal.119.140 [d] See pa.10. & 49.to.53. [e] 1 Tim.3.15. Ephes.3.10. [f] 2 Cor.10. 4,5. [g] Psal.19.7. [h] 2 Pet.1.4. 19. Acts 26. 6.7. Rom.4. 16.c.9.8.9. [i] See here Act. 1. & p.47.to. 54. In ludis theatralibus delectantur Dæmones, & vt constat, vir perfectus non debet intendere ludicris in quibus Dæmones delectantur. *Alexander Fabricius Destructorium Vitiorum, part 4. cap. 29. B. 2.* [k] Prou.13.13. Rom.2.5.8.9. [l] Matth.12.31.32. Marke 3.28,29,30. 1 Tim.1.20. [m] 2 Pet.1.20,21. * Et quoniam ridere nostram fidem consueuistis, atque ipsam credulitatem facetiis ioculariis lancinare, dicite O festiui, & saturati potu, &c. *Arnob. adver. Gentes. lib.2. Bib. Patr. Tom.3.p.161. B.*

last? Can any thus blaspheme the Name of God, of Christ, or patiently indure the audience of such blaspemies as are belched out against them on the Stage; and yet dare to invocate them in their greatest exigencies? Certainly, [n] *God will not, Christ will not thus be mocked.* Let not such blasphemers then as these [o] *expect any thing from Gods hands, but wrath, & vengeance, the onely portion of their Cup*, unlesse they speedily repent of these their damnable, prophane, blasphemous Stage-playes, which thus abuse the sacred Scriptures, in a transcendent manner.

n Gal. 6. 7.
o Iam. 17. Psal. 11. 6. Rom. 2, 8. 9.

Thirdly, as the historicall passages of the Old Testament, so the historie of Christs death, and the celebration of his blessed Sacraments, are oft times prophaned in theatricall enterludes, especially by Popish Priests and Iesuites in foraigne parts: [p] *Who, as they have turned the Sacrament of Christs body and blood into a Masse-play*; so they have likewise *trans-formed their Masse it-selfe, together with the whole story of Christs birth, his life, his Passion, and all other parts of their Ecclesiasticall service into Stage-playes.* This, not onely [q] *Protestant Writers*, but even their owne Records (where the *Index Expurgatorius* hath not clipt their tongues) doe largely testifie, to their shame. *Æneas Silvius*, surnamed [1] *Pope Pius* the second: as the Records of himselfe, [2] *that he was much given to Wine, to Venery, Belly-cheere and other beastly lusts*, [3] *and that he begot a Bastard sonne on the body of an English woman, whose chastity he oft solicited before hee could prevaile; in which fact, which sonne of his, he much rejoyced*, as his owne Epistle witnesses: such was his *Pius* Papall chastitie. So he is not ashamed to publish to the world; that in his younger yeeres [4] *he penned the wanton Comedie of Crisid, with other amorous Poems*: and in his elder

p See Missale Romanum. Sacerdotale, Pontificiale & Ceremoniale Romanum. Their severall Bookes. De Missa, & Ritibus Celebrandi Missam. D. Reinolds Overthrow of Stage-playes, p. 161. Doct. Beard of Antichrist, par. 3. cap. 8. sect. 4. B. Iewel, Morney, Sutcliffe, Morton, White, and others, in their Treatises against the Masse, accordingly.

q D. Reinolds Overthrow of Stage playes. p 161. & De Idolol. Rom. Eccles. l. 2. c. 3. sect. 29. p. 493. Doct. Beard of Antichrist, part. 3. cap. 8. sect. 4. and the Statute of 1 Edw. 6. c. 1

1 See Platina, Anastatius, Hopperus, Stella, Tritemius and Antoninus, in vita Pij secundi and Æneæ Sylvii perfixed to his Works.
2 Epistol. lib. 1. Epist. 15. 23. 45, 50. and 92. inter opera sua, Basileæ 1551. 3 Epist. lib. 1. Epist. 15. pag. 510. 511. 4 Epist. 1. Epist. 97. p. 586. and Epist. 395. p. 869.

dayes,

dayes in honour of *Corpus Christi Feast, he caused a Shew or Stage-play to be acted,* 5 *wherein was represented the Court of the King of Heaven, and God the Father sitting in Majestie: together with God the Sonne,* (O blasphemie, O prophanneſſe beyond all expreſſion) *offering up the blessed Virgin his Mother, taken out of her sepulchre, unto his eternall Father.* What wickedneſſe, what blaſphemie like to this, as thus to Deifie a Player, and to bring the very Throne, the Majeſty of God himſelfe, yea, the perſons of the eternall Father, Sonne, and God of glory on the Stage? But peace, it was an vn-erring *Pope that did it*, and ſo perchance *it was* 6 *no ſinne at all in him. Honorius Auguſtodunenſis*, an Author of ſome credit among the Romaniſts, in his Booke, p *De Antiquo Ritu Miſſarum. lib.* 1. *cap.* 83. the title of which chapter is, *De Tragœdijs*: to ſignifie to the world, that the Popiſh *Maſſe* is now no other but a *Tragicke Play*, writes thus, q *Wee muſt know that thoſe who rehearſed Tragedies on Theaters, did repreſent unto the people by their geſtures, the acts of fighters. So our Tragedian* (thus hath he ſtiled the *Maſſe-Prieſt*, how aptly the enſuing words enforme us) *repreſents unto the Chriſtian people by his geſtures, the combate of Chriſt in the Theater of the Church, and inculcates into them the victory of his Redemption. Therefore when the Presbyter ſaith,* (*Prayye,*) *he acteth or expreſſeth Chriſt, who was caſt into an agony for us, when he admoniſhed his Apoſtles to pray. By his ſecret ſilence, he ſignifieth Chriſt led to the ſlaughter as a Lambe wit hout a voyce. By the ſtretching out of his hands, he denotes the extenſion of Chriſt upon the Croſſe. By the Song of the Præface, he expreſſeth the cry of Chriſt, hanging upon*

5 Commentariorum de Rebus a ſe. geſtis. lib. 8. Nonne in ſpectaculo, quo feſtum Corporis Chriſti ſe honoraſſe gloriatur Papa Pius ſecundus, *aula regis cœleſtis expreſſa*, memoratur, *& ſedens in maieſtate Deus? Virginemque Matrem è ſepulchro aſſumptam æterno Patri Filius obtuliſſe* dicitur? Ergo & hiſtrio, perſonam ac imaginem Dei Patris referens, *Deus æternuſque Pater* appellatur ſtylo Papali *D. Reinolds De Romana Eccleſia. Idololatria lib. 2. c. 3. ſect. 29. p. 403*

6 Si Papa erraret præcipiendo vitia, vel prohibendo virtutes, tenetur Eccleſia credere vitia eſſe virtutes, & virtutes malas, niſi vellet contra conſcientiam peccare. Bellar. l. 4. De Rom. Pontif. c. 5. *Caveri-us De poteſt. Pont. l. 1. c. 23. numb. 16. More worke for a Maſſe-Prieſt. num. 15. pag. 14.*

p In Bibliotheca Patrum Coloniæ, 1618. Tom. 12. pars 1. pag. 1028.

q Sciendum, quod hi qui Tragœdias in Theatris recitabant, actus pugnantium geſtibus populo repræſentabant. Sic Tragicus noſter pugnam Chriſti populo Chriſtiano in Theatro Eccleſiæ geſtibus ſuis repræſentat, eique victoriam redemptionis ſuæ inculcat. Itaque cum Presbyter (Orate) dicit, Chriſtum pro nobis in agonia poſitum exprimit, cùm Apoſtolos orare monuit. Per ſecretum ſilentium, ſignificat Chriſtum velut agnum ſine voce ad victimam ductum. Per manuum expanſionem, deſignat Chriſti in cruce extenſionẽ. Per cantũ præfationis, exprimit clamorẽ Chriſti in cruce pendẽtis, &c. *Idem Ibidem.*

the Crosse,&c. Loe here a Roman *Masse-priest* becomes a *Player*, and in stead of preaching, of reading, acts Christs Passion in the Masse; which this Author stiles, a *Tragedy*. *Lodovicus Vives* complaines, *that it was the custome of the Priests and Papists in his age, when as the solemnity of Christs death was celebrated, to exhibite Playes unto the people, not much different from those ancient Pagan Enterludes; of which practise* (saith he) *though I say no more, whosoever shall heare, he will repute it discommendable enough, even in this regard, that Playes should be made in a thing most serious. There Iudas is derided, uttering the most foolish things he can devise, whiles he betrayeth Christ. There the Disciples flie, the souldiers pursuing them, and that not without the dirision and laughter, both of the Actors and Spectators. There Peter cuts off the eare of Malchus, the ignorant multitude applauding him, as if by this meanes the captivity of Christ were sufficiently revenged. And a little after, he who had fought so valiantly, being affrighted with the questions of one little Girle, denies his Master, the multitude deriding in the meane time the Maide that questions him, and hissing at Peter who denies him. Among so many Players, among so many shoutes and ridiculous fooleries Christ onely is serious and grave: and when as hee endeavours to eliciate sorrowfull affections; I know not by what meanes, not there onely, but likewise at the Sacraments and holy Ordinances he waxeth cold, with the great wickednesse and impiety, not so much of those who behold or act these things, as of the Priests, who appoint these things to be done.* Loe here their owne

r Atqui mos nunc est, quo tempore sacrum celebratur Christi morte sua genus humanum liberantis, ludos nihil prope a scenicis illis veteribus differentes populo exhibere: etiam si aliud non dixero satis turpe existimabit quisquis audiet, ludos fieri in re maxime seria. Ibi ridetur Iudas quam potest ineptissima jactans, dum Christum prodit. Ibi Discipuli fugiunt militibus persequentibus, nec sine cachinnis actorum & spectatorum. Ibi Petrus auriculam rescindit Malcho, applaudente pullata turba, ceu ita vindicetur Christi captivitas. Et post paulum, qui tàm strenuè modo dimicarat, rogationibus vnius ancillulæ territus abnegat magistrum, ridente multitudine ancillam interrogantem, & exibilante Petrum negantem. Inter tot ludentes, inter tot cachinnos & ineptias solus Christus est serius & severus: cumque affectus conatur mœstos elicere, nescio quo pacto, non ibi tantum, sed etiam ad sacra frigisacit, magno scelere atque impietate, non tam eorum qui vel spectant vel agunt, quàm sacerdotum qui eiusmodi fieri curant. *Lodovicus Vives. Notain Augustinum De Civit. Dei. lib. 8. cap. 27. D* See Francis De Croy his first Confirmity. chap. 19. pag. 48, and D. Reinolds overthrow of Stage-playes. p. 161, accordingly.

owne Author declaiming against Popish Priests for their frequent acting of Christs Passion, in the very selfe-same manner, as the Pagans of Old did vse to act the lives and practises of their Devill-gods. A sufficient testimony, how little Papists really estimate the bitter Passion of our blessed Saviour, since they make a common Play or pastime of it. This passage of *Vives* hath so offended the histrionicall Masse-Priests, that [f] *Gaspar Quiroga* in his *Index Expurgatorius, commands it to be expunged out of all new Impressions* of Saint *Augustine*, and the *Divines of Lovan*, in their Impression of Saint *Augustines Workes*, *Antwerpe* 1575. and in other of their Editions since that time, have *razed it out accordingly*, that so they might still proceed to Act Christs Passion without controll. To passe by [t] *Ioannes Langhecrucius*, a Popish Author, who makes mention of this playing of Christs sufferings, and seemes for to approve it. As also to pretermit the [v] *Statute of primo Edw. 6. chap.* 1. which informes us, *That divers Papists had then of late marvellously abused, contemptuously depraved, despised and reviled, the most holy Sacrament of Christs body and blood, in sundry rimes, songs, Playes, and Iests; calling it by such vile and unseemely words as Christian eares doe much abhorre to heare rehearsed:* an uparalleld blasphemy and prophanesse: The *provinciall Popish* [x] *Councell of Colen under Adolphus*, in the yeere 1549. *cap.* 17. *and* 22. not onely impliedly allowes the acting of sacred histories, but likewise expresly Records; [y] *That when as the Church carryed about the consecrated hoste of Christs body and blood in long processions* (the reason of which processions are there at large expressed) *the secular*

f Eodem lib. in Scholiis cap. 27. Deleantur illa verba. Atqui mos nunc est, &c. vsque ad finem Annotationis. *Index Librorum Expurgat.* 1601. fol. 4.

t Devita & honestate Ecclesiasticorum lib 2. cap. 22.

v 1 Ed. 6. c. 1.

x Apud Surium Tom. 4. p. 853. 854.

y Nihil prope tam sanctum quod secularium hominum vanitas non trahat in abusum. Ecclesia de thesauro corporis Christi qui dum quæreret salutem nostram in medio populi versatus est, & vniversalem Iudæam circumambulavit, docens, & egrotos sanans, discipulis concomitantibus: quamobrem & sanctorum reliquias, & imagines eorum qui vestigia ejus secuti sunt, simul circumferimus, significantes illos nunc cum ipso regnare & triumphare in cœlis. Quæ memoria debet pijs esse jucunda & læta. Verum huc sæcularis hominum stultorum vanitas irrepsit, & adhibentur etiam ludi prophani & scurriles magno strepitu, ac quasi ad bellum procedendum esset, tympana pulsantur, & ociosa spectacula eduntur, rebus istis non cõgruentia: quibus populus delectatus, à rebus quæ processione aguntur auocatur. Mandamus id circo, &c. *Ibidem.*

vanity of worldly men did creepe into those processions; in so much, that they joyned with them prophane and scurrilous Playes with a great noyse; and as if they were going to Warre, Drummes and Fiffes were strucke up, and idle spectacles which suite not with these things were exhibited: with which the people being delighted, they were wholly avocated from the things done in procession. Whence this Councell commands all Clergy men to absent themselves from such processions, which were turned into Playes. Yea, the Popish * *Synodus Carnotensis, an.* 1526. *& Synodus Turonica.* 1583. *informes vs, That Catholicke Priests, in the dayes of the first Masses of their new Presbyters, after their merry Feasts, their great and unhallowed banquets, did goe forth in publike to exhibite most grosse unchaste Comædies to the people: and that in the Feast of Saint Nicholas, Innocents, and on other Festivals, they did put on Visars, and act some ridiculous or foolish thing, (and sometimes the Passion of our Saviour, or of these their Saints & Martyrs either in their Churches or some other place.* It is true, that some few Italian Bishops, being ashamed of this diabolicall practise, of the [z] *Paganizing Church of Rome*, in acting Christs Passion, did *in a Councell at Millaine, under their Archbishop Borrhomæus, in the yeare of our Lord*, 1566. *decree for their Province*; [a] *that the Passion of our Saviour should not be hereafter acted in any sacred or prophane place whatsoever, because of the scandall which it did occasion*: But yet to quit the credit of their Church which might justly be taxed for approving this ungodly practise, [b] *they put this faire glosse upon this so execrable a villany; that the acting of Christs Passion, however it came to be abused, was a custome religiously practised and brought in at first*: A most irreligious evasion of ambitious spirits, who would rather audaciously justifie their greatest errours to their greater infamy; [d] *then ingeniously acknowledge them to their praise.*

* Apud Bochellū Decreta Ecclesiæ. Gal. lib. 6. Tit. 19. cap. 20. 21 23. p. 1028.

z See Ormerod his Paganо-Papismus and Polydor Virgil. De Inventor. Rerum lib. 5. cap. 2. accordingly.

a Statuimus vt salvatoris passio deinceps nec in sacro nec in profano loco agatur, &c. *Concil. Mediolanense*: 1. *Constitut. pars* 1. *cap. De Actionibus & representationibus sacris* quoted by *Iohannes Langhe-crucius. De vita et honestate Ecclesiasticorum l.* 2. *c.* 22. *p.* 324. and by D. Reinolds, in his Overthrow of Stage-playes p. 161.

b Turpiora sunt vitia cum virtutum specie cælantur. *Hieronym. Epist.* 14.

c Pie introducta consuetudo repræsentandi populo venerandam Christi domini passionem, &c.

d Sed qui primas non potuit habere sapientiæ, secundas habeat partes modestiæ; ut qui non valuit omnia impænitenda dicere, saltem pæniteat quæ cognoverit dicenda non fuisse. *Augustini Prologus in Retract. libr.*

But

But hath his *provinciall Councell*, or * *Synodus Carnotensis*, 1526. and *Synodus Turonica*, 1583. which are much to the like effect, aboliſhed this abuſe out of the Antichriſtian Church of *Rome*? No verily, for the Ieſuites themſelves are not aſhamed to publiſh to the world, [e] *that in ſtead of preaching the Word of God, the fall of Adam and Eve, with their exile out of Paradiſe, and the hiſtory of our Saviour, they acted and played them among their Indian Proſelites.* A true Ieſuiticall practiſe, beſeeming well this hiſtrionicall infernall Society, [f] *who have turned the very truth of God into a lie, and the* * *Whole ſervice of God into an Enterlude.* And no wonder is it that Papiſts and Ieſuites transform Chriſts Paſſion into a meere ridiculous Stage-play, (a practiſe yet in uſe among them, eſpecially on * *Good-Friday*:) ſince [g] *Pope Leo the tenth*, (ſuch was his unerring pious blaſphemy) *reputed the whole hiſtory of our Saviour, a meere cheating gaineſull Fable*; as we may juſtly feare theſe acting Prieſts and Ieſuites doe, or elſe they durſt not thus to play it, to abuſe it as we ſee they doe. And as they thus act the ſacred Paſſion of our bleſſed Saviour, *even ſo* (*if* * *Fitz-ſtephen*, [h] *Polydor Virgil*, *Bochellus*, or *Francis de Croy*, may be credited) *they act the lives, the miracles, the martyrdomes torments and legions of their Saints upon their ſolemne Feſtivals, and that within their Churches in their Mother tongue; not out of any devotion, but for mirth and recreation ſake, after the manner of the ancient Pagans.* Saint *Auguſtine*, writing of the honour (not of the adoration, a thing not then in vſe) which the Chriſtians gave *the Martyrs* in his age; in-

* Apud Bochellum lib. 6 Tit. 19. c. 20, 21, 23.

e Epiſt. Iapanic. 18. Ioannis Fernandis Bongo. Doct. Reinolds Overthrow of Stage-playes: p. 161. and De Romanæ Eccleſiæ Idololatria l. 2. c. 3. ſect. 29. p. 403.

f Rom. 1. 25.

* Iſti templa ſua in theatra vertunt, & ſanctum Dei verbum in ludicras fabulas transformant. *D. Reinolds. De Romana Eccleſ. Idololatria, l. 2. c. 3. ſect. 29. p. 403.*

g Quantum nobis, ac noſtro ætui profuerit ea de Chriſto fabula, ſatis eſt ſæculis omnibus notum. They are the words of this blaſphemous Pope: *apud Baleum. De ſcriptoribus Britt. Centuria 8. pag. 636.*

* Witneſſe the acting of Chriſts Paſsion at *Elie* houſe in *Holborne* when *Gundemore* lay there, on *Good-Friday* at night, at which there were thouſands preſent. * Quoted in *Iohn Stowes* Survey of London, cap. 16. pag. 142. h Solemus vel more priſcorum ſpectaculum edere populo, recitare Comædias, item in templis vitas divorum ac martyria repræſentare: in quibus ut cunctis par ſit voluptas, qui recitant, vernaculam tantum linguam vſurpant, &c. *De Inventor. Rerum. lib. 5. cap. 2 pag. 386.* *See Francis de Croy*, his firſt Conformitie. Cap. 19. pag. 48. & Bochellus Decreta Eccleſ. Gal. l. 6. Tit. 19. cap. 20, 21, 23.

formes us; [i] *that they did neither exhilerate them with their crimes; nor yet with filthy Playes, with which the Gentiles did usually delight their Idol-gods.* Yet our novellizing Romanists, (*who* [k] *vaunt so much of antiquity, though their whole Religion,* (wherein they varry from us) *be but novelty*) abandoning the pious practice of these Primitive Christians, (conscious to themselves no doubt, that many of their late Canonized *Tiburne-Martyrs*, were no other, no better then the devil-gods of Pagans, [l] *who were oft-times deified for their notorious villanies*, as Popish Saints are for their matchlesse treasons;) have not onely [m] *adored them as gods*, erecting temples to their names and worship: but likewise solemnized their anniversary commemorations, by personating in their severall Temples, the blasphemous lying Legends of their lives and miracles, (so fit for no place as the Stage it selfe) in some theatricall shewes; adoring and honouring them in no other manner, then the very Pagans did their Devil-gods, *with whō these hell-saints are most aptly* [n] *paralleld.* Such honour, such worship give the Papists to our blessed Saviour, to these their idolized Saints, as thus *to turne*, not onely [o] *their Priests into Players, their Temples, into Theaters*; but even their very miracles, lives, and sufferings into Playes. To leave the Papists and close up this Scene. It is [p] *recorded of one Porphery a Pagan Stage-*

i Absit, ut eos quanuis Deos habeant, sanctis Martyribus nostris, quos tamen Deos non habemus, vlla ex parte audeant cōparare. Sic enim non constituimus sacerdotes, nec offerimus sacrificia martyribus nostris quia incongruum, indebitum, illicitum est, atque vni Deo tantummodo debitum: ut nec criminibus suis, nec ludis eos turpissimis oblectamus, vbi vel flagitia isti celebrant Deorum suorum, si cum homines essent talia commiserunt, vel conficta delectamenta dæmonū noxiorū, si homines non fuerunt. *Aug. De Civ. Dei l. 8. c. 27.* k Antiquitatem jactatis, & de Die novè vivitis. *Tert. Apol. Adv. Gentes.* l See Clemens Alexandr. Oratio Adhort. ad Gentes. Athanasius contr. Gentiles I. Tertullian. Apologia advers. Gentes. Tacianus Oratio advers. Græcos. Arnobius Adversus Gentes lib. Lactantius De Origine Erroris lib. Nazianzen. Oratio 47. and 48. Augustine De Civit. Dei. lib. 1, 2, 3, and 4. 6. 7. and 8 accordingly. m See Officia beatæ Mariæ & sanctorum, in all Popish Portuasses, Missals and Prayer bookes Bishop. Mortons Protestant Appeale. lib. 2. cha. 12. John Whites Way to the true Church, sect. 39. n See Ormerod his Paganopapismus semblance 1. to. 51. Ludovicus Vives Notæ in August. De Civit. Dei l. 8. c. 27. John Bales Acts of English Votaries: in the Præface, Doct. John Whites Way to the true Church. sect. 39. Numb. 4. o Ad theatrum potius templa transferto, in scenis Religionum istarum secreta tradantur, & ut nihil prætermittat improbitas, histriones facite sacerdotes. *Iulius Firmicus De Errore Profanarum Religionum. c. 13. Bibl. Patrum Tom. 4. p. 112. See Doct. Reinolds De Romana Eccle. Idololatria. l. 2. c. 3. sect. 29. p. 403.* p Nicholaus Cabasila. De vita in Christo. lib. 2. Bibl. Patrum. Tom. 14. p. 112. C. D. E. F.

player,

player, that he grew to such an height of impiety, as he adventured to baptize himselfe in jest upon the Stage, of purpose to make the people laugh at Christian Baptisme, and so to bring both it and Christianity into contempt: and for this purpose he plunged himselfe into a vessell of water which he had placed on the Stage, calling aloud upon the Trinity: at which the Spectators fell into a great laughter. But loe the goodnesse of God to this prophane miscreant; it pleased God to shew such a demonstration of his power and grace upon him, that this q *sporting baptisme of his, became a serious lauer of regeneration to him: in so much that of a graceless Player, he became a gracious Christian, and not long after, a constant Martyr.* The r *like I find registred of one* Ardalion, *another Heathen Actor, who in derision of the holy Sacrament of Baptisme, baptized himselfe in jest vpon the Stage, and by that meanes became a Christian; Gods mercy turning this his wickednesse to his eternall good: not any wayes to justifie Playes or Players, or to countenance this his audacious prophannesse; but even miraculously to publish to the world the power of his owne holy Ordinances,* which *by the co-operation of his Spirit, are even then able to regenerate those* s *who most contemne them, when they are used but in scorne. These notable histories, with the premises, sufficiently evidence, the subject matter of Stage-playes to be oft-times impious, sacrilegious, blasphemous: from whence I raise this ninth Argument.*

That whose subject matter is impious, sacrilegious, blasphemous, must needs be sinfull and unlawfull unto Christians. Witnesse *Levit.* 24. 11. *to* 17. 2 *Kings* 19. 6. 22. *Isay* 37. 6. 23. *c.* 52 5. *Matth.* 12. 31. *Luke* 22. 65. 1 *Tim.* 1. 20,

But such oft-times, is the subject matter of Stage-playes: witnesse the premises.

Therfore they must needs be sinfull and unlawfull unto Christians.

q Postquam verò, idque per ludum baptizatus est, non Christianus solum illico est redditus, sed ad ipsorum quoque martyrum societatem aggregatus, &c. *In dem Ibidem.*

r Nicholaus Cabasila, Ibidem.

s Psal. 68. 18. Acts 2. 13. 37 38. Acts 9. 1. to, 22.

Actus

ACTVS 3. SCENA SEXTA.

SIxtly, Stage-playes are for the most part satyrically invective against the persons, callings, offices and professions of men; but more especially against Religion *and* [t] *Religious Christians, the chiefest objects of the Divels malice.* From whence I deduce this tenth Play-oppugning Argument.

That whose stile, whose subject matter is ordinarily satyricall and invective, being fraught with bitter scoffes or jests against Religion, Virtue, and Religious Christians; against the persons, callings, offices, or honest professions of men; must needs be odious and unlawfull unto Christians.

But such is the ordinary stile and subject matter of most popular Stage-playes.

Therefore they must needs be odious and unlawfull unto Christians.

The Major needeth little proofe, since God himselfe injoynes all Christians, [v] *to put away all bitternesse, anger, wrath, clamour, and evill speaking, with all maliciousnesse: to be courteous and tender-hearted one towards another;* [x] *not rendring railing for railing;* [y] *but forbearing one another, and forgiving one another, if any one hath any quarrell against another,* (much lesse then when as there are no personall variances betweene men) *even as God for Christs sake hath forgiven them,* The Scripture requires, [z] *that Christians should be patient, peaceable, gentle, easie to be entreated, full of mercy, and good fruits without grudging or calumny, without hypocrysie or backbiting,* [a] *without rayling or slanders,* especially against [b] *godly men,* whose lives, whose persons, whose graces should no where be traduced, much lesse upon the Stage. Mens *persons* [c] *are the worke and image of God himselfe,*

[t] Servi Dei sunt quos Diabolus infestat; Christiani sunt, quos Antichristus impugnat. Neque enim quærit illos quos jàm suos fecit. Inimicus & hostis Ecclesiæ, quos alienavit ab Ecclesia & foras duxit, vt captivos & victos contemnit: eos pergit lacessere in quibus Christum cernit habitare. *Cyprian. Epist. lib. 1. Epist. 1.*

[v] Ephes. 4. 31. 32.

[x] 1 Pet. 3. 9.

[y] Col. 3. 12, 13, 14.

[z] Iam. 3. 17. 18.

[a] 1 Cor. 5. 11 c. 6. 10. 2 Pet. 2. 11.

[b] Isay 5. 20.

[c] Gen. 1. 26. c. 5. 1. c. 9. 6.

selfe; their *honest callings, offices and imployments, the very* [d] *Ordinances of God: their graces, their holinesse* (to omit their credit *and good names,* [e] *which are better then precious oyntment, yea, more desirable by farre than great riches*) *the very beames* [f] *that flow from the Sunne of Righteousnesse*: Wherefore, to personate, deride, revile, or scoffe at all, or any of these, upon the Theater, [g] *must needs be sinfull*; because it not onely brings them into contempt and scorne, but also offers open [h] *indignitie to God himselfe, from whom they issue.*

The Minor is abundantly evident. First, by the expresse testimony of prophane Authors: It is [i] *storied of Aristophanes*, that scurrilous carping *Comedian, that he personally traduced and abused virtuous Socrates on the Stage, by the instigation of some lewde Athenians, who maligned him for his resplendent vertues; accusing him both for a trifler, an Atheist, who did neither know nor reverence the gods; of purpose to bring him into derision with the people.* [k] *Eupolis the Comedian, did the like to that famous Gracian Worthy, Alcebiades, for which he commanded him to be drowned in the Sea.* [l] *Aristotle writes of Comedians, that they are wholly occupied in surveying, in deriding the vices of other men, which they proclaime upon the Stage, whence he rankes them in the number of traducers, and evill-speakers.* [m] *Isocrates blames the Athenians much, for preferring Comedians who did nothing but carpe at them, and blaze abroad their vices to their infamy, before such who best deserved at their hands. Diogenianus in* [n] *Plutarch, reputes it an unbefitting thing, to entertaine Players, or their Comedies at any solemne Feasts; because their virulent invectives, scoffes, and jests, would occasion sundry quarrels and debates.* The [o] *Lacedæmonians banished all Stage-playes, Players, and Play-Poets, out of their Territories; because they could not endure to heare their lawes carped at, or*

[a] 1 Cor. 7. 20. to 25. Rom. 13. 1. 2.
[e] Prou. 22. 1. Eccles. 7. 1.
[f] Iohn 1. 16. Mal. 4. 2.
[g] Prou. 14. 21
[h] Prou. 17. 5.
[i] Plato in Socratis Apologia. Diogenes Laertius lib 2 Socrates Ælian Variæ Hist. lib. 2. c. 13. Theodoret De Activa virtute. l. 12. p. 428. Plutarchi Plato fol. 343. E. Ludovicus Vives. Notæ in August. De Civit. Dei. l. 2. c. 9.
[k] Plutarchi Alcebiades. Horace Epist. l. 3. Epist. 1. p 282. Suidæ Eupolis: Ludovicus Vives Notæ in Aug. August. De Civit. Dei. l. 2. c. 8.
[l] Et quibus occupatio est in proximorum peccata, vt subsannatoribus & Comicis: maledici enim quodammodo ipsi sunt, & proclives ad enunciandum, &c. *Rhetorica* lib. 2. c. 6. p. 136.
[m] Oratio de Pace. p. 221. & ad Nicoclem. p. 46. 47.
[n] Sympos. l. 7. Quæst. 8.
[o] Plutarchi Lacon. ica Instituta.

spoken against in jest or earnest. p *Tiberius exiled all Stage-players out of Italy, by reason of those many commotions which their insolent personall invective Playes occasioned.* To passe by that famous q *Grecian Pericles, who was oft times personated and traduced on the Theater:* r *Dionysius Halicarnassæus describing the ancient Enterludes of the Romans, records: that Cavillatorie and satyricall Playes were of old received among the Romans: in which Playes it was lawfull for the Actors to cast Iambickes, scoffes and flouts upon the most illustrious persons, yea, upon the Emperors themselves: as it was lawfull heretofore among the Athenians, for those who accompanied their Triumphes and Shewes in Wagons, to scoffe at any they met withall, which liberty of scoffing,* (as* *Ovid* testifies) *was likewise used in the Floralian Stage-Playes.* So that invective Playes were common, both with the *Romans* and *Athenians.* s *Athenæus* Records: *That Comedians abound in personall scoffes, reproaches, taunts; which are frequent in the Comedies of* Aristophanes: Yea, t *Horace the Poet, is very copious in describing the personall invectives of Playes in former times,* u *especially the Fescennia, and the ancient Comedy,*

p Tacitus Annal. l. 1. cap. 14 l. 4. c. 3. Dion. Cassius Rom. histor. lib. 57. p. 798. Alexander ab Alexandro. Gen. Dierum l 3 cap. 9. Marcus Aurelius cap. 14.

q Plutarchi Pericles.

r Hi ferias saltationes ridiculè suis gestibus imitabantur. eas per ludibrium depravantes, vt spectatoribus risum moverent. Ex triumphis autem qui aguntur satis liquet hos lusus cavillatorios & satyricos apud Romanos iàm inde a priscis sæculis receptos fuisse. Licet enim ijs qui triumphum prosequuntur iambos & dicteria iacere in illustrissimos quosque viros, atque adeò in ipsos imperatores; quemadmodum Athenis olim ijs qui plaustris vecti pompam prosequebantur obvios quosque scommatibus impetere licebat. *Antiqu. Romanorum lib. 7. sect. 9. p. 713.* See Bulingerus De Theatro, lib. 1. cap. 9. 10. & 58. accordingly. * Quærere conabar quare lascivia major, His foret in judis liberiorq; Iocus. Sed mihi succurret numen non esse severũ. Aptaq; delicijs munera ferre Deam, &c. *Fastorum. l. 5. p. 89.* s Dipnosophorum l. 6. c. 5. 6. t Eupolis atque Cratinus, Aristophanesq; Poetæ, atque alij quorum Comædia prisca virorum est: Si quis erat dignus describi quod malus, aut fur; Quod mœchus foret, sicarius, aut alioqui Famosus; multa cum libertate notabant. Omnes hi metuunt versus, odêre Poetas. Fœnum habet in cornu, longè fugit, dummodo risum Excutiat sibi, non hic cuiquam parcet amico. *Horace Sermonum. lib. 1. Sat. 4.* u Fescennia per hunc inventa licentia morem. Versibus alternis opprobria rustica ludit: Libertasque recurrentes accepta per annos, Lusit amabiliter donec iam sæuus apertum In rabiem verti cœpit, iocus, & per honestas Ire domus impunè minax: doluêre cruento Dente lacessiti: fuit intactis quoque circa Conditione super communi quinetiam lex, Pœnaque lata; malo quæ nollet, carmine quenquam Describi, vertêre modum formidine fustis Ad bene dicendum, delectandumque reducti. *Idem Epist. l. 2. Epist. 1. p. 282.* Aut immunda crepent ignominiosaque dicta. Successit vetus his Comœdia non sine multa Laude: sed in vitium libertas excidit, & vim Dignam lege regi: lex est accepta, chorusque Turpiter obtinuit sublato jure nocendi. *Idem. De Arte Poetica p. 304. 306. Bullingerus de Theatro. l. 1 c. 9. & 58.* accordingly.

which

which spared neither friends nor foes; whose personall invectives grew so excessive, so odious and intollerable, that the Romans inacted a Law against them, to suppresse their vile abuses in this kinde. This concurrent testimony then of Pagan Authors, is a sufficient justification of my Minors truth. Secondly, as these heathen Writers, even so the Fathers, with sundry ancient and moderne Authors doe positively affirme the truth of this assumption. Witnesse *Philo Iudæus*, his punctuall testimonie, *De vita Contemplativa; page* 1209. *Clemens Alexandrinus Oratio Adhortatoria ad Gentes, fol.* 8, 9. *Tatianus Oratio adversus Græcos, Bibl. Patrum Tom.* 2. *p.* 180. 181. [x] *Tertullian De spectaculis cap.* 15, 16. *Cyprian Epist. lib.* 2. *Epist.* 2. *Donato, & de Spectaculis lib. Arnobius adversus Gentes. lib.* 4. *p.* 149. 150. *& lib.* 7. *p.* 230. *to* 242. *Hierom. Epist.* 4. *cap.* 2. *Ambrose De officijs, lib.* 1. *cap.* 23. *Chrysostome homil.* 38. *in Matth. Nazianzen. Oratio* 48. *p.* 791. *D.* 797. *D. Augustine De Civitate Dei lib.* 2. *cap* 4. 5. *and* 9. *and* [y] *Sancti Valeriani homilia* 6. *De otiosis verbis, Bibliotheca Patrum: Tom* 5. *pars* 3. *p.* 482. 583. *Ludovicus Vives, Notæ in August. De Civit. Dei. lib.* 2. *cap.* 4. 5. 8. 9. *Bullingerus De Theatro lib.* 1. *cap.* 9. 10. *and* 58. *Gosson in his Playes confuted, Action* 2. *The third Blast of Retrait from Playes and Theaters, p.* 116. 117. *Doctor Iohn Whites Sermon at Pauls Crosse, March* 24. 1615. *section* 11. (to which I may adde our owne *Statutes of* 1. *Edw.* 6. *chapter* 1. *of* 2. *and* 3. *Edw.* 6. *chapter* 1. *of* 1. *Eliz. chapter* 2. *which precisely prohibit the satyricall depraving, traducing, or derogation of the Common Prayer-Booke, and of the Sacrament of the Lords Supper in any Enterludes, Playes or Rimes,* (in which kinde Playes had beene formerly peccant) *under severe penalties.*) All these, I say, with sundry others which I pretermit, expresly taxe, yea, utterly condemne all Playes, in regard of these their personall invectives against particular persons, functions, offices, callings, and the like, concurring fully in my Minors truth.

But to passe by Authorities, our owne particular experience, is a thousand witnesses to this Assumption. Survay we

[x] Inde maledicta conuitia sine iustitia, odij etiam suffragia sine merito amoris. Quicquid optant, quicquid abominantur extraneum ab illis est: ita & amor apud illis ociosus, & odium iniustum sine causa. Deus certe cum causa prohibet odisse, qui inimicos diligi iubet. Deus etiam cum causa maledicere non finit, qui maledicentes benedici præcipit. Sed Circo quid amarius? vbi nec principibus quidem aut eis vibus suis parcũt. Quicquid horum quibus circus furit nusquã competit factis, ideo nec in Circo. *Ibid.*

[y] Cavendum est ergo dilectissimi ne scenico sermone alter alterum lædat, & theatralibus verbis verecundiã fratri læsæ æstimationis incutiat, &c. *Ibidem.*

we all our moderne Stageplayes with an impartiall eye, [z] *There is hardly one of them among an hundred, wherein Religion or religious men, or some particular persons, officers, callings, professions, are not notoriously, satyrically derided, personated, traduced, defamed, by such* [a] *who neither consider nor bewaile their owne iniquities, whiles they curiously survay, and maliciously divulge the faults of others.* Not to particularize those late new scandalous invective Playes, wherein [b] *sundry persons* of place and eminence have beene particularly personated, jeared, abused in a grosse and scurrilous manner; the [c] *frequent scoffes, reproaches, scandals, Satyrs, and disgracefull passages that are darted out in Stageplayes,* against *Ministers, Lawyers, Courteours, Phisitions, Marchants, Citizens, Tradesmen* of all sorts; against *Iudges, Iustices, Maiors,* and such like Officers; but especially against all zealous practicall professors of Religion, [d] *who seldome scape the Players lash*: (by meanes of which, both Governours, Government, Religion, and Devotion are brought into contempt.) doe abundantly confirme the Satyricall invectivenesse of Stageplayes. Which vitious quality is sufficient to make them odious unto Christians.

Objection. If any here object in defence of Stage-playes; [e] that they inveigh not against particular persons, officers, or professions; but onely against their vices; which is not onely lawfull, but usefull, but commendable.

Answer. To this I answer. First, that the Objection it selfe is meerely false; since not onely [f] *Cyprian*, and the fore-quoted Authors, but even Players and Play-haunters themselves can testifie; *that all sorts of persons, of professors are abused often on the Stage*: their virtues, their graces being there more frequently censured, derided, traduced, then their vices. Secondly, admit the Objection true; yet for

z Gosson, Playes confuted Action 2. The third blast of Retrait from Playes and Theaters. p. 116. 117. accordingly.

a Tamdiu quisquis sua peccata ignorat quamdiu curiosè aliena considerat. Qui semetipsum aspicit, non quærit quid in alijs frequenter reprehendat, sed in semetipso quid lugeat. *Bernard. De Interiori Domo c.* 42.

b Gundemore, the late Lord Admirall, Lord Treasurer, and others.

c Scena joci morem liberioris habet. *Ovid. Fastorum l.* 4. *p.* 81. Aut immunda crepent ignominiosaque dicta. *Horace de Arte Poetica p.* 304. Nullum invenire Prologum potuisset novus Quem diceret, nisi haberet cui malediceret. *Terentij Phormio, Prologus.* d Dat veniam corvis, vexat censura columbas. *Iuvenal. Satyr.* 2. e See Haywoods Apologie for Actors. The third blast of Retrait from Playes and Theaters, p. 116, 117. f Cum nulli hominum generi aut professioni ab improbis isto sermone parcatur, ab omnibus tamen ad spectaculum convenitur. *Cyprian de spectaculis lib.*

Players

g *Players to censure, to proclaime mens vices or abuses on the Theater, must needs be sinfull.* First, because they have no authenticke commission, either from God or man to doe it. For though h *every private man may secretly admonish or reprove another for his sinnes, as opportunity shall require: yet* i *none must publikely censure sinnes or sinners, but Magistrates, Ministers, and such like publike persons, who are deputed by God himselfe to this very office*; vpon which no common Players must encroach. Secondly, because Players are of all others, the unmeeteſt persons to reprove mens vices. k *He, who will effectually rebuke the sinnes, the enormities of other men, must be free from open crimes himselfe*; else his reproofes will want authority, and rather exasperate or encourage the reproved in their sinfull courses, then reclaime them from them. v *Now Players are commonly the most criminous and enormious persons of all others,* x *being for the most part deepely guilty of all those vices, those abuses which they condemne in any*: Therefore their reproofes are vaine and fruitlesse. Thirdly, because Players are alwayes peccant in the manner of their reproofes. He, who reprehends anothers faults in a lawfull Christian way, must be sure to observe these circumstances. First, he must doe it y *with the spirit of meekenesse, of compassion, without wrath or passion.* Secondly, z *he must doe it with discretion, in a decent, and prudent manner*; having a due respect both to the person, time, and place, to the vice or fault reproved. Thirdly, he must doe it a *out of conscience, loue, and friendship: With an unfained desire to reforme the persons, the vices reprehended;* b *not to vent his owne private spleene, or to disgrace the party rebuked.*

g See Gosson Playes confuted, Action 2. The third blast of Retrait from Playes, p. 117. Doctor *Iohn Whites* Sermon at Pauls Crosse March 24. An. 1615. sect. 11 accordingly.

h Levit 19.17 Prov. 24.24. 25. Matth. 18. 15. Heb. 3.13

i Matth 18. 16, 17. Rom. 13. 3, 4. Isay 58.1, Rom. 14 3. 4. 2 Tim. 4. 2. 1 Tim. 5. 20

i Matth. 7. 3, 4, 5. Rom. 2. 3, 21, 22, 23. Accusare vitia officium est bonorum hominum & benevolorum. Quod cùm malefici agunt, alienas partes agunt, &c. *August. lib. 2. De Sermone Domini in monte, cap.* 30. Non amplius possumus increpare eos qui a nobis reguntur, cùm ipsi quoque eadem Febre teneamur, & ipsi egemus medicina, quos Deus posuit ut alijs mederemur. *Chrys. in Ephes. hom.* 10. *Tom.* 4. *Col.* 955. C. Quomodo nos vitam corrigere valeamus alienam, qui negligimus nostram? *Gregor. Magn. hemil* 17. *in Evangelia.* v See Act. 4. Scene 1. x Damnant foris quod intus operantur, admittunt libenter quod cum admiserint, criminantur. Turpis turpes infamat, & evasisse se conscium credit, quasi conscientia satis non sit. Idem in publico accusatores, in oculto rei, in semetipsos pariter censores & nocentes, *Cyprian. Epist. lib. 2. Epist. 2. Donato.* y Gal. 6. 1. 1 Tim. 5. 1. 2. 2 Thes. 3. 15. z Mat. 10. 16. Ephes. 5. 15. Col. 4. 5. Prov. 25. 9, 10, 11, 12. *a* Levit. 19. 17. Gal. 6. 1. 1 Cor. 5. 5. 2 Cor 4. 5. 5. 2 Cor. 7. 8, 9. 2 Tim. 3. 16. 17. Titus. 1. 13. Prov. 25. 12. c. 9. 89. 2 Thess. 3. 15. 2 Tim. 2. 26, 27. *b* Levit. 19. 17. Exod. 23. 1, 2. Prov. 10. 18. Nulli detrahas, nec in eo te sanctum, putes si cæteros laceres, *Hier. Ep.* 4. 6, 8.

Fourthly,[c] *he must openly reprove the delinquents to their faces, that so they may take notice of their vices to reforme them: not covertly behinde their backes, for this is meere detraction, not reproofe*: A publication of mens vices vnto others to their great disgrace; not a discouery of them to themselves for their amendment. Now our Vice-censuring, Sinne-proclaiming Actors,(*who*[d] *commonly discover, but not correct their owne enormities, whiles they display and censure others,* [e] *which makes them truely miserable*) transgresse in all these circumstances. Their reproofes are alwayes satyricall, edged with private malice, or pointed with revenge: they are never serious, seasonable, private, discreet: [f] *their ayme is onely mens defamation, not their reformation*: since they proclaime mens vices unto others, not lay them open to themselves: they dare not looke the delinquents in the face, but are alwayes clamouring behind their backs: their rebukes proceed not from true Christian love, which delights to cover, not propalate and divulge mens sinnes: therefore they must needs be evill. Fourthly, (as a[g] *reverend worthy of our Church observes*) *there is nothing more dangerous in a state, then for the Stage and Poet to deride sinne, which by the Bishops and Pastors of the Church is gravely and severely to be reprooved; because it causeth Magistrates, Ministers, and Statesmen to lose their reputation*, and sinne to be lesse feared. Lastly, admit that Players had sufficient authority to censure the vices, the abuses of particular persons, officers, and professions (which I cannot beleeve they have, till they can shew me an act of State, or a Commission for it in the Scripture,) yet this is infallible, [h] *that they ought not to receive or raise an ill report of any*: [i] *to deride or scoffe at any mans vices, and* [k] *so to make a mocke of sinne,* [l] *or to speake evill of any one*, as they doe: since God himselfe prohibites it,

c Matth. 18. 15, 16, 17. Gal. 2. 11, 14, 1 Tim. 5. 20. Si me vis corripere delinquentem, aperte increpa. Quid enim prodest si alijs mala referas mea? si me nesciente, peccatis meis, imò detractionibus tuis alium vulneres, & cũ certatim omnibus narres sic singulis loquaris, quasi nulli dixeris alteri? hoc est, non me emendare, sed vitio tuo satisfacere. *Hierom. Epist. 4 c. 10.*

d Dum alienos errores emendare nituntur, ostendunt suos, *Hierom. Epist. 28.*

e Væ illi, qui suam renuit corrigere vitam, & alienam non desinit detrahere. *Bernard. De Interiori Domo. c. 42. C 1. 1082. B.*

f Hi temere judicant de incertis, & facilè reprehendunt, magis amant vituperare & damnare, quam emendare atque corrigere: quod vitium vel superbiæ est, vel impudentiæ. *August lib. 2 de Sermone Dom. in monte cap. 30.* g Doct. *John White's* Sermon at Paules Crosse, March the 24. Anno 1615. sect. 11. h Exod. 23. 1. Psal. 15. 3. i Genes. 21. 9. 2 sam. 6. 16. 20. Psal. 119, 136. k Prov. 14. 9. cap. 10, 23. l Iames 4. 11.

since

ſince [m] *Michael the Archangel*, (whoſe example all muſt imitate) *diſputing with the Divell about the body of Moſes, durſt not bring any railing accuſation againſt him, but ſaid; The Lord rebuke thee:* yet our deſperate wicked Players (*who*[n] *in this are worthy the ſevereſt penalty, that being ſo ſuperlatively vitious thẽſelves, they dare preſume to cenſure others*) to teſtifie to the world, that they are within the number of *theſe*[o] *ſcoffers, and* [p] *diſpiſers of thoſe who are good*, which are prophecied *of in the latter times*; dare open their blacke [q] *infernall mouthes*, in bitter invective Enterludes, againſt all grace and goodneſſe; againſt the very profeſſion and profeſſors of Religion; againſt all qualities, callings and degrees of men, ſcarce glancing lightly at their vices. Therefore their Playes muſt needes be inexcuſably ſinfull, even in this reſpect.

m Iude 9.

n Improbiſsimi omnium, & maxima pœna digni ſunt, qui de iis rebus alios accuſare audent quibus ipſi conſtricti tenentur. *Iſocrates, Oratio de Permutatione page* 617.

o Iude 8. 18.

p 2 Tim. 3. 3.

q Iames 3. 6.

ACTVS 3. SCENA SEPTIMA.

LAſtly, admit the ſtile or ſubject matter of Stage-playes be no wayes ſuch, as I have hitherto demonſtrated it to be; yet at the very beſt it is * *but idle, frothy, ſuperfluous, unprofitable; as vaine, as empty, as vanity it ſelfe.* From whence I raiſe this eleventh diſpute.

That whoſe ſtile and ſubject matter, in its very beſt acception, is but vaine, but frivolous, and ridiculous, bringing no glory at all to God, nor good to men; muſt needs be ſinfull and unlawfull unto Chriſtians.

But ſuch is the ſtile and ſubject of moſt Stage-playes, as * Saint *Cyprian* excellently writes.

* Ocioſum verbum eſt, quod ſine vtilitate loquentis dicitur, & audientis: ut ſi omiſsis ſeriis de rebus frivolis loquamur, & fabulas narremus antiquas. *Hierom. Com. in Matth. l. 2. cap.* 12. 6.

36. 37. *See Theophilact. Ibidem.* * Hœc etiamſi non eſſent ſimulachris dicata, obeunda chriſtianis fidelibus non eſſent, quæ & ſi non haberent crimen, habent in ſe & maximam, & parum congruentem fidelibus, vanitatem, &c. Fugienda itaque ſunt iſta Chriſtianis fidelibus, ut jàm frequenter diximus tàm vana tam pernitioſa ſacrilega ſpectacula; & oculi noſtri ſunt, & aures cuſtodiendæ. *Cyprian, de ſpectac. lib.*

There-

Therefore they must needs be sinfull and unlawfull unto Christians.

The Major is uncontroulable; since God himselfe inhibits Christians, [r] *to utter vaine knowledge; to reason with unprofitable talke, or with speeches which will doe no good,* [s] *to walke in vanity*, or things that will not profit; *and* [t] *to follow after vaine things which will not profit, because they are but vaine.* Christians [v] *must not lay out their money for that which is not bread, and their labour for that which satisfieth not,* [x] *they must not delight in vanitie, or in things that increase, vanity, and make not man the better*; but they must pray with *David*; [y] *Turne away mine eyes from beholding vanity:* since the Scripture is expresse; [z] *that the speaking, loving, or lifting up of the soule to vanity, folly, and unprofitable things,* is an [a] *undoubted character of such wicked men, who shall not ascend into Gods holy hill*; not any property of Gods children: Who as [b] *they must abandon all idle, fabulous, unprofitable discourses;* [c] *Because that for every idle word that men shall speake they shall give account at the day of judgement*: so they must likewise *direct even all their actions, speeches, recreations* [d] *to Gods glory;* [e] *the edification of others, and* [f] *their owne spirituall good*; to which Stage-playes, no wayes tend. Therefore the Major is vnquestionable.

For the Minor; That the stile and subject matter of Stage-playes is in its very best acception, but vaine, but frivolous and ridiculous, bringing no glory at all to God, nor good to men, it is most apparant. First, by the concurring testimony of sundry Fathers, and other learned Writers, Hence *Hilarie*, *Ambrose*, *Chrysostome*, *Augustine*, *Bruno* and others, *in their Commentaries and expositions on the* 118. *alias the* 119. *Psalme verse* 37. *Turne away mine eyes from beholding vanity*: together with *Iohn Salisbury*, *lib.* 1. *De Nugis Curialium*, *cap.* 8. *Master Gosson*, *Doctor Rei-*

[r] Iob 15.2. 3. Reijce verbum quod non ædificat audientes. Vanus enim sermo citò polluit mentem, & vanæ conscientiæ est index. *Bernard de Interiori Domo cap.* 43. [s] Ierem. 2.5. 8. c. 16. 19. [t] 1 Sam. 12. 21. Nimirum sapere est abiectis vtile nugis. *Horace*, *Epist. lib.* 2. *Epist.* 2. *p.* 292. [v] Isay 55.2. [x] Eccles. 5.7. & 6.11.12. [y] Psal. 119. 37. [z] Psal. 4.2. Psal. 10.7. Psal 12.2. Psal. 24.3.4. 2 Kings 17.15 [a] Mores hominis lingua pandit, & qualis sermo ostenditur, talis animus comprobatur; quoniam ex abundantia cordis os loquitur. *Bernard. de interiori Domo. cap* 43. *Col.* 1082. [b] 1 Tim. 4.7. [c] Mat. 2. 36. 37. Vanus sermo non erit absque iuditio, quia ab omni rectitudinis statu deperiunt qui per verba vana dilabuntur. *Bernard De Interiori Domo c.* 43. [d] 1 Cor. 10. 31, 32, 33. [e] Col. 3. 16. 17. Iude 20. [f] Isay 55. 2. 3. 1 Sam. 12. 21. 1 Tim. 6. 18. 19.

nolds, Master Northbrooke, and others in their *Treatises against Stage-playes*; interpret this [f] *vanity in the Psalmist. of Stage-playes, and such like spectacles, which they* [g] *condeme as vanity.* Hence *Clemens Alexandrinus* writes *of playes*; [h] *that they are fraught with obscene and vaine speeches, rashly uttered:* Hence *Gregory Nazianzen* stiles *Playes*; [i] *the vanities of life, and the hydra of pleasures.* Hence *Chrysostome* writes *of Playes:* [k] *that they are fraught with laughter, wantonnesse, and words full of folly and vanitie.* Hence *Anastatius Sianita* writes of the *Severiani:* [l] *That their positions were more ridiculous, absurd and foolish, then those things that are acted in any Stage-playes.* Hence *Bernard* writes, [m] *That the true souldiers of Christ, reject and abominate Players and Stage-playes, as vanities and false frenzies.* Hence *Iohn Salisbury* stiles *Playes*, [n] *the spectacles and rudiments of vanitie.* Hence *Cyprian, Lactantius, Cyril of Hierusalem, Augustine, Basil, Salvian, Macarius Ægyptius*, and others, [o] *formerly quoted*, have utterly condemned *Stage-playes, as the very pompes and vanites of this wicked world, which Christians have abjured in their Baptisme.* If then we beleeve these severall Fathers, together with [p] *Plautus*, [q] *Macrobius*, [r] *Apuleius*, three Heathen Authors; *or Master Gosson, Master Northbrooke, Master Stubs, and Doctor Reinolds*, in their bookes *against Stage-playes*: or the third *Blast against Stage-playes and Theaters*, together with *Cæsar Bulingerus De Theatro, lib. 1. cap. 11. de Ludis p. 141.* We must needs acknowledge, *both Playes themselves, together with their stile and subject matter, to be meere idle useless vanities*; Since all these repute and stile them such.

§ Secondly, our owne experience, will readily subscribe un-

f Averte oculos meos ne videant vanitatem: hic notantur illi, qui diversis spectaculis & ludis Theatralibus occupantur, &c. *Hilarius.*

g Vtinam hac interpretatione posimus revocare ad diversa Circensium ludorum atque theatralium spectacula festinantes. Vanitas est illa quam cernis. Pantomimum aspicis? vanitas est, &c. *Ambros. Enar. in Psal. 118. Octon. 5. Tom. 2. p. 430. F.*

h Spectacula verbis obscenis & vanis temere profusis plena sunt. *Pædagogi l. 3. c. 11.*

i Vitæ vanitates, voluptatum Hydra. *Ad Seleuchum Epist. p. 1063.*

k In Theatro risus, ineptitudo, verba multæ fatuitatis ac stultitiæ plena, &c. *Homil. 42 in Acta Apost. Tom. 3. Col. 612. A. homil. 92. ad populum Antiochia. Tom. 5. Col. 347. A.*

l Vestra dogmata magis sunt ridicula quam quæ in omnibus scenicis Orchestris, & Thylemicis ludis aguntur. In his *Vitæ duæ. Bibl. Patrum. Tom. 6. pars 1. p. 604. m* Mimos, fabulatores, scurrilesque cantilenas, & ludorum spectacula milites Christi, tanquam vanitates & insanias falsas respuunt & abominantur. *Ad Milites Templi Sermo. Col. 832. L*

n Spectacula & tyrocinia vanitatis. *De Nugis Curialium. l. 1. c. 7. 8. o* See 52. *p* Asinaria. Prologus. *q* De somno Scipionis. l. 1. pag. 20. & Saturnal. lib. 2. cap. 7. *r* Floridorum lib. 4.

to it as an undoubted truth. For what are all our Stage-players, but the frothy excrements of superfluous idle braines; which being impregnated with some [s] *swelling words*, or high-towring conceited plots of *vanitie*, (which *they secretly adore with bigheſt admiration*, as being worthy *the moſt ſuparlative Stage-applauſe*,) doe travell in paine untill they have brought forth their long-conceived issues on the Theater, wch *prove* but [t] *ridiculouſly vaine* at beſt? What are they, but meere miscelanies of over-studied, well-expreſſed vanities? Their subiect, their action, their circumstances; what elſe are they but vanitie of vanities, but ridiculous follies or frenzies in the higheſt degree, unworthy of a [v] *wiſe-mans ſight*, much leſſe his approbation? Their Actors, their *ordinary Spectators*, what are they but ridiculous, fooliſh, vaine, fantasticke persons, who delight in nothing more then toyes and vanities? Their very fruits, their ends, what are they elſe, but either the nourishing, or the increaſe of sinne and vanitie? If we survay the good, the profit which accrues from Stage-playes, we shall find, that they are good for naught; that they bring no glory at all to God, no benefit, no comfort unto men; [x] *therefore they muſt needs be vaine.* If we reſpect Gods glory; where shall we finde God more dishonoured, more provoked then in Stage-playes? which had the [y] *Divell himſelfe for their author*, subject, and compoſer, who proves sometimes their Actor too. Where are Gods Name, his Word, his Attributes, his Miniſters, his Saints, his Substitutes, his Children, his Worship, his Graces, more blaſphemed, prophaned, traduced, or derided, [z] *then in Stage-playes*? Where is God more offended, more affronted with swarmes of crying sinnes, then in the Play-houſe? And how can it bee otherwiſe? We know it was the received opinion of the

[s] 2 Pet. 2. 18. Proijcit ampullas & ſeſquipedalia verba. *Horace, De Arte Poetica. p.* 300.

[t] Quid dignum tanto feret hic promiſſor hiatu? Parturiunt montes, naſcitur ridiculus mus. *Horace De Arte Poetica. p.* 300.

[v] Nunquid tibi videtur ſapiens, qui oculos vel aures iſtis expandit? *Ioannes Saliſburienſis l.* 1. *De Nugis Curialium c.* 8.

[x] *Vanum enim eſt quod ad nihil vtile eſt. Vana illa ſunt omnia quæ bonum nullum habent finem. Chryſoſt. Hom.* 12. *in Epheſ. Tom.* 4. *Col.* 963. *D*

[y] See Act. 1. accordingly.

[z] See the third Blaſt of Retrait from Playes and Theaters. The Preface to the Practiſe of Piety; *Salvian de Gubernatione Dei lib.* 6. The Schoole of Abuſes; and Scene 5. before.

ancient

ancient Pagans; *that their* [a] *Devill-Idols* (to whose **solemne honour and worship, all Stage-playes were at first devoted*) *were so well pleased with these Theatricall Enterludes, that if they did but honour and adore them with them, they would forthwith pardon, yea, forget their sinnes against them, and of enemies, become propitious, kinde, and friendly to them.* And can any Christian then conceive such base conceits of God, or [b] *so farre derogate from his Majestie, his purity, his Deitie, as to deeme him honoured or delighted, not grieved, not offended with such Stage-playes* [c] *wherewith Devill-Idols were attoned?* Doubtlesse, that which the Devill himselfe hath invented, appropriated to his owne honour and advantage, [d] *can never bring any praise or glory unto God:* therefore our Stage-playes cannot doe it. If we reflect upon the good they bring to men, alas, what is it? [e] *Where doe they sucke in more poyson, more corruption; where doe they more blunt their virtues, or make greater shipwracke of all their Christian graces, then at Stage-playes, the grand-empoysoners of mens soules?* I have knowne, heard, and read of thousands, who have wrackt their credits, their estates, their virtues, yea, their very bodies and soules at Playes, at Play-houses: but never could I yet heare or read of any who have beene meliorated or reclaimed by them. I have read of sundry pestiferous effects, and sinfull fruits of Stage-playes, of which you shall heare at large [f] *heereafter*: but never could I finde in all the Fa-

[a] Vos persuasum habetis Theatralibus ludis Deos delectari & asfici, irasque aliquando conceptas eorum satisfactione molliri. Honorantur his Dij, & si quas ab hominibus contineant offensionum memorias illatas, abijciunt, excludunt, redduntque se nobis redintegrata familiaritate fautores, &c. Misnimirum Dij gaudent, & illa vis præstans, neque vllis hominum comprehensa naturis libentissimè commodat audiendis his aures, quorum

symplegmatibus plurimis intermixtos se esse derisionis in materiam norunt? delectantur ut res est salpictarum sonitu ac plausu factis & dictis turpibus, fascinorum ingentium rubore. Iam verò si viderint in Fœmineas mollitudines enervantes se viros, vociferari hos frustra, sine causa alios curritare, amicitiarũ fide salva contundere se alios, & crudis mutilare se cæstibus, certare hos spiritu, buccas vento distendere, votisque inanibus concrepare, manus ad cœlum tollunt, rebus admirabilibus moti prosiliunt, exclamant, in gratiam cum hominibus redeunt. Hæc si dijs immortalibus oblivionem afferunt simultatum; si ex Comædijs, attellanis, mimis ducunt lætissimas voluptates, quid moramini, quid cessatis, quin & ipsos dicatis Deos ludere, lascivire, saltare, obscœnas compingere cantiones, & clunibus fluctuare crispatis? Quid enim differt, faciantue hæc ipsi, an ab alijs fieri in amoribus ac delicijs ducant? *Arnobius adversus Gentes. l. 7. p. 232, 234, 236.* * See Bullingerus De Theatro, lib. 1. c. 17. *b* Itane, istud non est Deorum imminuere dignitatem, dicare & consecrare turpissimas res ijs quas censor animus respuat, & quarum actores inhonestos esse ius vestrum, & inter capita computati indicavit infamia? *Arnobius Ibidem, p. 233.* *c* See Act. 2, accordingly. *d* See 1 Cor. 6. 14. 15. *e* See here p. 68, 69. and Act. 6. Scene 4, 5, 6. Bodinus de Republica l. 6. c. 1. The third Blast of Retrait from Playes, and Master *Bolton's* Discourse of true happinesse, p. 73, 74. accordingly. *f* Act. 6 throughout.

thers, in any moderne Writers, so much as any one necessary virtue, grace or reall benefit that hath resulted from them. I have *read of*[g] *divers Republicks, Emperours, Magistrates, and Authors of all sorts, who have suppressed Stage-playes, as intollerable evils in a Christian or well-ordered Commonweale; they being the Seminaries of all kinde of vices; the chiefe corrupters of wens minds and manners:* But never could I meet with any, who affirmed them to be good or usefull in a State. Since therefore it is evident by all the premises; that Stage-playes in their best condition, are *but*[h] *meere Nugatorie, ridiculous, superfluous vanities, which leade to serious evils*; and bring no glory at all to God, nor good to men; we may conclude them to be not onely incongruous, but unlawfull unto Christians, [i] *who must not cast their eyes upon the vanities of this wicked world, since Christ himselfe hath crucified them in his flesh,* that we for ever might abandon them.

You have seene now, Christian Readers, the common stile and subject matter of popular Stage-playes, and I dare confidently averre, that there is scarce one Stage-play this day acted (our [k] *moderne Playes being farre more lewd then those of former times*) whose subiect, parts and passages are not reducible to all, to some, or one at least of these recited particulars; therfore we must needs passe sentence of condemnation against them, even in this respect.

g See Act. 6. Scene 5. & 10. accordingly.

h Hæ Nugæ seria ducunt in mala. *Horace de Arte Poetica p.* 312.

i Qui igitur in Christo est, quomodo potest vanitates aspicere, cum Christus in carne sua omnes mundi hujus crucifixerit vanitates? *Ambros. Enar. in Psal.* 118. *Octon.* 5. *Tom.* 2. *pag.* 430. *F.*

k Libenter veteres spectant fabulas, Nam nunc novæ quæ prodeunt Comædiæ multò sunt nequiores. *Plauti Casina, Prologus. p.* 166.

ACTVS 4. SCENA PRIMA.

4 FOurthly, as Stageplayes are sinfull, and utterly unlawfull unto Christians in regard of their stile and subiect matter, so likewise are they in respect both of their Actors and Spectators.

If we seriously survay the lives, the practises, the conditions of our common Stage-players, we may truely write of them

them, as[l] *William of Malmesbury* doth of *Edricke*; that *they are the very dregs of men; the shame, the blemish of our English Nation; ungracious helluoes; crafty shifting companions, who purchase money, not by their generositie, but by their tongues and impudency; they being wise to dissemble, apt to counterfeit, prone to dive into the secrets both of King & State, as faithfull subjects; and more ready to divulge them on the Stage as notorious Traitors.* What[m] *Tully* records *of* Catiline; *that there was never so great a faculty of corrupting youth in any man, as in him; he bearing a most lewd affection to other mens wives himselfe, and serving likewise as a most wicked Pander to the unchaste desires of others; promising to some the fruite of their lusts, to others the death of their Parents, not onely by instigating, but likewise by assisting them.* Or what a grave *historian* reports of[n] *Vortiger a British King*; that *he was prone to the enticements of the flesh, and a bond-slave almost to every vice, &c.* May be truely verefied of most common Actors; who are usually the very filth and off-scouring, the very lewdest, basest, worst and most perniciously vitious of the sonnes of men; as all times, all Authors have reputed them. *The ancient Pagan Romans,* (as[o] *histories, as*[p] *Fathers both relate*) *accounted Stage-players such infamous;*

l Edricus, fax hominum, dedecus Anglorum, flagitiosus helluo, versutus nebulo, cui non nobilitas opes pepererat, sed lingua & audacia comparaverat. Hic dissimulare cautus, fugere paratus, consilia regis, ut fidelis, venabatur, ut proditor, dissemi-nabat. *De gestis Regum Anglorum, l. 2. c. 10. p. 63.*

m Quæ quanta in vllo homine iuventutis illecebra fuit, quanta in illo? qui & alias ipse amabat turpissimè; aliorum amori flagitiosissime serviebat: alijs fructus libidinum, alijs mortem parentum, non modo impellendo; verum etiam adiuuando pollicibatur. *Oratio 2. in Catilinam.* n Vortigernus Rex Brittanniæ, nec manu promptus, nec consilio bonus; imò ad illecebras carnis pronus, omniumque ferè vitiorum mancipium. Quippe quem subjugaret avaritia, inquietaret superbia, inquinaret luxuria, &c. *William Malmsbury, De Gestis Regum Angl. lib 1. cap. 1. pag. 8.* o Livie Histor. Romanæ l. 7. sect. 3. Valerius Maximus l. 2. c. 4. sect. 4. Cicero. Oratio pro P. Quintio. Gellius, Noct. Attic. l. 14. c. 17. Suetonij Tiberius, sect. 35. Tacitus Annalium l. 14. sect. 2. 3. Macrobius Saturnal l. 2. c. 7. Æmilius Probus. Excellentium Imperatorum vitæ. Præfatio. p Tertullian de. spectac. l. c. 22. Chrysost: Hom. 38. in Mat. Arnobius. Adversf. Gentes l. 7. p. 233. August. De Civ. Dei l. 2. c. 13. 14. 27. 29. Cassiodorus Variarum. l. 7. c. 10. Gratian Distinctio 33. 48. 86. & Causa 4. Quæstio 1. Ioannis Saresburiensis De Nugis Curialium l. 1. c. 7. 8. Ioannis de Burgo Pupilla Oculi pars 7. c. 5. O. Tostatus in Mat. Tom. 2. in Mat. 6. Quæst. 38. fol 40. E Angelus de Clavasio in Summa Angelica: Titulus: Histrio. & Infamia. Anselmus Tom 1. p. 356. C. D. Alvarus Pelagius, De Planctu Ecclesiæ l. 1. Art. 49. f. 28. l. 2. Art. 28. H. f. 134. Astexanus De Casibus. l. 4. Tit. 7. Art. 4. Agrippa De vanitate scientiarū cap 20. Alexander ab Alexandro. Gen. Dirum. l. 3. c. 9. Cælius Rhodiginus, Antiqu. Lectionum l. 14. c. 17. Photij Nomocanonis. Titulus 13. c 21. 22. & Theodori Balsami. Cōment. Ibid. Lod. Vives. Comment. in Aug. De Ciu. Dei l. 2. c. 13. a. D. Reinolds Overthrow of Stageplayes. p. 60. to 74. Barnabas Brissonius, & Ioannis Mariana De spectaculis. l. with sundry others accordingly.

vitious, base, vnworthy persons; as they did by publicke Edicts, not owely deprive them of all honour and preferment in the Common-weale; but likewise disfranchise and remove them from their tribe; as degenerating from that Roman stocke, and noble parentage from which they were descended. The ancient ¶ *Councels,* [r] *Fathers and Christians in the Primitive Church,* did *ipso facto, excommunicate all Stage-players, till they had utterly renounced, relinquished their diabolicall profession: reputing them the very pollution, shame, and blemish of the Church; The very depravers and destroyers of youth; the very instruments of sinne and Satan; yea, such accursed miscreants, as were altogether unworthy, both of the Society of Christians, and of those blessed Sacraments, those holy Ordinances of the Lord, which are not to be* [s] *given to such unholy dogs, nor cast before such filthy swine as they.* Plato, Aristotle, *the Massilienses, With sundry Christian, yea, Pagan States and Emperours,* (as I [t] *shall prove hereafter*) *exiled all professed Stage-players out of their Common-weales, as the Iewes and Primitive Christians* [u] *excluded them from the Church. Needs therefore must they e extremely vitious, intollerably pernitious* (and *so by* [v] *consequence their very Stage-playes to*) *whom Church and State have thus joyntly vomited out as putred, noysome and infectious members, vnfit to live in either*; as [x] *Ludovicus Vives* well concludes. What *Polycarpe, once replyed to Marcion the Heretique*; [y] *I know thee to be the first-borne of Satan*; may be fitly appliable to our Common-Actors; the Arch-agents, Instruments, and Apparitors of their originall Founder and [z] *Father, the Devill*; their very *profession being nothing else, as* [a] *Bodine* well observes, but *an apprentiship of sinne, a way or Trade of wickednesse, which leades downe to hell*; and their lives

9 De agitatoribus, siue Theatricis, qui fideles sunt, placuit eos, quandiu agitant, a communione seperari. *Concil. Arelatense 2. Can. 20.* Si Augur aut Pantomimi credere voluerunt, placuit ut prius artibus suis renuncient, et tunc demũ suscipiantur, ita vt vlterius non revertantur. Quod si facere contrainters dictum tentaverint, proijciantur ab Ecclesia. *Concil. Eliberinum. Can. 62. Constantinopolitanum. 6. in Trullo. Can. 51 62. 71.*

r Clemens Romanus Constit Apostol. lib. 8. cap. 38. Cyprian Epist. lib. 1. Epist. 10. Tucratio; Tertullian, de pudicitia. cap. 7. Chrysost Hom. 3. De Davide & Saule.

s Matth. 7. 6.

t See Act. 6. Scene 5. & Act. 7. Scene. 6. 7. accordingly.

¶ Quanta confessio est malæ rei, cuius actores cum acceptissimi sint, sine nota non sunt? *Tertullian, De spectaculis cap. 22.*

x Necesse erat histriones perditissimis fuisse moribus, & deploratæ nequitiæ, cùm in ea civitate pro civibus non haberentur, cuius erant tàm multa millia hominum flagitiosorum, & facinerosorum cives. *Note, in August. De Civit. Dei. lib. 2. c. 13.* See *Bullingerus de Theatro*, l. 1. c. 50. De Scenæ & Orchestræ obscenitate. & c. 51. De Infamia Theatri.

y Cognosco te primogenitũ Satanæ. *Irenæus. Contr. hæreses l. 3. c. 3. p. 254. Eusebius Ecclesiast. hist. l. 4. c. 14.*

z Ioh. 8. 44. Eph. 2. 2, 3. See Act. 1. & 2.

a De Republica. l. 6. c. 1.

lives (a badge of their profession) much like the life of *Vortiger*, [b] *which was tragically vitious in the beginning, miserable in the middest, filthy in the end.* What the conditions, lives, and qualities of Stage-players have beene in former Ages, let *Cyprian, Nazianzen, Chrysostome, Augustine, Nicholaus Cabasila, Cornelius Tacitus, Marcus Aurelius*, with [c] *others*, testifie. The first of these informes us; [d] *That Stageplayers are the Masters, not of teaching, but of destroying youth, insinuating that wickednesse into others, which themselves have sinfully learned. Whence he writes to Eucratius, to excommunicate a Player who trayned up youthes for the Stage; affirming, that it could neither stand with the Maiestie of God, nor the Discipline of the Gospel, that the chastity and honour of the Church should be defiled with so filthy, so infamous a contagion.* The more than Sodomiticall uncleannesse of Players lives, he farther thus discyphers. [e] *O* (writes he) *that thou couldest in that sublime watch-tower insinuate thine eyes into these Players secrets; or set open the closed dores of their bed-chambers, and bring all their innermost hidden Cels unto the conscience of thine eyes; Thou shouldest then see that which is even a very sinne to see: thou mightest behold that, which these groaning under the burthen of their vices, deny that they have committed, and yet hasten to commit: men rush on men with outragious lusts. They doe those things which can neither please those who behold them, nor yet themselves who act them. The same persons are accusers in publike, guilty in secret, being both censurers and nocents against themselves: They condemne that abroad, which they practise at home. They commit that wilingly,*

[b] Eius vitæ cursus sæuus in principio, miser in medio, turpis in exitu, asseritur *Will. Malmsb. De Gestis Regum Anglorum. l. 2. c. 10. p. 62.*

[c] Ludovicus Vives, Notæ in Augustinum De Civit. Dei. l 2. c. 13. a.

[d] Histrio qui apud vos constitutus in eiusdem adhuc artis suæ dedecore perseverat, & magister & doctor non erudiendorum, sed perdendorum puerorum id quod malè didicit, cæteris quoque insinuat; talis non debet nobiscum communicare. Quod puto ego, nec maiestati divinæ, nec evangelicæ disciplinæ congruere, ut pudor & honor ecclesiæ tàm turpi & infami contagione fædetur, &c. *Cyprian Epist. lib. 1. Epist. 10. Eucratio.*

[e] O si possis in illa sublimi specula constitutus oculos tuos inserere secretis, recludere cubiculorum obductas fores, & ad conscientiam luminum penitralia occulta reserare; aspicias ab impudicis geri, quod nec aspicere possit frons pudica. Videas, quod crimen sit & videre: Videas quod vitiorum furore gementes gessisse se negant, & gerere festinant: libidinibus insanis, in viros viri proruunt. Fiunt, quæ nec ipsis, nec illis possunt placere, qui faciunt. Mentior nisi alios, qui talis est increpat, turpis turpes infamat, & evasisse se conscium credit, quasi conscientia satis non sit. Eidem in publico accusatores, in occulto rei, in semet ipsos censores pariter & nocentes. Damnant foris, quod intus operantur. Admittunt libenter, quod cùm admiserint, criminantur, &c. *Idem Epist. lib. 2. Epist. 2. Donato.*

lingly, which when they have committed, they reprehend. I am verily a lyar, if those who are such abuse not others: one filthy person defameth others like himselfe; thinking by this meanes to escape the censure of those who are privy to his sinne, as if his owne conscience were not sufficient both to accuse him and condemne him. Thus farre Saint *Cyprian*, [f] *Gregory Nazianzen* records *of Stage-players; that they repute nothing filthy or dishoneſt but modesty; that they are the servants, the furtherers of all lewdnesse; this being their onely Art and profession, exceedingly to magnifie themselves for severall kinds of wantonnesse; they being imitators and actors of ridiculous things, accustomed to blowes and buffets, who have (haven off as with a Razor, all their modestie, before ever they had cut their haire, in the wanton (hop of all lewdnesse and impuritie; accounting it a kinde of Art, as well to suffer, as to personate, on the stage all horrible beastly wickednesses whatsoever, in the open view of all men.* And so he proceedes against them. Saint *Chrysostome*, as he writes of *Stage-players*; [g] *that they are infamous persons, &c. well worthy of a thousand deathes, because they personate those villanies, obscenities, adulteries, which all lawes command men to avoyd.* So he informes vs likewise, [h] *that the Players and Play-haunters of his time were most notorious adulterers, the authors of many tumults and seditions, filling the peoples eares with idle rumors, and Cities with commotions: that they were ready both to speake, and act all wickednesses whatsoever, it being their whole profession thus to doe; and that they were farre more savage than the most cruell beasts.* Saint *Augustine*, as he at large informes us;

[f] Nihil turpe ducunt præter modestiam. Nam illorum alij quidem turpitudinis administri, artem hanc solam tenent, ut ob varia petulantiæ genera magno pore semet efferant, mimi rerum ridicularũ adsueti colaphis & pugnis, qui novaculis pudorem omnem ante ipsos crines resecuerunt, lasciva fæditatis & impuritatis omnis officina, qui omnium in oculis, tàm perpeti, quàm designare omnia, quæcunque nefanda sunt, artis loco ducunt, &c.

Ad Selencum de Recta Educatione. page 1062. [g] Histriones sordidi, infames, &c. propterea mille illi mortibus digni sunt, quoniam quæ fugere prorsus cunctæ imperant leges, ea illi non verentur imitari. *Hom. 6, in Matth. Tom. 2. Col. 52. C.* [h] Vnde crescunt nuptiarum insideatores proficisi? Nonne ab hujusmodi scenis? Vnde qui thalomos aliorum effodiunt? nonne ab Orchestrailla? hinc etiam seditiones excitantur, hinc tumultus oriuntur. Qui enim his ludis aluntur, quique vocem ventris causa vendunt, qui dicere, facere omnia promptissimi sunt atque in eo suam operam collocant, hi maximè solent populum rumoribus inflammare, & tumultum in civitates immittere &c. *Hom. 38. in Mat. Tom. 2, Col. 299. A. B.*

i that the ancient Romans accounting the art of Stage-playing and the whole Scene infamous, ordained, that this sort of men should not onely want the honour of other Citizens, but also bee disfranchised and thrust out of their Tribe, by a legall and disgracefull censure, which the Censors were to execute: because they would not suffer their vulgar sort of people, much lesse their Senaters to be defamed, disgraced or defiled with Stage-players: which act of theirs, he stiles; An excellent true Roman prudence to be enumerated among the Romans prayses. So he likewise gives this ignominious epithite unto Players: [k] *Scenici nequissimi, most wicked Stage-players*: intimating thereby, that Players commonly exceed all others in all kinds of wickednesse. *Nicholaus Cabasila* hath published upon record, [l] *That nothing can be found more wicked, more detestable then a Stage-player.* [l] *Cornelius Tacitus* relates: *That in Tiberius his reigne, the Roman Actors grew so immodest, so exorbitant, that they attempted many things seditiously in publike, many things dishonestly in private houses: & that they grew at last to such an height of wickednesse, as that after many complaints against them by the Pretors, they were by Tiberius and the whole Senate exiled out of Italy.* [m] *Marcus Aurelius* himselfe doth testifie, that *the adulteries, rapes, murthers, tumults and other outrages which Stage-players did occasion and commit, were so excessive; and the mindes which they corrupted with their lewdnesse, so numerous; that he was enforced to banish them out of Italy into Hellespont, where he commanded Lambert his Deputie, to keepe them close at worke.* We [n] *reade likewise, that*

s Romani cùm artem ludicram scenamque totam probro ducerent, genus id hominum non modò honore civium reliquorum carere, sed etiam tribu moveri notatione censoria voluerunt. Præclarè sanè, & Romanis laudibus annumeranda prudentia. Ecce enim restè quisquis civium Romanorum esse scenicus eligisset, non solum ei nullus ad honorem dabatur locus, verùm etiam Censoris nota tribum tenere propriam minimè sinebatur. O animum civitatis laudis avidum, Germaneque

Romanum, &c. Romani verò hominibus scenicis nec plebeam tribum, quantò minus senatoriam curiam dehonestari sinunt. *De Civit. Dei. lib. 2. cap. 13. See cap. 14 27.* and 29. k Talia in publicum cantitabantur a nequissimis scenicis. *De Civit. Dei. lib. 2. cap. 4.* l Nihil enim potest mimo inueniri scelestius. *De vita in Christo lib. 2. Biblioth. Patrum Tom. 14 pag. 112.* l Variis deinde & sæpius inritis prætorum questibus, postremo Cæsar de immodestia histrionum retulit. Multa ab iis in publicum seditiosè, fœda per domos tentari. Obscum quendam ludicrum læviſsimæ apud vulgum oblectationis, eo flagitiorum ac virium veniſse, vt auctoritate Patrum coercendum sit. Pulsi tùm Italia histriones. *Annalium lib. 4. cap. 3. See lib. 1. cap. 14.* m Marcus Aurelius, lib. 1. cap. 14. and lib. 2. Epistle 12. to Lambert. n Marcus Aurelius. lib. 1. cap. 14. Suetonii. Nero sect. 16. Plinie panegyric. Traiano dictus p. 45. Alexander ab Alexandro Genialium Dierum lib. 6. cap. 9. See Act. 6. Scene. 5. and Act. 7. Scene 7.

Nero, Traian, with divers other Roman Emperours, did quite exile all Stage-players out of their Dominions, because their lives, their practises were so vitious, so hurtfull and pernitious to the publike good. Such were the lives, the insolencies, the exorbitances of Stage-players in former times. What the lives, the qualities of our owne domestique Actors are, or have beene heretofore; [o] *Two severall Acts of Parliament, which adjudge and stile them Rogues*; together with *two penitent reclaimed Play-Poets* of our owne, (who were thorowly acquainted with their practises and persons too) will at large declare. The first of these two Play-Poets, who out of conscience renounced his profession, and then wrote against the abominations of our Stage-playes, writes thus of Stage-players: [p] *As I have had a saying to these versifying Play-makers, so likewise must I deale with shamelesse inactors. When I see by them yong boyes, inclining of themselves to wickednesse, trained up in filthy speeches, unnaturall and unseemely gestures, to be brought up by these Schoolmasters, in bawdry and in idlenesse, I cannot chuse but with teares and griefe of heart lament. O with what delight can the father behold his sonne bereft of shamefastnesse, and trained up to impudencie? How prone are they of themselves and apt to receive instruction of their lewd teachers, which are the* *Schoolmasters of sinne in the Schoole of abuse? what doe they teach them, I pray you, but to foster mischiefe in their youth, that it may alwayes abide with them, and in their age bring them sooner unto hell? * And as for these Stagers themselves, are they not commonly such kinde of men in their conversation, as they are in profession? are they not as variable in heart as they are in their parts? are they not as good practisers of bawdery, as inactors? Live they not in such sort themselves, as they give precepts unto others? Doth not their [q] talke on the Stage, [r] declare the nature of their disposition? doth not every one take that part which is proper to his kinde? Doth not the [s] Plough-mans tongue walke of his Plough: the Sea-faring mans of his Mast, Cable and Saile; the Souldiers of his Harneſse, Speare and Shield; and bawdy mates of bawdy matters? Aske them, if in the laying out*

o 14 Eliz. cap. 5. and 39. Eliz. cap. 4.

p The third Blast of Retrait from Playes and Theaters. London 1588. p. 110, 20. 118.

* Players the Schoolemasters in the Schoole of Abuse.

* The disposition of Players for the most part.

q Talis hominis est oratio, qualis vita. Argumentum est luxuriæ publicæ orationis lascivia. Non potest alius esse ingenio, alius animo color. Illo vitiato, hoc quoque afflatur. *Seneca Epist.* 114.

r Naturæ sequitur semina quisque suæ.

s Navita de ventis, de tauris narrat arator, Enumerat miles vulnera Pastor oves.

out of their parts, they choose not those parts which are most agreeable to their inclination, and that they can best discharge? And looke what every of them doth most delight in, that he can best handle to the contentment of others. If it bee a roisting, bawdy, or lascivious part, wherein are unseemely speeches, and that they make choyse of them as best answering, and proper to their manner of play: may we not say, by how much the more he exceeds in his gesture, he delights himselfe in his part? and by so much it is pleasing to his disposition and nature? If (it be his nature) to be a bawdy Player, and he delight in such filthy and cursed actions, shall we not thinke him in his life to be more disordered, and to abhorre virtue? But they perhaps will say; that such abuses as are handled on the Stage, others by their examples are warned to beware of such evils to amendment. Indeed if their authority were greater then the words of the Scripture, or their zeale of more force than of the Preacher, I might easily be perswaded to thinke, that men by them might be called to good life. But when I see the Word of truth proceeding from the heart, and uttered by the mouth of the Reverend Teachers, to be received[t] of the most part into the eare, and but of a few rooted in the heart, I cannot by any meanes beleeve, that the words proceeding from a prophane Player, and uttered in scorning sort, enterlaced with filthy, lewde, and ungodly speeches, have greater force to move men unto virtue, than the words of truth uttered by the godly Preacher, whose zeale is such as that of Moses,[v] who was contented to be rased out of the booke of life, and of Paul,[x] who wished to be separated from Christ for the welfare of his brethren. If the good life of a man be a[y] better instruction to repentance than the tongue, or word, why doe not Players, I beseech you, leave examples of goodnesse to their posteritie? But which of them is so zealous, or so tendereth his salvation that he doth amend himselfe in those points; which as they say, others should take heed of? Are they not notoriously knowne to be those men in their life abroad, as they are on the Stage, Roisters, Brawlers, Ill-dealers, Bosters, Lovers, Ruffians? So that they are alwayes exercised in playing their parts, and practising wickednesse, making that an Art, to the end they

Obiect.

Answ.

t See Matth. 13.1. to 20.

v Exod. 32. 32.

x Rom. 9.3.

y Facere, maiorem vim habet ad docendum quàm dicere. Chrysost. hom. 19. ad hebraos. Tom. 4. Col. 1608.

might the better gesture it in their parts. For who can better play the Ruffian, than a very Ruffian? who better the Lover, than they who make it a common exercise? To conclude, the * *principall end of all their Enterludes, is to feed the world with sights and fond pastimes;* z *to Iuggle in good earnest the money out of other mens purses into their owne hands. What shall I say? They are* * *infamous men, and in* * *Rome were thought worthy to be expelled, allbeit there was libertie enough to take pleasure. In the Primitive Church they were kept out from the communion of Christians, and never remitted till they had performed publike pennance. And thereupon* a *Saint Cyprian in a certaine Epistle counselleth a Bishop, not to receive a Player into the Pension of the Church, by which they were nourished, till there was an expresse act of penance, with protestation to renounce an Art so infamous. Some have obiected; that by these publike Playes many forbeare to doe evill, for feare to be publikely reprehended; and for that cause they will say it was tollerated in Rome, wherein Emperours were touched, though they were present. But to such it may be answered; that in disguised Players, given over to all sorts of dissolutenesse, is not found so much as to will to doe good, seeing they care for nothing lesse than for virtue. And thus much for these Players.* Thus this Play-Poet, and sometimes an Actor too. Master b *Stephen Gosson*, another reclaimed Play-Poet, writes thus of *Stage-Players. That they are uncircumcised Philistims, who nourish a canker in their owne soules: ungodly Masters, whose example doth rather poyson then instruct men. Wherefore* (writes he) *sithence you see by the example of the Romans, that Playes are Rats-bane to government of Common-weales, and that Players by the iudgement of them are infamous persons, unworthy of the credit of honest Citizens, worthy to be removed their Tribe; if not for Religion, yet for shame, that the Gentiles should iudge you at the last day, or that* [redacted]*ublicans and Sinners should presse into the Kingdome of Heaven before you; withdraw your feet from Theaters with noble Marius; set downe some punishment for Players with the Roman Censors; shew your selves to be Christians, and with wicked Spectators*

* The chiefe end of Playes.

z See Marcus Aurelius Epistle 12. to Lambert, accordingly.

* Players infamous persons.

* Players banished out of Rome, and kept from the Communion in the Primitive Church.

a Epist. lib. 1. Epist. 10. Eucratio.

Obiect.

Answ.

b In his Playes confuted. Action 1. and 3. and in his Schoole of Abuses.

tators be not puld from Discipline to libertie; from virtue to pleasure, from God to Mammon: so shall you prevent the scourge by repentance, that is comming towards you, and fill up the gulfe, that the Divell by Playes hath digged to swallow you. Thus he. To him I will annex the testimonie of *I. G.* in his * *Refutation of the Apologie for Actors. Therefore* (writes he) *let all Players and founders of Playes, as they tender the salvation of their owne soules, and others, leave off that cursed kinde of life, and betake themselves to such honest exercises and godly mysteries as God hath commanded in his Word to get their living withall. For who will call him a wise man that playes the foole and the vice? Who can call him a good Christian that playeth the part of the Devill, the sworne enemy of Christ? Who can call him a iust man that playeth the dissembling hypocrite? Who can call him a straight dealing man, that playeth a cosoners tricke? and so of all the rest. The wise man is ashamed to play the foole; but Players will seeme to be such in publike view to all the world: A good Christian hateth the Devill, but Players will become artificiall Divils, excellently well. A iust man cannot endure hypocrisie, but all the acts of Players is dissimulation, and the proper name of Player* (*witnesse the* Apologie *it selfe*) *is* hypocrite. *A true dealing man cannot indure deceit, but Players get their living by craft and cosenage. For what greater cheating can there be, then for mony, to render that which is not monies worth. Then seeing they are fooles, artificiall Divels, hypocrites and cosoners, most evident it is that their art is not for Christians to exercise, as being diabolicall, and themselves infamous: such indeed as the* Lacedæmonians *had, & we also have great reason to extrude out of our Common-wealth: for they are idle, vitious, dishonest, malicious, preiudiciall and unprofitable to the same. They are idle, for they can take no paines, they know not how to worke, nor in any lawfull calling, to get their living: but to avoide labour and worke, like brave and noble beggers, they stand to take money of every one that comes to see them loyter and play. Hence is it that they are vitious, for idlenesse is the mother of vice, and they cannot exercise their offices but in vices, and in treating of and with vitious men. They are dishonest, for they get not to*

* London 1615. p. 64, 65.

Of what sort of men Players be.

eate by doing good workes, but by speaking filthie, vile, and dishoneſt words: They are malicious, for they are accuſtomed, either for their friends or themſelves, when they love not a man to ſpeake evill of him; and colourably underhand to mocke and flout at any. They are preiudiciall and unprofitable to the Common-wealth, for they coſen and mocke us with vaine words, and we pay them good money, &c. From all which ancient and moderne teſtimonies, I may not unfitly write of Stage-players, as Saint *Bernard* doth of the *ancient Iriſh in Connereth in Malachias his time.* [c] *Nuſquam adhuc tales expertus fuerat in quantacunque barbarie. Nuſquam repererat ſic præpetuos ad mores; ſic ferales ad ritus; ſic ad fidem impios; ad leges barbaros; cervicoſos ad diſciplinam; ſpurcos ad vitam, Chriſtiani nomine, re Pagani.* And no wonder is it, that Players are ſo tranſcendently vitious and unchaſte, ſince *they are trained up from their cradles, in the very* [d] *art, the Schoole of Uentrie, lewdneſſe and prophanneſſe*; which quickly *eates out* [e] *all their honeſty, their modeſtie, their virtues, and fraughts them full with vice.* Since then it is abundantly evident by the premiſes, as alſo by experience; that common Actors are thus exceſſively vitious, unchaſte, prophane, and [f] *diſſolute in their lives, which drawes them on to a diſſolute Religion*; the moſt of our preſent Engliſh *Actors* (as I am credibly informed) being profeſſed *Papiſts*, as is the Founder of the late erected new *Play-houſe*: the Playes which iſſue from them muſt needs reſemble theſe their Actors, [g] *the fruit being never better than the tree that beares it*; the ſtream no purer than the Springs that feed it. From whence I deduce this twelfth Syllogiſticall Argument againſt Stage-playes.

That whoſe ordinary Actors and Compoſers, are for the moſt part diſſolute, infamous, unchaſte, prophane, deboyſt, and vitious men, muſt needs be ſinfull and unlawfull unto Chriſtians, [h] *becauſe no good thing can pro-*

c In vita Sancti Malachiæ.

d Animus imbutus malis artibus haud facile libidinibus caret. Saluſtij. *Bellum Catilinarium p.* 32. See Maſter Goſſons Schoole of Abuſes, accordingly.

e Animo per libidines corrupto nihil honeſti ineſt. *Tacitus Annal. l.* 11. *ſect.* 9

f His divino indicio ſæpius contingit, ut per id quod nequiter viuunt, & illud perdant quod ſalubriter credunt. *Greg. Magnus. Moral. l.* 25. *c.* 15.

g Matth. 7. 17, 18.

h An tu quicquam in iſtis eſſe credis boni, quorum profeſſores turpiſsimos omnium, ac flagitioſiſsimos cernis? Non diſcere debemus iſta, ſed dediciſſe. *Seneca Ep.* 88.

Malorum magiſtrorum mala doctrina eſt; vel potius, malorum ſeminum mala ſeges. *Greger. Nazianzen. Oratio.* 38. *p.* 584.

ceed

ceed from such. Witnesse, *Matth.* 7. 17, 18. *Levit.* 5. 2. 3. *Iob* 14. 4. *Eccles.* 9. 18.

But such are the ordinary Actors and Composers of Stage-playes: witnesse the premises.

Therefore they must needs be sinfull and unlawfull unto Christians: even in this respect.

ACTVS 4. SCENA SECVNDA.

SEcondly, as the vitiousnesse of the Actors, even so the evilnesse of the most assiduous Spectators of Stage-playes, infallibly evidenceth them to be evill. If we looke backe to former Ages, we have the expresse testimony of sundry [i] *Fathers and* [k] *Councels, that all the godly Christians in the Primitive Church, did wholly withdraw themselves from Stage-playes; that all those Pagans who either acted or frequented Playes, did immediately upon their conversion to the Christian faith, and their very first admittance into the Church of Christ, even publikely renounce all future acting, or resort to Plaies: and that none but Pagans, unchaste, prophane, and graceless persons, [l] who were cast out of the Church by publike Censures, did use to flocke unto them.* Hence was it that *Tertullian* writes thus harshly: [m] *So many persons as there are sitting in the Play-house, so many uncleane spirits are there present: intimating, that all the Play-hunters of his Age, were little better than incarnate Devils; whence he seriously deborts all Christians from Playes.* Hence, not onely [n] *Clemens Alexandrinus*, [o] *Cyprian*, [p] *Lactantius*,

i Tertul. Apologia, c. 38. 42. De spectaculis. lib. Minutius Felix Octavius. p. 34. 123. Theophilus Antiochenus, ad Autolicum. lib. 3. Bibl. Patrum. To. 2 p. 170. G. H. Tatianus Oratio adverſ. Græcos. Ibid. p. 180. 181. Athenagoras: pro Christianis legatio.

Ibid p. 138. 139. Epiphanius. Compend. Doctrina, &c p. 922. k Concilium Carthag. 3. Can. 11. Constantinop. 6. Can. 51. 62. Arelatense. 2. Can. 20. Elibertinum. Can. 62. Aphricanum. Can. 12. See Act. 7. Scene 2, 3. l Chrysost. Hom. 3. De Davide & Saule. Tertull. De pudicitia. c. 7. Concil. Carthag. 4. Can. 88. m Amphitheatrum omnium Dæmonum templum est: tot illic immundi spiritus considunt, quot homines capit. *De spectac. l. To.* 2. *Operum. p.* 393. n Oratio. Adhort. ad Gentes, & Pædag. l. 3. c. 11. o De spectaculis l. p De Vero Cultu, c. 20. q Oratio 48. & De Recta Educatione ad Selucum. p. 1063. 1064.

Nazi-

Nazianzen, r Hierom, s Chrysostome; t Augustine, v Salvian, x Iohn Salisburie, the third Councell of Carthage, Canon 11. 15. with divers other y ancient and z moderne Christian Authors: but even a Tully, b Seneca, and the lascivious Poet c Ovid, with sundry other Pagans; doe earnestly dissuade men from reserting unto Playes and Theaters, because none but infamous, vitious, dissolute, unchaste, prophane, and graceless persons (d whose company was apt to poyson, to corrupt, all such who durst come nigh them) did frequent them. It is observed by e sundry Historians, that Tiberius, Nero, Caligula, Heliogabalus, Verus, Commodus, Gallienus, Carinus, (the most execrably vitious, and unchaste of all the Roman Emperours) delighted most in Playes and Actors; for which they deepely taxe them: whereas the f better sort of Emperours were not addicted to them; g but did either banish them their dominions; or else h deminish or withdraw their publike stipends. Suruay we all the Christian, all the Pagan Antiquities this day extant, we shall finde the i very best of Christians, Iewes and Pagans of all Ages, all places, not onely wholly absteining from, but likewise censuring and condemning Stage-playes, the very worst, the dissolutest and unchastest onely of them resorting to them with delight. k Saint Chrysostome, l Ovid, with sundry others informe us. That Adulterers, Whore-masters, Panders, Bawdes, Whores, and such like effeminate, idle, unchaste, lasciuious, graceless persons, were the most assiduous Play-haunters in their times. Whence,

r Epistola. 18. c.1. & Coment in Ezekiel l.6.c.20.
s Homil. 3. De Dauide & Saule, hom.6. 7. and 38. in Matth.
t De Civit. Dei l.2.c.3. to. 14. De Consensu Evangelistarum. l. 1. c 33. Confess. l.3. c.2.14.
v De Gubernatione Dei lib.6.
x De Nugis Curialium. l.1 c.7,8.
y See Act.6. Scene.3,4,5. & Act.7. Scene 3,4,5.
z The second and third blast of Retrait from Playes and Theaters, M. Gosson, M. Northbroolte, M. Stubs, D. Reinolds, Ioannes Mariana, in their Treatises against Stage-playes, with sundry others.

See Act. 6. Scene 16. a Oratio pro Publ. Quinctio Epist. ad Marium lib.7. Epist. 1. De Legibus l. 1. & 2. b Epist. 7. 90. & 123. c Tristiū l. 2. & De Arte Amandi l. 1. d Iunenal. Satyr. 6. 8. 15. See Act. 7. Scene 6. e Suetonij Tiberius, Claudius, Caligula, Tacitus, Annal l. 14. c. 2. 3. Dion Cassius, Rom. Historiæ l. 55. & 59. Herodian. l. 1. Iuvenal. Satyr. 8. Lampridij Heliogabalus p. 200. 202. Iulij Capitolini Verus p. 67. 69. Trebellij Pollionis Gallieni Duo p. 309. 310. 314. 315. 319. Flavij Vopisci Carinus. p. 446, 447, 449. f Hæc omnia (writing of Stage-playes) nescio quantum ad populum gratiæ habent, nullius certè momenti sunt apud principes bonos, Flavij Vopisci Carinus. p. 449. g See Marcus Aurelius Ep. 12. to. Lambert. & Act. 6 Scene 5. Act 7. Sc. 7. h See Act. 6. Sc 2. i See Act. 6. & 7. throughout. k Vnde credis nuptiarum insidiatores profici sisi? nonne ab huiusmodi scenis? Vnde illos qui thalamos aliorum effodiunt? nonne ab Orchestra illa. Nonne hinc complures adulteri? &c. Hom. 38. in Math. Tom. 2. Col. 299. l Sed tu præcipuè curuis venare Theatris, Invenies illic quod ames, quod ludere possis. Quodque semel tangas, quodque tenere velis. De Arte Amandi l. 1. p. 160. 161.

Isidor

[m] *Isiodor Hispalensis*, [n] *Primasius*, [o] *Remigius*, [p] *Haymo*, and [q] *Anselme* write, *That the Play-house and the Stewes were one and the same in ancient times; because after the Playes were ended, the Whores who resorted to the Play-houses, or were harbored in them, did prostitute themselves upon the Theater, unto the lust of others. Whēce they all derive the Word fornication; a fornicibus, seu locis theatralibus; from Brothels and Play-houses, where Whores were kept and prostituted after the Playes were acted.* Such and no other were Play-houses & Stage-frequenters in former Ages. And are they not now the same? If we seclude those children, those novices, whose ignorance, childishnesse, vanitie, folly, or injudiciousnesse allure them to playes or such like Gugaes, [r] *which men of riper yeares and judgement doe contemne*; together with some few sociable ingenuous dispositions, whom *the* [s] *pressing importunitie of carnall friends*, or vehement sollicitations of lewde acquaintance doe casually draw to Stage-playes, against the [t] *secret reluctances of their owne gain-saying consciences*; [v] *what else are the residue* (at least the Maior part) *of our assiduous Play-haunters*, [x] *but Adulterers, Adulteresses, Whoremasters, Whores, Bawdes, Panders, Ruffians, Roarers, Drunkards, Prodigals, Cheaters, idle, infamous, base, prophane, and godlesse persons, who* [y] *hate all grace, all goodnesse, and make a mocke of piety?* What are they but the very filth, the drosse, the scumme, of the Societies and places where they live? the very [z] *Mothes, the Drones and Cankerwormes of the Common-weale?* the [a] *shame and blemish of Religion?* the *most putred, scandalous, noxious, and degenerate branches both of Church and State, which should be spued out, bee lopped off from both, had they their iust demerits?* If any Play-haunter deeme this censure over-harsh, his own conscience must

[m] Idem Vero Theatrum, idem & prostibulum; eo quod post ludos exactos meritrices ibi prosternantur Originum l. 18. c. 42. p. 160.
[n] Enarratio. in Rom. 10. fol. 53:
[o] Explanatio in Gal. 5. v. 19.
[p] Exegesis in Ephes. 5. v. 3.
[q] Com. in Ephes. 5. v. 3. Tom. 2. pag. 285. Sc, Cassiodorus - - Varia rum. l. 7. Epist 10. & Fulgentius De Theatro. l. 2. c. 50. 51: accordingly.
[r] Singula de nobis anni prædantur euntes: Eripuêre jocos, Venerem, convivia, ludos, *Horace Epist. l. 2. Epist. 2. p. 289.*
[s] Rogantibus pestifera, largiri, blande & affabile odium est. *Seneca De Benefic. l. 2. c. 14.* [t] Et sic grandis in suos pietas, impietas in Deum est. *Hierom Epist. 25. c. 6.* [v] Æqualis habitus illic, similemque videbis Orchestram & populum. *Iuuenal. Satyr. 3. p. 21.* [x] See the third blast of Retrait from Playes and Theaters, and M. Northbrooke, M. Stubs, M Gosson, in their Treatises against Stage-playes. Petrarch. De Remed. Vtr. Fortunæ. l. 1. Dialog. 30. accordingly. [y] See Act. 6. Scene 12. 13. [z] See Act. 6. Scene. 6. [a] Cyprian. Epist. l. 1. Epist. 10. Chrysost. Hom. 3. De Davide & Saule. See Act. 6. Scene. 4. 5.

jud 6 scen. 12 13.

subscribe unto it,[b] *if selfe-love hath not blinded it*; since hee can hardly cull out any who disaffect or come not vnto Stage-playes, so suparlatively vitious, or unchaste, as those who most frequent them. This, all the fore-quoted Authors largely testifie in their Quotations in the Margent: to whom I shall onely adde the suffrage of *I.G.* in his *Refutation of the Apologie for Actors*. p. 55. 56. *But now* (saith he) *to draw to the conclusion of my discourse, I will onely describe briefly, who for the most part they are who runne madding unto Playes. In generall the vulgar sort, in whom Cicero pro Planco, saith, there is no reason, counsell or discretion. But to particularize some onely among all. The prophane Gallant to feed his pleasure; the Citie Dames to laugh at their owne shames; the Countrey Clowne, to tell wonders when hee comes home, of the vanitie he hath seene; the Bawdes to intice; the Whoores and Curtezans to set themselves to sale; the Cutpurse to steale; the Pick-pocket to filtch; the knave to bee instructed in cosening trickes; Youth to learne amorous conceits; some for one wicked purpose, some for another; none to any good intent, but all fruitlesselie to spend their time. But among any others, that goe to the Theaters, when shall you see an ancient Citizen, a chaste Matron, a modest Maid, a grave Senator, a wise Magistrate, a iust Iudge, a godly Preacher, a religious man not blinded in ignorance, but making conscience of his wayes. You shall never see any of those at Playes, for they count it shamefull and ignominious, even an Act of reproach that may redound unto them.* I shall close up this with that of *Petrarch*,[c] *The way to the Play-house is altogether unknowne to good men; to which when any ill man goeth, hee returnes the worst of any: and if any good men goe thither ignorantly by accident, they shall not want contagion*? So infectious, so vitious is the company that usually resorts to Plaies: the very best of them in their best condition, [d] *being for the most part, lovers of pleasures, more than lovers of God; having onely an outward forme of godlinesse* (and most scarce so much) *but denying the power thereof*. From all which premises, I shall derive two unanswerable arguments, to prove the unlawfulnesse of Stage-playes.

The

[b] Præter alia hoc summum ex amore sui vitium in animo hominis existit, quod iustus sui ipsius & incorruptus iudex esse nequit: cæcus est enim rei amatæ cognitor qui amat, nisi quis assueverit, pulchra potuis in prætio habere atque sectari, quàm cognata quæ sint & domestica. *Plutarch. De Adulatione & Amicitia Disc. Tom. 1. p. 174.*

[c] Theatro, quo quisquis malus ierit, redibit pessimus: Nam bonis itur illud ignotum est: qui si casu aliquo ignari adeant, contagio non carebunt. *De Remedio vtr. fortunat. 1. Dialog 30.*

[d] 2 Tim. 4. 5.

The first of them, being the thirteenth in number, may be cast into this forme.

That which the very best, the holiest Christians, have alwayes constantly avoyded, condemned as evill; the very worst and most notoriously vitious only of Christians, of Pagans, of ancient and moderne times, affected, applauded, frequented with pleasure and delight; [e] *is certainely evill, and so unlawfull unto Christians.*

But such is the case of Stage-playes.

Therefore they are certainely evill, and so unlawfull unto Christians.

The Minor is evident by the premises, by experience, and by the seventh act ensuing. The Major is manifest by its owne light. For first the *Primitive Christians and godly men,* (*whose* [f] *steps we ought to follow*) [g] *abhorre, reject, condemne nought else but sinfull, scandalous pernicious pastimes,* (*not Christian, laudable or lawfull recreations*) *repugnant to the Scriptures,* to the inward principles of grace implanted in their soules; or to the discipline, puritie and honour of the Church, the Saints of God who went before them; the onely rules by which their lives, their iudgements, their affections are directed. Secondly, unregenerate graceless persons, [h] *as they commonly hate nought else but goodnesse,* so they [i] *most really affect, admire, frequent the pleasures, the delights of sinne, which are most homogeneous to their lusts, most suitable to their sinfull dispositions.* No man can finde any true contentment or delight in any thing, [k] *but that which is suteable to his nature;* because [l] *all pleasure, all com-*

e Quoniam quod apud malos deprehenditur dici bonum non potest. *Seneca de Vita Beata, c.* 24. Etenim malorum ille geniorum exercitus non nisi de malis voluptatem capit. *Nazianzen. De Recta Educatione ad Seleucum.* p. 1064.

f Heb. 13.7. Phil. 3.17.

g Psal. 97.10. Psal. 101.3. Psa. 119.104. 128. Amos 5.15. Gal. 5. 17. Prou. 29. 27. 2 Tim. 2. 22. 23.

h Argumentum boni est malis displicere. *Seneca de Vita Beata cap.* 24. Nihil nisi grande aliquod bonum a Nerone damnatum. *Tertul. Apologia. adVers Gentes. cap.* 5. See Psal. 36. 4. Psal. 34. 21. 2 Chron. 19. 2. Amos 5. 10. Mich. 3. 2. Prov. 29. 27 accordingly. *i* Prov. 2. 13, 14, 15. c. 10. 23. c. 17. 10. c. 21. 10. Isay 5. 18, 19. Ier. 4. 22. Hosea 4. 8 Mich. 7. 3. Rom. 1. 32. 2 Thess. 2. 12 Titus 3. 3. Hominis mali, malæ sunt voluptates. Euripides. Ephigenia, p. 643. *k* Similia enim similibus gaudent. *Macrobius Saturn.* l 7 c. 7. p. 694. *l* Similiamicum est similie *Arist. Rhetor. l.* 1. c. 11. *p.* 80. Magnam vim habet ad coniungendas amicitias studiorum ac naturæ similitudo. *Cuero pro Ant. Cluentio Oratio. p.* 402. Ad connectendas amicitias vel tenacissimum vinculum, morum similitudo. *Plin. Epist. lib.* 14. *Epst.* 19. *p.* 178. Semper similem ducit Deus ad similem. *Homeri Odyssea. lib.* 17. *p.* 498.

placency whatsoever, ariseth from similitude and proportion. Now nothing is so connaturall, so consonant to the corruptions of depraved Stage-haunters as sinfull, lustfull, or polluted objects. Therefore Theatricall Enterludes, which wicked men most delight in, and many of them so adore, as to make *Theaters* their *Chappels*, yea, *Playes* their weekely *Sermons*; must needs be sinfull and polluted, as their natures are: else they could never flocke unto them daily with delight, to their no small expence. So that this first Argument is unanswerable.

The second, (in course the fourteeenth) Argument against Playes, from hence, is this.

Those things to which lewde company, unchaste, deboist prophane, and graceless persons, flocke by troopes, with greedinesse and delight, is undoubtedly sinfull, yea, utterly unlawfull unto Christians.

But such company, such persons as these, (especially Strumpets, Pandors, Bawdes, Adulterers, Whoremasters, Drunkards, Prodigals,) doe flocke by troopes to Stage-playes, with greedinesse and delight.

Therefore they are undoubtedly sinfull, yea, utterly unlawfull unto Christian:

The Minor is sufficiently confirmed by the premises; by the *third Blast of Retrait from Playes and Theaters, pag.* 66. and by the suffrage of *Nazianzen*; who stiles Stage-playes, [l] *the miserable Spectacles of wicked men.* The Major is irrefragable.

First, because the Scriptures enjoyne all Christians; [m] *not to keepe company with wicked men*; [n] *not to have concord, fellowship or communion with them, in wicked things especially*: [o] *not to walke in the counsell of the ungodly, to stand in the way of sinners, nor sit in the seat of the scornefull*, [p] *but wholly to withdraw and turne themselves from every one who walkes disorderly*: after the example of *David*; [q] *who hated the assemblies of the ungodly*: and [r] *would not know a wicked person*; giving them this resolute farewell: [s] *Depart from me all ye workers of iniquity, for the Lord hath heard the voyce of my weeping.*

Second-

l Misera malorum spectacula. *De recta Educatione ad Seleucum. p.*1063.

m 1 Cor.5.9. 10,11.Pro.1. 10.to 17.

n Prov.28.7. Ephes.5.11, 12.2 Cor.6. 14,15.

o Psal.1.1,2. Pro.4.14,15.

p 2 Tim.3 4, 5. 2 Thess.3. 6.Prov.5.3, 8,9.Ier.9.2. Rev.18.4. Tales habeto socios quorum contubernio non infameris. Heirom.Epist. 2 c.6.

q Psal 26.4,5

r Psal. 101. 3, 4,5,7.

s Psal.6.8. Psal.119.115 Psal 129.19.

Secondly, because Christians must [t] *not conforme themselves to the wicked of the world*, much lesse comply with them in [v] *their unlawfull pleasures of sinne, which are but for a season*; since [x] *Christ hath suffered for them in the flesh to this very end, that they should no longer live the rest of their time to the* [y] *lusts of men, but to the will of God: the time past of their lives, being sufficient for them to have wrought the will of the Gentiles.*

Thirdly, because ill company, are not onely an evident [z] *appearance of evill, which Christians must avoyd*; but likewise *a most* [a] *dangerous insinuating, bewitching temptation*; *a prevalent perswasive provocation unto evill*; *and so much the more dangerous, by how much the more numerous.* Lewde companions (especially such as haunt our Theaters) are of a most [b] *infectious, leprous, captivating ensnaring qualitie*: they are all of [c] *Catilines disposition, they will quickly corrupt all those who entertaine their friendship, or intrude into their fellowship; making them as unchaste, deboyst, and vitious as themselves at last*, though they *were* [d] *vertuously disposed at the first*; *how much more then will they poyson and corrupt all such who are naturally inclined unto vice?* To entercommon therefore with such contagious persons in their Play-house Conventicles, their Theatricall Enterludes must needes bee sinfull, because it is a strong allective, a vehement temptation unto sinne.

Object. If any here object, that many good Divines, many gracious, pious Christians resort oft-times to Stage-playes, as well as vitious persons; with whom men may accompany without any danger: therefore there is no such hazzard, such pravity or infection in Play-haunters society as is suggested.

t Rom. 12. 12, Col. 2. 20. Iam. 4. 9.

v Heb. 11. 24 25.

x 1 Pet. 4. 1, 2, 3, 4.

y Quantò enim hominibus placent, tantò sunt Deo odibiles. *Bernard. De Ordine Vitæ, Col.* 1126. A

z 1 Thes. 5. 22.

a Prov. 1. 10. to 16. c. 7. 5. to the end. 2 Pet. 3. 17.

Inimica est multorum conversatio Nemo non aliquid nobis vitium aut commendat, aut imprimit, aut nescientibus allinit. Vtique quo major est populus cui commissemur, eò periculi plus est. *Seneca Epist.* 7.

b Sodales mali, lues & pestis animorum. *Lypsius Epist. Centur.* 1. *Epist.* 78. *& Cent.* 3. *Epist.* 63. Dedit hæc contagio labem, & dabit in plures. *Iuv. Satyr.* 2.

c Omnes quos flagitium, egestas, conscius animus exagitabat,, hi Catilinæ proximi familiaresque erant: quod si quis etiam a culpa vacuus in amicitiam ejus inciderat, quotidiano usu atque illecebris, facile par, similisque cæteris efficiebatur. *Salustij, Bellum Catilinarium. pag.* 12. d Sæpè malorum consortia etiam bonos corrumpunt, quantò magis eos qui ad vitia proni sunt. *Concilium Toletanum* 4. *Can.* 61.

I *Answer*, First, that perchance some few exorbitant, scandalous histrionicall, (but farre from good) Divines, at leastwise from good Christians, may sometimes visit Theaters and publike Enterludes, to the scandall of Religion, the blemish of their function,[e] *and ill example of others*; for which they should, they ought to receive an heavy censure, were Eccleſiasticall Discipline duly exercised. But I dare presume there is not one zealous, faithfull, conscionable, painefull Minister this day living, who dares to grace a Play or Play-house with his presence: since not onely [f] *divers Fathers:* but likewise [g] *twenty five severall Councels*, besides [h] *sundry Canonicall Constitutions, have expresly inhibited all sorts of Clergie-men whatsoever, under paine of suspension, and perpetuall deprivation, to be either Actors or Spectators of any publike Stage-play, or to countenance it by their presence*: which I would all *scandalous* * *Play-haunting Ecclesiasticks* (*of which there are now too many*) would cordially consider; that so they might reforme their errour, for feare of degradation, which they well demerit, and good Diocesans may justly inflict for this their crime.

Secondly, I answer; that perchance some puny new-converted Christian Novices, being altogether unacquainted with the hurtfulnesse, the wickednesse of Stage-players, may sometimes be occasionally drawne unto Stage-playes; partly to beare others company, whose displeasure they

[e] Plærique Sacerdotes & Clerici malè vivendo, formã cæteris in malum existunt, qui in bonis esse exemplum debuerunt. *Isidor hispalensis De summo. Bono lib. 3. cap. 38.*

[f] See Act. 7. Scene 4.

[g] Concil. Laodicenum. Can. 54. Carthag. 3. Can. 11. Constantinop. 6. in Trullo Can. 24. Venetic. Can. 11. Aquisgranense sub. Lud pio. Can 83. 100. 145. Moguntinum, Can. 10. Agathense. Can. 28. 39 Turonicum 3. Can. 7. 8. Cabilonense 2. Can. 9. Rhemense. Can. 15. Moguntinum. sub Rabano. Arch. Can. 13. Parisiense. sub. Lud. & Lothario. lib. 1. cap. 38. Colonience. 1536. pars 2. cap. 25. Nicenum. 2. Can. 22. Basilicnse sub Eugenio. Surius. Tom 4 pag 223. Moguntinum sub Sebastiano. Anno 1549. cap. 74. Laterancnse sub Innocentio 3. Can. 16. Capitula Græcarum Synodorum. Surius Concil. Tom. 2. pag. 757. Can. 59. Concil. Lingonense 1404. Senonense 1525. Carnotense 1526. Burdigense 1582. Biturience 1584. Aquense 1588. Turonicum 1583. apud Bochellium. Decreta Ecclesiæ Gallicanæ. lib. 6. Titulus 19.

[h] Decreta Eusebij Papæ Anno 309. cap. 2. Surius Concil. Tom. 1. pag. 312. Decreta Innocentij 1. Can 11. b. p. 529. Reformatio Cleri Germaniæ Ratisponæ 1524. cap. 4. Surius Tom. 4. p. 713. Decreta Odonis Parisiensis, inter Communia præcepta, cap. 13. apud Carranzam Fol 355 Decreta Pauli quinti apud Ioannem Langhecrucium. De vita & honestate Ecclesiasticorum l 2. c. 21 22. Iustiniani Codex. l. 1. Tit. 4. 5. * Vbinam hodiè est clericorum decor continentiæ in gestu, victu, vestitu, & risu? In conviviis, tabernis, ludis, & Theatris vbique vagantes crebrius reperiuntur, quam in locis Deo dicatis, *Onus Ecclesiæ c. 23. sect. 1.*

might

might elſe incurre: partly through the importunate ſolicitations of lewde acquaintance; partly by the novalty or ſubject of the Play it ſelfe; *partly to* [i] *acquaint themſelves the better with the dangerous conſequences and fruites of Play-houſes, that ſo they may more iuſtly condemne them, more peremptorily abandon them for future times*; yet principally becauſe they are not fully convinced of their ſinfulneſſe. But that *many, that* [k] *any gracious, godly, growen, faithfull Chriſtians, who are thorowly inſtructed in the wayes of godlineſſe*, or in the noxious qualities of Playes, doe *conſtantly, doe frequently reſort to Play-houſes, to Stage-playes*, (*eſpecially* out of a loue or liking unto Playes themſelves) *I vtterly deny.*

First, becauſe [l] *no truely ſanctifyed Chriſtian (who cannot poſſibly delight in any knowne evill) can ever patiently heare, or delightfully behold, the ſeverall groſſe abominable wickednesſes that are daily acted and committed on the Stage*, but *his very heart would forthwith boyle within him, yea, his eyes guſh forth with teares, out of an holy indignation againſt them.* Secondly, becauſe it is [m] *impoſſible, that true godly Chriſtians ſhould take any reall pleaſure in theſe Theatricall Enterludes which wicked men moſt affect:* ſince the [n] *gracious, the graceleſſe, are as contrary one to the other in their chiefe delights, as light and darkeneſſe; righteouſneſſe and unrighteouſneſſe; Chriſt and Belial; Beleevers and Infidels.* Thirdly, *becauſe* [o] *all godly Chriſtians in the Primitive Church, have wholly abandoned Stage-playes, as ſinfull, as unchriſtian pleaſures*; Therefore all pious Chriſtians muſt needs abhorre them now; they *being* [p] *guided by the ſelfe ſame Word and Spirit as the Primitive Chriſtians were*; ſo that they [q] *cannot chuſe but have the very ſelfe-ſame judgement with them in all things*, and ſo

i Intelligere malum laudabile eſt, facere autem vituperabile. Nec qui intelligit malum ipſe facit malum, ſed qui facit malum. *Opus imperfectum in Matth. Hom. 24. Chryſoſt. Tom. 2. Col. 770 A*

k See Goſſon, playes cõfuted The 3 Blaſt of Retrait from Playes and Theaters, p. 51, 52. accordingly.

l 2 Pet. 2. 8. Acts 17 16. Gal. 5. 17: Pſal. 119. 37. See Chryſoſt. Hom. 38 in Mat, Goſſon Playes confuted. The third Blaſt of Retrait from Playes, Petrarch. De Remedio Vtr. Fortunæ, l. 1. Dialog. 28 30. accordingly.

m Hebr. 11. 24, 25. Pſal. 1. 1, 2. Pſal 26. 4, 5, 6. Amos 3. 3. Quibus mala benè ſapiunt, bona illis ignota ſunt: & curis nobilioribus ſunt inſueti, qui vilibus delectantur. *Petrarch. De Remedio Vtriuſque Fortunæ l. 1. Dialog. 28.* *n* 2 Cor. 6. 14, 15, 16, Prov. 29. 27. *o* See Act. 7. Scene 2, 3, 4, 5. *p* Epheſ. 4. 1. to 7. Phil. 3. 16. 1 Cor. 12. 4, 5, 8, 9, 11. 2 Cor. 4. 13. *q* Rom. 15. 5, 6. 1 Cor. 1. 10. 2 Cor. 13. 11. Phil. 1. 27. 2 Cor. 4. 13.

in

in caſe of Stage-playes, as well as in other things. Thirdly, admit ſome godly Chriſtians do commonly reſort to Play-houſes, (which I cannot beleeve) yet theſe are few in number; and thoſe for the moſt part [r] *children*, not onely in *ſpirituall, but even in naturall underſtanding*; being [ſ] *babes* in yeares, as well as *in grace:* Yea, they are nought elſe but [t] *blemiſhes of Religion*, and ſcandals to the Church, to all their fellow Saints, *who* [v] *blame, who much condemne them for their Play-haunting*. The ſaints who flocke to Stage-playes (if there be any ſuch) are but a deſpicable, undiſcernable company, unable to draw others unto goodneſſe; where as the graceleſſe wicked ones who daily viſit them, are many in number, contagious in quality, more apt to poyſon, to infect all thoſe who dare approach them, than one who is full of running Plague-ſores. Therefore it muſt of neceſſity *be* [x] *dangerous to reſort to Stage-playes*. We all know by wofull experience, [y] *That mans corrupt nature is farre more pendulouſly propenſe to vitious, than to good examples:* and that evill *things are farre more apt to defile that which is good, than good things to rectifie that which is evill. Whence it alwayes comes to paſſe* (as [z] *Chryſoſtome* well obſerves) *that as oft as good and bad men aſſociate themſelves together, the ill are never meliorated by the good, but the good are alwayes contaminated, corrupted by the evill: even as when Clay and Meale are kneaded together, the Clay defiles the Meale, not the Meale refines the Clay.* Saint *Paul* informes us; [a] *that a little leaven, leaveneth the whole lumpe:* King *Solomon*; [b] that one ſinner deſtroyeth muſt good; and the ſententious Satyriſt; [c] *That one ſcabbed ſheepe deſtroyes a whole flocke, one dandraffe Swine, the whole heard; one rotten*

r 1 Cor. 14. 20. Has res homo ſapiens videat, quæ non alijs videantur continere aliquid gratiæ quàm infantibus parvulis, & populariter inſtitutis *Arnobius adverſ. Gentes l. 7. p. 236.*

ſ 1 Cor. 3. 1. Hebr. 5. 13.

t 2 Pet. 2. 13. 14.

v See Tertullian & Cyprian De Spectaculis. Lactantius De vero Cultu, cap. 20 Chryſ. Hom. 3. De Davide & Saule & Hom. 6, 7, & 38. in Matth. Salvian De Gubernatione Dei. with all the other Fathers and Authors, in Act. 7

x Tolli Theatra iube, non tuta licentia Circi eſt. *Ovid. Triſtium lib. 2. p. 135.* y Ad deteriora faciles ſumus, quia nec dux poteſt, nec comes deeſſe; Non pronum iter tantum eſt ad vitia, ſed etiam præceps. *Seneca Epiſt. 97.* z Rerum natura ſic eſt, ut quoties bonus malo conjungitur, non ex bono malus melioretur, ſed ex malo bonus cõtaminetur: malum enim coinquinat bonum, bonum autem non coinquinat malum. Junge lutum farinæ, non farina ſordidat lutum, ſed lutum farinam. *Chryſoſt. Hom. 28 in Matth. Tom. 2. Col. 782. A.* a 1 Cor. 5. 6. Gal. 5. 9. See Ambroſe, Chryſoſtome, Theodoret, Theophylact, Bede, Primaſius, Anſelme, Oecumenius, & Anſelme Ibid. b Eccles 9. 18. c Grex totus in agris, Vnius ſcabie cadit, & porrigine porci; Vnaque conſpecta ſuillorem ducit ab vua. *Iuv. Sat. 2.*

grape

grape the whole cluster: [d] *Much more then will those troopes of wicked ones, who meet at Theaters (which are able to corrupt the strongest Christian) deprave those few unstable tender babes in Christ, who intrude into their company;* as *Seneca* well argueth in our present case: It is a good observation of a grave Historian: [e] *that is farre better for a Kingdome, to have a bad King and good Councellors to advise him, than a good King and bad Counsellors: his reason is (and it is* [f] *Saint Bernards too) because one bad man, may happily be reformed by many good; but many evill men can by no meanes be over-ruled, or rectified, by any one man be he never so good.* I may aptly accomodate this reason to our present purpose thus. Admit some few good Christians resort sometimes to Stage-playes; yet since they alwayes meet with farre more, farre greater troopes of lewde, deboist companions there, who (without Gods preventing grace, which Play-haunters cannot challenge) will certainely *corrupt them in a moment:* it must needs be sinfull, be dangerous to resort unto them: since the fewer good ones, are [h] *more likely to be vitiated,* by the major multitude of wicked ones, whose wickednesse exceeds their goodnesse; than the wicked ones to be reclaimed by their goodnesse, of which they are vncapable. Lastly, the presence of some godly men at Stage-playes, can never make Play-assemblies good, in God or mans

[d] Subducendus est tener animus populo, & parum tenax recti. Facile transfitur ad plures, Socrati, Catoni, & illis excutere mentem suam dissimilis multitudo potuisset adeò nemo nostrum, qui cum maximè concinnamus ingenium ferre impetum vitiorum, tam magno comitatu Venientium potest. Vnum exemplũ aut avaritiæ aut luxuriæ multum mali facit. Convictor delicatus paulatim enervat & emollit. Vicinus dives cupiditatem irritat: malignus cómes, quamvis candido & simplici, rubiginem suam affricuit. Quid tu accidere his credis in quos publice factus est impetus: *Senecá Epist. 7.* Malorum hominum consuetudo aliquid vitij pueris affricat. *Plutarch. de Educat. Puerorum. Tom. 1. p. 21.* [e] Notum est illud pietati tuæ, quod in Mario Maximo legisti; meliorem esse Rempublicam, & prope tutiorem, in qua princeps malus est, ea in qua sunt amici principis mali: siquidem vnus malus potest a pluribus bonis corrigi; multi autem mali non possunt ab vno, quamvis bono, vlla ratione superari, & id quidem ab Homulo ipsi Traiano dictum est, cùm ille diceret Domitianum pessimum fuisse, amicos autem bonos habuisse. *Ælij Lampridii Severus p. 249, 250.* [f] Non tantum valeat in bonum, bonum vnum, quantum duo mala in malum. *De præcepto & Dispensatione, c. 28. Col. 936 A.* [g] Nullum tempus ad nocendum angustum est malis. *Seneca Medea, Act. 2. fol. 146.* [h] Vnum verò est pro quo vitari malorum societas debeat, ne si fortasse corrigi non valent, ad imitationem trahant: & cum ipsi a sua nequitia non mutentur, eos qui sibi conjunctos fuerint pervertunt. Corrumpunt enim bonos mores colloquia prava. Itaque infirmi quicunque societatem malorum declinare debent, ne mala quæ frequenter aspiciunt & corrigere non valent, delectentur imitari. *Anselmus in 1 Cor. cap. 6. Tom. 2. pag. 202. C.*

esteeme. When good and bad men ioyne together in Religious duties; the *goodnesse of* i *the lesser part denominates the whole, and makes it good in Gods, in mens account*: because the end, the cause of this convention, is Gods glory. But when good and bad confederate themselues together in any delights of sinne, k *God lookes not on the goodnesse of the good, but upon the wickednesse of good and bad, condemning all for a* l *Congregation of euill doers*, because the obiect, the end of these their conventicles are unlawfull. When gracious and graceless persons shall sit promiscuously together in a Play-house, beholding some prophane lascivious Enterlude with delight; not onely God himselfe, but even Saints and Angels frowne upon them, *as a fraternitie of evill doers; and a Satanicall unchristian assembly*, (as the m *Fathers testifie*;) because the most of the are such, & the end for wch they meet is such. Wherefore, since the whole Conventicle of Play-haunters in Gods, in Angels, in holy mens esteeme, is alwayes evill, notwithstanding the presence of some few godly ones; these Playes themselves must certainely be execrably odious to all good Christians, (who n *must abandon all lewde companions*) even in this respect.

i Gal. 1. 2. Isay 1 21.

k 2 Chron. 19 2 c. 20. 35, 36, 37. Ezech. 18. 24. Reu. 18. 4. Psal. 106. 39, 40. Isay 1. 4. 21.

l Isay 1. 4. 10, 13, 14. c. 66. 3. 4. Ier. 7. 11. Ezech. 14. 13. to 22.

m Qui congregatur vana cum iis qui spectacula & theatra c' veniunt, & cum diabolo idem sentiunt, vnus ex ipsis connumerabitur, & væ habebit. *Clem. Rom. Constit. Apost. l. 2 c. 66*

Omnes turpitudine rerum vnum sunt, qui sibi rerum turpiū voluntate sociantur. Nam hoc ipso quod aliquis rem obscœnam cupit, dum ad immunda properat immundus est. *Salvian. de Gubern. Dei. l. 6. p. 187 201.* O- disse debemus iste conuentus & cœtus Ethnicorum. Quid luci cum tenebris? quid vitæ & morti? Quid facies in illo suffragiorum impiorum æstuario deprehensus vbi nemo te cognoscit Christianum? Recogita quid de te fiat in cælo. Dubitas enim illo momento quo in Ecclesia Diaboli fueris, omnes Angelos prospicere de cælo, & singulos denotare, quis blasphemias dixerit, quis audierit, quis linguā, quis aures Diabolo adversus Deum administraverit? Non ergo fugies sedilia hostium Christi, illam cathedram pestilentiariam, &c. *Tertullian. De Spectaculis. cap.* 26, 27. n Psal. 26. 4, 5 Rev. 18. 4. 2 Cor. 6. 17. Vita malos, cave iniquos, fuge improbos, sperne ingratos, a te fuga turbas hominum, maximè eorum qui ad vitia proni sunt: periculosum est enim vitam cum malis ducere, & cum his qui pravè vivunt sociari. *Isidor Hispal. De contemptu mundi. lib. pag. 239. H.*

ACTVS

ACTVS 5. SCENA PRIMA.

FIstly, Stage-playes must needs bee abominable, unlawfull unto Christians, both in regard of their manner of Action, and of all those severall parts, concomitants and circumstances that attend them. From whence I raise this fifteenth Argument.

Argument. 15.

That whose manner of action, parts, concomitants, and severall circumstances are sinfull; must *certainly be* [a] *abominable and unlawfull unto Christians*, 1 *Thess.* 5. 22.

But such are the manner of action, parts, concomitants, and severall circumstances of Stage-playes.

Therefore they are certainly abominable and unlawfull unto Christians.

[a] Quod enim nec bonum est, nec benè fieri potest (which is the case of Stage-playes) purum pro culdubio malum est. *Bernard. Epist. 7. Col. 1395. L.*

The Major needs no confirmation; because such as the forme, the parts and circumstances are, such questionlesse is the whole. The Minor I shall evidence by a particular discussion.

First, of the very manner of acting Stage-playes: wherein I shall examine: Fitst, the hypocrisie; Secondly, the obscenitie and lasciviousnesse; Thirdly, the grosse effeminacy; Fourthly, the extreame vanitie and follie, which necessarily attends the acting of Playes. 1

Secondly, of the severall parts that are usually acted in Stage-playes; which are as sinfull as various. 2

Thirdly, of the ordinary apparell wherein Playes are acted: which is, First of all, womanish, belonging to the female Sex: Secondly, costly, fantasticall, strange, lascivious, whorish, provoking unto lewdnesse. 3

Fourthly, of the severall concomitants or circumstances of Stage-playes: which I shall reduce to these foure Heads. Lascivious dancing. Amorous obscene songs: Effeminate lust-exciting Musicke. Profuse, inordinate lascivious laugh- 4

ter, and vaine theatricall applauses: omitting all other adjuncts, shewes, and circumstances of Playes, which [p] *Horace*, and some others mention, as not so pertinent to our present purpose.

To begin, with the first branch of the first particular, to wit, the hypocrisie, faining, or dissimulation that is exercised in acting Stage-playes. If we seriously consider the very forme of acting Playes, we must needes acknowledge it to be nought else but grosse hypocrisie. [q] All *things are counterfeited, feined, dissembled; nothing really or sincerely acted. Players are alwayes counterfeiting, representing the persons, habits, offices, callings, parts, conditions, speeches, actions, lives,; the passions, the affections, the anger, hatred, cruelty, love, revenge, dissentions; yea, the very* [r] *vices, sinnes, and lusts; the adulteries, incests, rapes, murthers, tyrannies, thefts, and such like crimes of other men, of other sexes, of other creatures; yea, oft-times of the* [r] *Divell himselfe, and Pagan Divell-gods.* They are alwayes * *acting others*, not themselves: they vent notorious lying fables, as undoubted truthes: they put false glosses upon Histories, persons, virtues, vices, all things that they act, representing them in feined colours: the whole action of Playes is nought else but feining, but counterfeiting, but palpable hypocrisie and dissimulation which God, which men abhorre: therefore it must needs be sinfull.

[p] Indocti, stolidique & de-pugnare parati
Si discordet, equos media inter carmina poscunt,
Aut vrsum, aut pugiles: his nam plebecula gaudet. Verum equitis quoque iam migravit ab aure voluptas
omnis ad incertos oculos, & gaudia vana.
Quatuor aut plures aulæa præmuntur in horas, Dum fugiunt equitum turmæ, peditumque catervæ. Mox trahitur manibus regum fortuna retortis. Esseda festinant, pilenta, petorrita, naves:
Captivum portatur ebur, captiva corinthus, &c. *Epist. lib. 2. Epist. 1. pag.* 283, 284. See Godwins Roman Antiquities, lib 2. Sect. 3. cap. 2. to 14. [q] Tacianus Contr. Græcos Oratio. Cyprian. Epist. lib 2. Epist. 2. Clemens Alexand. Oratio Adhort. ad Gentes, fol. 8, 9. Arnobius. lib. 7. adverss. Gentes pag. 230 to 242. Lactantius De vero cultu, cap. 20. Tertullian. De Spectac. lib. Augustin. De Civit. Dei. lib. 2. cap. 3. to 16. De Sermone Domini in Monte. lib. 2. cap. 3. Chrysost. Hom. 38. in Matth. Salvian. De Gubern. Dei lib. 6. Gellius Noctium Atticarum. lib. 7. cap. 5. Gosson Playes confuted Action 2. Master Dike of the Deceitfulnesse of the Heart. cap. 2. p. 21. I. G. in his Refutation of the Apologie for Actors, and sundry others accordingly. [r] See Act. 3. Scene 1, 2, 3, 4. * Grex agit in Scena mimum, pater ille vocatur, Filius hic, nomen diuitis ille tenet. Mox vbi ridendas inclusit pagina partes. Vera redit facies, dissimulata perit. *Petroni Satyricon. p.* 41. See *Bulengerus De Theatro. lib. 1. cap.* [illegible]. *De Mimis.* Vidisti sæpe in Scæna tragicos istos actores, qui vt res postulat iam Oedipodes sunt, Priami, aut Agamemnones, idem paulo post Cecropem aut Erechtheum agens, iam [illegible] mendicus procedit. Fabula autem finita, exuta veste auro intexta, & persona deposita & cothurnis, pauper ac humilis errat, &c. *Lucianus in Necromant.*

If

If any here obiect: That the acting of Playes is no hypocrysie, no dissimulation, it being onely done in sport, in imitation, with no siniſter intent at all, to hurt, to cheate, or circumvent men. *Object.*

I answer; First, that admit it be but a meere imitation of other mens persons, parts and vices, yet it must needs bee sinfull: because the very imitation of wicked men, of Pagans, of Idols, of Idolaters, especially in their lewdest wickednesses (the most vsuall subject of our Enterludes) is *without all question evill,* [s] *as the Scriptures plainly teach us.* Secondly, I answer, that by the feining used in our Stage-playes, many of our Spectators are deceived, all cheated. Deceived, with forged fabulous histories instead of truthes; with false representations of true stories: [t] *with palliated vices in lein of virtues*: with virtues vizarded under the names of vice; with bad Playes oft-times which all dislike, instead of good, as some in some respects account them. Cheated, with shadowes instead of substance: with sinfull, heathenish, unchristian spectacles, in place of honest recreations. These Stage-hypocrisies, which at the very best, are pure vanity, and so not valuable; doe cheate many of their honesty, their civility, their chastity, their estates, their reputation, their virtues, their salvation: [v] *most, of their money, all, of their time:* too deare a price for so fruitlesse, so wretchlesse a purchase. Besides, [x] *they involve men in the guilt of sundry sinnes,* which they little feared or suspected, to the eternall hazzard of their soules, which is a great deceit. Yea, the very end why Players act their Enterludes, is [y] *onely to cheate mens money out of their purses by dishonest meanes,* not giving *quid pro quo*: The very groundworke therefore of this objection, is but forged. Thirdly, admit that no man were cheated, or prejudiced by that counterfeiting, which accompanies the acting of all Stage-playes; yet the meere acting of the persons, parts, gestures, offices, actions, passions; especially of the Sexes, Vices, Anger, Furie, Love, Revenge and Villanies of other men, be it in sport, in representation onely, is hypocrisie. *Answ.*

[s] Exod. 23. 2. Psal. 1. 1. Pro. 1. 15, 16. c. 5. 8, 9. Rom. 1. 32. 1 Thess. 5. 22. Ier. 10. 2, 3. 2 Pet. 2. 2. 15. 18. 1 Pet. 4. 1, 2, 3, 4. See Here, p. 18. to 28.

[t] Neque enim est apud eos virtutes colere sed vitia colere rare, quodam quasi virtutum minio. *Bernard super Cantica Sermo 66. fol. 161. E.*

[v] See Marcus Aurelius Epistle 12. to Lambert. The third Blast of Retrait from Playes p. 115. 116. and Act. 6. Scene 1. 2. accordingly.

[x] See Act. 6. Scene 17.

[y] The third Blast of Retrait Playes and Theaters. p. 116. & Act 6. Scene 2.

For what else is *hypocrisie* in the proper signification of the word, [z] *but the acting of anothers part or person on the Stage*: or what else is an *hypocrite, in his true etimologie, but a Stage-player, or one who acts anothers part*: as sundry Authors and Gramarians teach us. Hence that common epithite in our Latine Authors: [a] *Histrionica hypocrisis*: And hence is it, that not onely divers *moderne* [b] *English* and Latine Writers, but likewise [c] *sundry Fathers* here quoted in

z Hypocritæ nomen translatũ est a specie eorũ qui Spectaculis tecta facie incedunt, & ut populũ dum in ludis agerent, fallerent, modo in specie viri, modo in forma fœminę et reliquis prestigijs. Vnde et Mimus hypocrita dictus, quia imitator est & similator. *Calepine, Suidas, Cooper, Thomasius, Elsot, Rider, Minsheu, and Holioke*: in their Dictionaries in the words. *Hypocrita & Hypocrisis. Calius Rhodig. Antiqu. Lect. l.8. c.8. p.356.* In Ecclesia vel in omni vita humana, quisquis vult videri quod non est, hypocrita est. Hypocritæ sunt, qui tegunt sub persona quod sunt, ut ostentant in persona quod non sunt. Hypocritarum ergo nomine simulatores acceperis *August. De Serm. Dom. in Monte cap.* 3. *and* 30. *Tom.* 4. *pars* 2. *p.* 637, 669. Hypocrita autem is est, qui aliam pro alia figuram induit: veluti si pauper quispiam principis sibi personam asciscat, tandiu clarus apparens, quandiu theatrum assidit. *Chrysost. in Matth. 6. Tom. 2. Col.* 1185. *A. Theophylact. Enar. in Matth. 6. Ambrose De Elia & Ieiunio. c.* 10. *Tom.* 1. *p.* 254. *H. Bernard. Super. Cantica. Serm.* 33. *Zacharias Chrysopolitanus, In Vnum ex quatuor, l.* 1. *c.* 34. *Bibl. Patr. Tom.* 12. *pars* 1. *p.* 45. *E. Chrysologus. Sermo* 172. accordingly. *a Calvin. Instit. l.* 4. *c.* 19. *sect.* 18. *See Coopers Dictionarie. b* Master Dike of the Deceitfulnesse of mans Heart. The Rich Cabinet, London 1616. page 116, 117. *c* Hæc vbique in theatris ab hypocritis splendissimis vocibus comædisantur. *Irenæus. Com. Hæreses lib.* 2. *cap.* 19. Ne obscures faciem tuam quemadmodum hypocritæ faciunt. Hypocrita, hoc est histrio, vocatur is, qui in Theatro alienam personam sumit. Vt servus existens sæpenumero domini, & privatus regis. Sic in hac vita ad suos mores orchestras atque theatrum exercent ij, qui alia corde gerentes, alia extrinsecus hominibus præ se ferunt. *Basil. De Iejunio Serm.* 2. *Tom.* 1. *p.* 322. Ideo dixit hypocritas, eo quod simulatione alienam personam induant, sicut in scena qui tragœdias agunt, pro eorum dictis quorum personas gerunt motus suos exercitant vt aut irascantur, aut mœreant, vel exultent. *Amb. De Elia & Ieiun. c.* 10. *To.* 1. *p.* 254. *H. Chrys. Hom.* 31. *in Mat. to.* 2. *Col.* 170. *D. et Enar in Mat. 5. Col.* 1185. *A.* Sunt enim hypocritæ simulatores, tanquam pronunciatores personarum alienarũ sicut in theatricis fabulis. Non enim qui agit partes Agamemnonis in tragœdia, verbi gratia, sive alicuius alterius, ad historiam vel fabulam quæ agitur pertinentis, verè ipse est, sed simulat eum, & hypocrita dicitur. *Aug. de Serm. Dom. in Monte l.* 2. *c.* 3. *Tom.* 4. *pars* 2. *p.* 617. Ergo hypocritarum nomen ex antiquis theatralibus assumptum est disciplinis, quia erant simulatores (simulator quippe Græce hypocrita sonare probatur) qui tanquam oratores in concione fabulose agebant partes personarum in theatris; & omnia eorum negotia tragica vel comica, ac si essent ipsi quorum personas gerebant, monstrabantur. Narrabant enim non suas sed eorum historias & continentiam, motus quoque & voces eorum, & vultus, videntibus ob favorem vulgi vicissim repræsentabant. Ita sane & illi qui bona opera ficto laudis officio, non ad Deũ, sed ad suam gloriam ostentant. Agunt enim partes justorum & personarum eorum, cum sint simulatores, ob favorem hominum assumant: non quod habeant justitiæ opera, sed quia simulant se habere. Alias autem si justa essent non ad se, imo ad Deum, cuncta quæ faciunt boni referrent. Nunc autem quia vt minima secundum tragicam pietatem in theatricis, &c. *Pascasius Ratbertus in Mat. Evang. l.* 4. *Bibl. Patrum Tom.* 9. *pars* 2. *pag.* 986. *A. B.*

the

the Margent, *stile Stage-players hypocrites; Hypocrites, Stage-players, as being one and the same in substance: there being nothing more familiar with them, then to describe an hypocrite by a Stage-player; and a Stage-player by an hypocrite.* If therefore we give any credit to the Fathers, or Authors here alleadged; we must needs acknowledge, the very acting of Stage-playes to be hypocrisie; and [d] *Players themselves to be meere hypocrites, (their very profession being nothing else, but an artificiall hypocrisie,)* and so an abominable, and unchristian exercise. For God, [e] *who is truth it selfe,* [f] in *whom there is no variableness, no shadow of change* [g] *no feining, no hypocrisie*; as he hath given a vniforme distinct and proper being to every creature, [h] *the bounds of which may not be exceeded: so he requires that the actions of every creature should be* [i] *honest and sincere,* [k] *devoyde of all hypocrisie*, as all his actions, and their natures are. Hence he enioyes all men at all times, [l] *to be such in shew, as they are in truth: to seeme that outwardly which they are inwardly*; to act themselves, not others: to [m] *imitate those* men, those graces which his word prescribes them; not those accursed villanies, which wicked men (who are now in hell) haue left behinde them. [n] *God requires truth in the inward parts*; in the soule, the affections; yea, in the habit, speeches, gestures, in the whole intire man. Now this counterfeiting of persons, affections, manners, vices, sexes, and the like, which is inseparably incident to the acting of Playes; as it transformes the Actors into what they are not; *so it infuseth falshood into every part of soule and body, as* [o] *all hypocrisie doth*; in causing them to seeme that in outward appearance which they are not in truth: therefore it must needs bee odious to the God of truth; as well as the common *accursed hellish art of face-painting, which the* [p] *Fathers*, with

[d] Histrio enim aliter in animo sentit, aliter foris autem quod non est mentitur, *Tacianus Oratio contr. Graecos.*
[e] Iohn 3,33. c.7,28. Rom. 3.4.
[f] Mal.3.6. Iam.1.17.
[g] Numb.23. 19. Rom.3.4. Titus 1.2.
[h] Iob 14.5. c.26,10. Psal. 104.5 to 25.
[i] Rom.13.13. Phil.1.8.c.4. 8. 1 Pet.2.22. 1 Cor.5.8.
[k] Iam.3.17. Luke 12.1.
[l] Mat.23.27. 28.2 Cor.5. 12. Rev.3.15, 16,17,18.
[m] Ephes.6.6. Phil.4.8,9. 2 Thess.3.4. Hebr.10.30. Iam.1.22,25. 1 Pet.3.11. c.4.19. 1 Ioh. 3.22.
[n] Psal.51.6.
[o] Omnis hypocrisis mendacio plena est, & aliud quidem est, & aliud fingit. Christus autem cùm sit veritas mendacio adversatur. Qui igitur Christum discunt, hypocrisin fugiunt. *Theophylact. Enar. in Luc.* 12. *p.*158. *C.*
[p] Clemens Alexandrinus. Pædagogi. l.2.10, Tertullian. De Cultu Fœminarum. c.3. to 9. & de Velandis virginibus. Tract. Ambrose Hexaemeron lib.6.c.8. De Virginitate lib.1. Hieron. Epist.7.c.2.3. Epist.8.c.5. Epist 10.c.2,3. August. de Doctrina Christiana l.4.c.21. See my Vnlovelinesse of Love-lockes. pag.2.

others,

others much condemne, even from this very ground; *because it sophisticates and perverts the workes of God, in puting a false glosse upon his creatures.* And this the personating of Stage-playes alwayes doth, as much, nay more then it. Neither will this qualifie the matter, that this Stage-hypocrisie is onely in merriment. For [q] *if Davids counterfeiting of himselfe to be mad before Achish King of Gath, for the safe-gard of his life*; or [r] *Iosephes iesting dissimulation with his brethren*, were sinfull, as good Divines repute it; [s] *because there was a lie involved in it.* Much more must this wanton acting hypocrisie be abominably sinfull, because it is meerely voluntary, there being no impulsive cause to move men to it. If [t] *the damnation of those who doe evill, that good may come of it, be just*: much more must their condemnation be righteous, their sinne exceeding great, who commit hypocrisie (*a great, a* [v] *double iniquity*) on the open Theater, to no other end, but to make others sinfull sport to passe away their precious time. Since then it is evident by the premises, that the very acting of Stage-playes is hypocrisie, as [x] *Tertullian and* [y] *Cyprian*, together with *Irenæus, Basil, Ambrose, Augustine, Chrysostome, Tatianus, Pascatius Ratbertus*, and the other [z] *fore-quoted Author* largely teach us; we may hence conclude them to bee odious unto God. Wherefore I shall here close up this Scene, with this sixteenth Play-condemning Argument.

That, whose very action is but meere hypocrisie, but grosse dissimulation, must questionlesse bee execrable and unlawfull unto Christians; Witnesse, Matth. 23. 13, 14, 15. 23, 27, 28, 29. c. 24. 51. Luke 12. 1. Gal. 2. 13. 1 Tim. 4. 2. Iam. 3. 17. and that excellent passage of of [a] *Tertullian* to our purpose, recited in the Margent.

q 1 Sam. 21. 13, 14, 15. See D. Willet, Calvin, and others. Ibidem.

r Gen. cap. 42 & 43. See the Commentators on those chapters.

s Omnis simulatio & omnis duplicitas mendacium est. Ergo non solum in falsis verbis, sed etiam in simulatis operibus mendacium comprobatur. *Ambrose Sermo* 44. *Tom.* 5. *p.* 31.

t Rom. 3. 8.

u Dupliciter autem damnãtur hypocritæ, pro occulta iniquitate, pro aperta simulatione. *Bernard De Ordine vitæ. Col.* 1226. A *See August. de Conflictu vitiorum & virtum. & Isidor hisp. l. Sentent. lib.* 3. *c.* 24. *p.* 465. accordingly.

x De Spectac. lib. c. 23. y De Spectaculis lib. z See 2. a, b, c. and d, before. a Iam vero ipsum opus personarum quæro an Deo placeat, qui omnem similitudinem vetat fieri, quanto magis imaginis suæ? Non amat falsum auctor veritatis; adulterium est apud eum omne quod fingitur Proinde vocem, sexus, ætates mentientem; amores, iras, gemitus, lachrymas adseverantem, non probabit qui omnem hypocrisin damnat, *De Spectaculis c.* 23.

But

But such and no other is the very action of Stage-playes: as the precedent Authors: together with the third blast of Retrait of from Stage-playes and Theaters, p. 110. to 117. expresly testifie.

Therefore they must questionlesse be execrable and unlawfull unto Christians, even in this respect.

ACTVS 5. SCENA SECVNDA.

SEcondly, as the hypocrisie, even so the lasciviousnesse of acting Stage-playes, doth draw an inexpiable guilt upon them, as this seventeenth Argument will demonstrate.

Argument. 17.

That whose very action is * obscene, lascivious, amorous, and unchaste, must needs be hatefull and unlawfull unto Christians.

But such is the very action of Stage-playes.

Therefore they must needs be hatefull and unlawfull unto Christians.

The Maior is without all controversie, since God himselfe enjoynes all Christians, [b] *to live chastly, soberly, holily, and godly in this present world, as becommeth Saints;* [c] *not walking in lasciviousnesse, lusts, or wantonnesse, as the Gentiles, or other carnall persons doe: but* [d] *abstaining from these and all other fleshly lusts which warre against the soule.* [e] *Lasciviousnesse* (together with all amourous wanton gestures, complements and imbracements which issue from it) *is a fruit of the flesh;* [f] *an evill that proceeds from within, and so defiles the heart of man from which it springs.* It is a [g] *sinne of which God takes especiall notice, and will certainly charge it on mens consciences at the last.* A [h] *sinne to be seriously repented of.* A sinne to *which the* [i] *Gentiles and other wicked men were gi-*

* Quid multa? authores omnes cum sacri, tum profani spurcitiam scenæ exagitant; non modo quod fabulæ obscenæ in scena agerentur, sed etiam quod motus gestusq; essent impudici, atque adeo prostibula ipsa in scenam sæpe venirent; & scena prostarent. Vnde & obscænum, ait Varro, quod non nisi in scena palam dicitur. *Buleng. De Theatro l.* 1. c. 50. p. 296.

b Titus 2.12.14. Ephes 4.17,18,19. Rom. 13,12,13,14. 1 Pet. 1.14. 15. *c* 4.2.3. c. 2.11.12. *c.* Rom. 13.13. Eph. 4.17.19. 1 Pet. 4.3. 2 Cor. 12.21. Titus 3.3. Iude 4. *d* 1 Pet. 2.11.12. *e* Gal. 5.19. *f* Mar. 7.20,21,22,23. *g* Iude 4. Iam. 5.5. *h* 2 Cor. 12.21. *i* Ephes. 4.19. 1 Pet. 4.3. Iude 4.

ven over. A sinne, [k] *for which God threatens to punish the daughters of Zion.* A sinne which [l] *disinherits and shuts men out of heaven.* A sinne which sundry [m] *Fathers* have plentifully condemned, *as mis-beseeming Christians, whose very outward gestures and deportment ought to be modest, chaste, and holy,* [n] *as becommeth the Gospell of Christ.* The Maior therefore is unquestionable.

The Minor is abundantly ratified; First, by the concurrent testimony of sundry Fathers and moderne Authors, who from hence condemne all Stage-playes, because the acting of them is obscene, and amorous. Witnesse *Tertullian. De spectaculis lib. cap.* 17. [o] *We are commanded* (writes he) *to put away all wantonnesse and incontinency: by this meanes therefore we are divorced from the Theater, the private consistory of uncleannesse, where nothing is approved, but what in all other places is disapproved. Yea, its greatest praise is for the most part concinnated of that lasciviousnesse, that filthinesse which the Stage-player acteth; which the Actor likewise representeth by women, who have banished the modesty of their sex, that so they may more easily blush at home, than on the Stage. Which finally the Patomimus doth suffer in his body from his childhood, that so he may be expert in his profession. Yea, the very Stewes themselves, the sacrifices of publike lust, are brought forth upon the Stage, they being more miserable in the presence of women, from whom alone they were concealed; and before the eyes of every age, of every degree, the place, the hire, the testimoniall are represented, yea, published unto those*

k Isay 3.16. to 26.
l Gal.5.19. 21.1 Cor.6. 9,10.Rev.21. 27.
m Clemens Alexand.Pædagogi.l.2. c.1.to 10.l,3. c.2.Ambr. De officijs.l.1.c,8 & l.3.c,12. Basil. de Vera Virginitate lib.& Ascetica cap. 13. Tertullian de Velandis Virginibus,De cultu Fæminarum,Cyprian. De habitu Virginum Hierom.Epist. 7,8.16.& 23 Bernard,de Modo bene vivendi Sermo 9.Gratian distinctio 41. Concilium Valentinum. Can.15.Concil.Senonense Decreta Morum.Can.25. Calvin,Hooper,Babington,Perkins,Elton,Dod,Andrewes,Williams, Lake, and all other Expositors on the seventh Commandement, accordingly.

n Ephes.5.3.4.Phil.1.27.1 Tim. 2.10.Titus 2.3.1 Pet 2.12.c.3.1.to 7.

o Similiter impudicitiam omnem amoliri jubemur: hoc igitur modo etiam a Theatro seperamur; quod est privatum consistorium impudicitiæ, vbi nihil probatur quàm quod alibi non probatur. Ita summa gratia ejus de spurcitia plurimum concinnata est, quàm attellanus gesticulatur, quàm mimus etiã, per mulieres repræsentat sexum pudoris exterminans, vt facilius domi quàm in scena erubescant. Quam denique Pantomimus a pueritia patitur in corpore ut artifex esse possit. Ipsa etiam prostibula publicæ libidinis hostiæ in scena proferuntur, plus misera in præsentia fæminarum, quibus solis latebant: perque omnis ætatis, omnis dignitatis ora transducuntur, locus, stipes, elogium, etiam quibus opus non est, prædicatur. *Ibid.*

to whom there is no weed. P *I forbeare to mention more, it being meet they should lie obscured in darknesse, in their dungeons, lest they should defile the light. Let the Senate blush, let all degrees blush at this, since those very murtherers of their owne chastity, fearing their actions should be manifested to the people, blush once a yeere. Now if all uncleannesse must be execrable to us, why should it be lawfull to heare those things which it is unlawfull to speake? for since we may know that all scurrillity, and every vaine word is condemned by God, how can it be lawfull to heare those things which are a wickednesse to commit? Why should those things which defile a man being uttered onely with his mouth, not seeme to pollute him, when they passe through his eyes and eares by his consent? since the eyes and eares, lie open to the soule: neither can he be made or reputed, cleane, whose appariters are defiled. Thou hast therefore an interdiction of the Theater, from the interdiction of uncleannesse.* Thus *Tertullian.* q *Clemens Alexandrinus,* r *Cyprian,* s *Arnobius,* t *Lactantius,* v *Tatianus,* x *Cyril of Ierusalem,* y *Saint Basil,* z *Gregory Nyssen,* declaime much against the lasciviousnesse, the lewdnesse which attends the acting of Playes; especially the a *Floralian Enterludes, whose transcendent filthinesse, was so execrably odious, as I dare not to relate it.* *Gregory Nazianzen*, considering the filthinesse that accompanies Playes; doth from thence stile Play-houses, b *the lascivious shops of all filthinesse and impuritie: Playes* c; *the petulancies of Players, fraught with all incontinency: the dishonest*

P Taceo de reliquis, ea quæ in tenebris & speluncis suis delitescere decebat, ne diem contaminarent. Erubescat senatus, erubescant ordines omnes, Ipse ille pudoris sui interemptrices de gestibus suis ad lucem & populum expavescentes semel anno erubescunt. Quod si nobis omnis impudicitia execranda est, cur liceat audire, quæ loqui non licet? Cum etiam scurrilitatem & omne vanum verbum judicatum à Deo sciamus, cur æque liceat videre quod facere flagitium est? Cur non videantur

quæ ore prolata communicant hominem, ea per oculos & aures admissa hominem communicare: cùm spiritui appareant aures & oculi, nec possit mundus præstari, cuius apparitores inquinantur. Habes igitur & theatri interdictionem, de interdictione impudicitiæ. *Ibidem Tom.* 2. *p.* 395. 396. q Pædagogi. l. 2. c. 10. l. 3. c. 11. r De spectaculis lib; & Epist. l. 2. Epist. 2. Donato. s Adversus Gentes lib. 4. p. 149. 150. lib. 7. p. 233. t De Vero Cultu cap. 20. Divinar: Instit. Epitome c. 6. v Oratio adversus Græcos. x Catechesis Mystagogica 1. y Hexaem. Hom. 4. & De Ebrietate & luxu Oratio. z In dictum Evangelij. Quatenus feciſtis, &c. a Celebrantur ludi illi cum omni lascivia, convenientes memoriæ meretricis. Nam præter verborum licentiam, quibus obscæniras omnis effunditur, exuuntur etiam vestibus populo flagitante meretrices, quæ tunc mimorum funguntur officio, & in conspectu populi usque ad satietatem impudicorum luminum cum pudendis moribus detinentur. *Lactantius De falsa Relig. l. 1. c. 20. p. 75. See Auguſt. de Civit. Dei. l. 2. c. 8. & Ludovicus Vives Notæ ibidem. b.* b Lasciva fæditatis & impuritatis omnis officina. *De Educatione ad Seleucum* A1063. c Mimorum petulantias omni impudicitia & contumelia refertas. Lascivorum hominum inhonestas disciplinas & indecoras, qui nihil turpe ducunt præter modestiam. *Ibid.*

neſt and unſeemely diſciplines of laſcivious men, who repute nothing filthy but modeſty: and Players [d] the ſervants of filthineſſe, the counterfeiters of ridiculous things, who are ready in the open view of all men, to ſuffer or act all deteſtable things whatſoever. [e] *Euſebius Pamphilus* from the ſelfe-ſame ground, cals Stage-players, men of waton and lewde geſtures; who did wonderfully delight the Spectators, and made *Maximinus* the tyrant ſport. Saint *Chryſoſtome* writes, [f] That all things which are acted on the Stage, are moſt filthy and laſcivious: the words, the apparell, the geſtures, the tonſure, the muſicke, the glances of the eyes, the ditties, the pipes, the very arguments of the Playes themſelves; All things, I ſay, are full of filthy laſciviouſneſſe. Whence they infuſe ſo great laſciviouſneſſe into the hearers and ſpectators minds, that all of them may ſeeme to endevour, even with one conſent to eradicate all modeſtie out of their hearts, and to ſatisfie their luſts with pernicious pleaſure, Saint *Auguſtine*, as he much declaimes againſt the obſcenity of acting of Playes, & in ſundry places; ſo hee informes us from his own experience; [h] That on the ſolemne day of the lotion of *Berecynthea*, the mother of the Gods, ſuch things were publikely chanted by moſt wicked Stage-players; as did not beſeeme, I ſay not, the mother of the Gods to heare; but even the mother of any of the Senators, or of any honeſt men; yea, the mothers of the Stage-players themſelves. For humane modeſtie hath ſuch a reſpect towards parents which wickedneſſe it ſelfe cannot wholly take away. The Players themſelves might bluſh, to act in private at their owne houſes for exerciſe ſake before their owne mothers, that filthineſſe of obſcene words and deeds, which they did publikely act before the mother of the Gods,

[d] Turpitudinis adminiſtri, &c. *Ibid.*

[e] *Eccleſiaſt. hiſt. l. 8. c. 24.*

[f] Cuncta enim quæ ibi fiunt turpiſsima ſunt, verba, veſtitus, tonſura, inceſſus, voces, cantus, modulationes, oculorum everſiones, ac motus, tibiæ, fiſtulæ, & ipſa fabularum argumenta: omnia (inquam) turpi laſcivia, plena ſunt: Tantam laſciviam in audientium atque videntium animos infundunt, vt vno omnes animo radicitus e mentibus modeſtiam evellere, & pernicioſa voluptate cupiditates ſuas implere conari videantur. *Hom. 38. in Matth. Tom. 2. Col.* 298. *C. D.*

[g] De Civit Dei. l. 2. c. 4. to c. 13. l. 4. c. 3. 10, 26, 27, 28. l. 6. c. 6. 7 l. 7. c. 26, 27. l 8. c. 5. 13, 14, 18, 20, 21, 27.

[h] Veniebamus etiam nos aliquando adoleſcentes ad ſpectacula ludibriaque ſacrilegiorum: ludis turpiſsimis qui diis deabuſque exhibebantur, oblectabamur. Cæleſti virgini, & Berecynthiæ matri Deorum omnium ante eius lecticam die ſolemni lavationis eius, talia, per publicum cantitabantur a nequiſsimis ſcenicis, qualia non dico matrē deorū, ſed matrē qualiumcunq; ſenatorū, vel quorumlibet honeſtorū virorum; imo vero qualia nec matrem ipſorū ſcenicorum deceret audire. Illam enim turpitudinem obſcœnorum dictorum atque factorum ſcenicos ipſos domeſtiæ proludendi cauſa coram matribus ſuis agere puderet, quam per publicum agebant coram deorum omnium matre ſpectante & audiente vtriuſque ſexus frequentiſsima multitudine. Quæ ſi illecta curioſitate adeſſe potuit circumfuſa; ſaltem offenſa caſtitate debuit abire confuſa, *Aug. de Civit. Dei. l. 2. c. 4. 5. See l. 7. c. 26, 27.*

Gods,

geds, *in the sight and hearing of a most numerous multitude of both sexes: which if she being inticed by curiosity could bee circumfusedly present at these Playes, she ought at least to depart ashamed from them, her chastity being offended with them.* [i] *What things are sacrileges, if these were sacrifices? or what is pollution if this were lotion? And these were called dishes, as if some feast were celebrated, wherewith the uncleane Devils might be fed, as with their banquets. For who may not discerne what spirits they are which are delighted with such obscenities? unlesse he be ignorant whether there be at all any uncleane spirits deceiving men under the name of Gods, or unlesse he leade such a life, in which he may rather desire the favour and feare the wrath of these, than the true God.* Thus he. That pious Father [k] *Salvian*, records *the obscenity of acting Stage-playes to be such, that no chaste, no modest face could once behold it, no gracious tongue relate it, without sin or shame.* If then we will give any credit to these recited Fathers, with sundry other here recited in the ensuing Scene. *Or to the third Blast of Retrait from Playes and Theaters; to Master Northbrooke against vaine-Playes and Enterludes; To Master Gosson his Playes confuted, to Master Stubs in his Anotomie of Abuses, p. 101. to 107. To Doctor Reinolds in his Overthrow of Stage-playes, to Barnabas Brissonius, Ioannis Mariana, or Bulengerus, De Spectaculis & Ludis Scenicis l. 1. c. 50, 51, 52. or to Bishop Babington, Bishop Andrewes, Osmund Lake, Master Perkins, Master Elton, Master Dod, Master Downham,* with sundry others on the seventh *Commandement*, who concurre with the alleaged Fathers in the lacivious filthinesse of Play-acting; We must needs acknowledge the very acting of Stage-playes, to be necessarily obscene, and so unlawfull unto Christians, as they all conclude. Secondly, those severall [l] *meretricious amorous passages, ditties, parts, and com-*

i Quæ sunt sacrilegia, si illa erant sacra? aut quæ inquinatio, si illa lavatio? Et hæc fercula appellabantur convivium, quo velut suis epulis immunda dæmonia pascerentur. Quis enim non sentiat cujusmodi spiritus talibus obscænitatibus delectentur; nisi vel nesciens vtrum omnino sint vlli immundi spiritus deorum nomine decipientes: vel talem agens vitam, in qua istos potius quam Deum verum, & optet propitios & formidet iratos? *Ibidem* See Iulius Firmicus de Errore profanarum Religionum cap. 13.

k Talia sunt quæ illic fiunt, vt ea non solum dicere, sed etiam recordari aliquis fine pollutione non posit. Omnia quidem tam flagitiosa sunt, vt etiam explicare ea quispiam atque eloqui salvo pudore non valeat, &c *De Gubernat. Dei l. 6. p.* 185, 186.

l Amans saltatur Venus, & per affectus omnes meretriciæ vilitatis impudica exprimitur, imitatione bacchari. Saltatur & magna sacris comptacum infulis mater, & contra decus ætatis illa Pesiphuntia Dindymone in bubulci vnius flagitiosa amplexu fingitur appetitione gestire, &c. *Arnobius* adverf. Gentes l. 4. p. 149, 150. See l. 7. p. 230. to 242.

pleminis which we meet with both in [m] *ancient and moderne Play-poems*, (which can neither be acted nor vttered without much obscenity,) will evidently evince the very acting of Playes to be lascivious. And doth not daily experience testifie as much? Survay we but a whiles, *those venemous unchaste, incestuous kisses*, (as the [n] *Fathers* stile them:) those wanton dalliances, those meretricious imbracements, compleiments; those enchanting, powerfull, overcomming sollicitations unto lewdnesse; [o] *those immodest gestures*, speeches, attires, which inseparably accompany the acting of our Stage-playes; especially where the Bawdes, the Panders, the Lovers, the Wooers, the Adulterers, the Womans, or Love-sicke persons parts are lively represented, (whose [p] *poysonous filthinesse, I dare not fully anatomize, for feare it should infect, not mend the Reader*,) must needs at first acknowledge, the very action of our Stage-playes to be execrably obscene; to be such as none but persons desparately lewde, unchaste, immodest, can seriously affect, much lesse approve or act. Therefore Stage-playes themselves must questionlesse be abominable unto Christians, even in this regard:

[m] Aristophanes, Plautus, Terence, Menander, and others.

[n] Est autem aliud osculum incestum veneno plenum. Oscula meretricia: oscula impudicitiæ virus sæpè immittunt. *Clemens Alexandrinus, Padagogi lib. 3. cap. 11. l. 2. c. 16.* Sunt turpia & immunda oscula. *Chrysost Hom. in Psal. 140. Tom. 1. Col. 1109. B.* Obscænè osculantur *Hom. 13. in 2 Cor. Tom. 4. Col. 832. D.* Summa igitur cautione communicandum est osculum, vt non aliter quam pia salutatio, vel potius adoratio quædam habeatur; quæ si parum impura cogitatione inquinata fuerit a vita æterna nos alienet. *Athenagoras pro Christianis Legatio. Bibl. Patr. Tom. 2 p. 139. A* S. Doctor Reinolds Overthrow of Stage-playes p. 12, to 18.

[o] Vanis gestibus ac nutibus mimus risum provocat. *Minucius Felix. Octavius pag. 111. 122.*

[p] Timeo autem ne fortè magnum hoc venenum totum revelem, velut cujusdam basiliſci serpentis faciem, ad perniciem magis legentium, quam ad correctionem. Polluit enim revera aures magnæ hujus audaciæ blasphema collectio, & hæc turpitudinis coacervatio ac enarratio. *Epiphanius Contr. hæreses lib. 1 Tom. 2. Hæreses 26. Col. 70. B.*

ACTVS

ACTVS 5. SCENA TERTIA.

THirdly, as the hypocrisie, and obscenity, even so the effeminacy of acting Stage-playes, doth manifestly evince them to be evill; as this eighteenth Argument will demonstrate. *Argument.* 18.

That whose very action is effeminate, must needs be unlawfull unto Christians.

But the very action of Stage-playes is effeminate.

Therefore, it musts needs be unlawfull unto Christians:

The Major is evident, by the authority of q *Scriptures*, Fathers, and other [f] Authors who *condemne effeminacie, as an unnaturall, odious, shamefull sinne*, which not onely *misbeseemes all Christians, all persons whatsoever*, [v] *making them vile and detestable unto others*, but [x] *likewise shuts men out of heaven, and without repentance damnes their soules.* q 1 Cor. 6. 9, 10. Gal. 5. 19 21. Ephes. 4. 19. Rom. 13. 13. Isay 14. 16, 17. r Clemens Alexand. Pædag. l. 1. c. 10. l. 3. c. 2. 3. Ambrose Irenæo. Epist. Tom. 1. p. 233. Sedulius in 1 Cor. 6. with other Fathers here ensuing. f Calvin, Babington, Perkins, Dod, Williams, Lake, Andrewes, and others on the seventh Commandement. See my Vnlovelinesse of Lovelockes, p. 21, 22. 48, 49.

The Minor is ratified by the concurrent suffrages of sundry Fathers, who for this very cause among divers others, condemne all Stage-playes. Witnesse *Clemens Alexandrinus, Pædagogi lib. 2. cap. 10.* Where he stiles Players [y] *effeminate enervated dancers*, & *Pædagogi lib. 3. cap. 3.* where he writes thus. [z] *Now verily the intemperance of life is growne so excessive, iniquity insulting and sporting it selfe, that whatsoever is lascivious and unchaste, is diffused into Cities. Boyes being taught to deny nature, doe counterfeit the female Sex, &c. O miserable spectacle! O horrible wicked exercise! O how great is this iniquity! &c.* Witnesse

t Militem Christi verum nihil molle decet. *Ambrose Enar. in Psal.* 38. Viris nihil magis pudori esse oportet, quam si muliebre aliquid in se habere videantur. *Salvian De Guber. Dei l. 6. p. 264.* ℣ Nihil est nequius aut turpius effæminato viro *Cicero Tusc. Quæst. l. 5.* Molliter vivit, hoc dicunt, malus est. *Seneca.* Epist. 82. x 1 Cor. 6. 9, 10. Gal. 5. 19. 21. y Fracti, enervatique saltatores, &c. *Ibid.* z Pueri docti abnegare naturam mulieres simulant. O miserandum spectaculum! O nefandum studium! O quanta est hæc iniquitas! See Athanasius Contra Gentes. p. 10. A. B. accordingly.

Philo

Philo Iudæus. De Vita Contemplativa, p. 1209, 1210. *Those* (writes he) *who onely please with scurrilous jests to recreate mens mindes,* [a] *transforme youthes into the very habit and order of Strumpets, to the great injury and dishonour of their age and sexe: a thing which Moses doth much condemne.* Witnesse *Tertullian De Spectaculis, lib. c.* 10. & 17. Together with *Isiodor Hispalensis. Originum lib.* 18. *cap.* 51. [b] *In all scenicall arts* (say they) *there is plainely the patronage of Bacchus and Venus which are peculiarly proper to the Stage. From the gesture and flexure of the body, they sacrifice effeminacy to Venus and Bacchus; the one of them being effeminate by her sexe, the other by his flux, &c.* Witnesse *Saint Cyprian, De spectaculis lib.* where he writes thus. [c] *To this vile shamefull deed, another equall wickednesse is super-added. A man enfeebled in all his joynts, resolved into a more than womanish effeminacy, whose art it is to speake with his hands and gestures, comes forth upon the Stage: and for this one, I know not whom, neither man nor woman, the whole Citie flocks together, that so the fabulous lusts of antiquity may be acted. Yea,* [d] *men* (writes he in another place) *are unmanned on the Stage: all the honour and vigour of their sex is effeminated with the shame, the dishonesty of an unsinned body. He who is most womanish and best resembles the female sex, gives best content. The more criminous, the more applauded is he; and by how much the more obscene he is, the more skilfull is he accounted. What cannot he perswade who is such a one? &c.* And in another Epistle of his, he writes to *Eucratius, to Excommunicate a Player,* [e] *who did traine up Boyes for the Stage,*

[a] Pueros transferunt in amicarum habitum & ordinem, cum summa ætatis & sexus injuria, &c. *Ibid.*

[b] Est plane in artibus scenicis Liberi & Veneris patrocinium, quæ privata & propria sunt scenæ, de gestu & corporis fluxu. Nam mollitiem Veneri & Libero immolantur, illi per sexum, illi per fluxum dissoluti, &c. *Ibid.*

[c] Huic dedecori condignum dedecus superinducitur. Homo fractus omnibus membris, & virvltra muliebrem mollitiem dissolutus, cui ars sit verba manibus expedire, & propter

vnum nescio quem, nec virum, nec fœminam commovetur civitas tota, vt desaltentur fabulosæ antiquitatum libidines *Ibidem.* [d] Evirantur mares, omnis honor & vigor sexus enervati corporis dedecore emollitur, plusque illic placet, quisquis virum magis in fœminam fregerit. In laudem crescit ex crimine, & eo peritior quo turpior judicatur, &c. *Epist. l. 2. Epist. 2. Donato.* [e] Magister & Doctor, non erudiendorum sed perdendorum liberorum, erudiens & docens contra institutionem Dei quemadmodum masculus frangatur in fœminam, & sexus arte mutetur, & diabolo divinum plasma maculanti, per corrupti atque enervati corporis delicta, placeatur. Quod puto ego nec majestati divinæ, nec evangelicæ disciplinæ congruere, vt pudor & honor ecclesiæ tam turpi et infami contagione fœdetur. Nam cum in lege prohibeantur viri induere vestem muliebrem & mulieris dicti ejusmodi iudicentur; quanto majoris est criminis, non tantum muliebria vestimenta induere, sed & gestus quoque turpes & molles & muliebres magisterio impudicæ artis exprimere? *Epist. l. 1. Epist. 10.*

for

for that he taught them against the expresse instruction of God himselfe, how a male might be effeminated into a female, how their sex might be changed by Art, that so the divell who defiles Gods workemanship, might be pleased by the offences of a depraved and effeminated body. I thinke it will not stand with the Majestie of God, nor the discipline of the Gospel, that the modestie and honour of the Church should be polluted with such a filthy and infamous contagion. For since men are prohibited in the Law to put on a womans garment, and such who doe it are adjudged accursed. How much more greater a sinne is it, not onely to put on womans apparell, but likewise to expresse obscene, effeminate womanish gestures, by the skill or tutorship of an unchaste Art? The most unchaste gestures and actions of Stage-players (writes [f] *Lactantius*) what else *doe they but teach and provoke lust? whose enervated bodies, effeminated into an womanish pace and habit, resemble unchaste women by their dishoneſt gestures, &c. One being a Youth* (writes [g] Saint *Chrysostome*) *combes backe his haire, and effeminating nature with his visage, his apparell, his gesture, and the like, strives to represent the person of a tender virgin*: which he condemnes as a most abominable effeminate act: *There is another sort of Actors* (writes [h] *Nazianzen*) *more unhappy then these, to wit, those who lose the glory of men, and by unchaste infections of their members, effeminate their manly nature, being both effeminate men and women, yea, being neither men nor women, if we will speake truely. For they continue not men, and that they should become women, they attaine not. For what they are by nature, that they* * *continue not, in*

[f] Histrionum quoque impudicissimi motus, quid aliud nisi libidines docent, & instigant? quorum enervata corpora, & in muliebrem incessum habitumque mollita, impudicas fœminas inhonestis gestibus mentiuntur. *De Vero Cultu lib. 6. cap. 20. p. 506.*

[g] *Homil. 38. in Matth. Col. 298. C.* Alius cum sit adolescens, coma mam pone reductam habet, & naturam aspectu, vestitu, cæterisque ejusmodi effœminando ad teneriusculæ imaginem puellæ, deducere contendit, &c.

[h] Alia vero natio quædam

est his ipsis infælicior, qui nimirum gloriam masculorum amittunt, & impudicis membrorum inflexionibus naturam virilem frangunt, mulieres pariter ac mares effœminati: imò nec viri nec fœminæ si recte loqui vellemus. Nam viri quidem haud manent: ut autem fœminæ fiunt non consequuntur. Quippe quod a natura sunt, id morum respectu non manent: quod vero improbe esse cupiunt, id natura non sunt, Quo fit, vt ænigma quoddã sint luxuriæ, vitiorumq; gryphus, inter fœminas viri, inter viros fœminæ, Num hæc potius prædicationes, inspectiones, iucunditates, an lachrymas atq; gemitus merentur? Nimirum, in his risus regnat, natura vitiatur & adulterina fit, voluptatum flamma multiplex accenditur, &c. *De Recta Educat. Ad Selucum. p. 1061.* * Ipsi sine virilibus membris vitam degunt, neque amplius viri esse potentes, neque mulieres facti. *Epiphanius Contr. Hæreses, lib. 3. Tom. 2. Col. 910. C.* Hic ita amputatur virilitas, vt nec convertatur in fœminam, nec vir relinquatur, *Augustine De Civit. Dei l. 7. c. 24.*

regard of manners: and that which they wickedly desire to be, that they are not by nature. By which it commeth to passe, that they are certaine riddles of luxurie, and intricacies of vices, being men among women, and women among men. Whether doe these things rather deserve applauses, affections and mirth, or teares and sighes? Verily laughter raignes in these; Nature is vitiated and adulterated, and a various flame of pleasures is kindled.

To these I might acumulate the parallell testimony of * *Athanasius Contra Gentes Orutio* p. 10. *A. B.* of *Theophylus Antiochenus ad Autolicum, lib.* 3. *of Tatianus Oratio adversus Graecos.* Of *Minucius Felix. Octauius*, p. 70. 101. 223. Of *Augustine De Civitate Dei lib.* 2. *cap.* 3. *to* 14. *and lib.* 7. *c.* 24. Of *Salvian. lib.* 6. *De Gubernatione Dei.* Of *Hierom. Epist*, 2. *cap.* 6. 7. [k] *Epist.* 9. *cap.* 5. *Epist.* 10. *c.* 4. *Epist.* 13. *c.* 2. *Epist.* 48. *c.* 2. *Epist.* 88. *cap.* 4. Of *Eusebius apud Damascenum parallelorum lib.* 3. *cap.* 47. Of *Cassiodorus Variarum, lib.* 1. *cap* 27. 30. *lib.* 3. *cap.* 51. *and lib.* 7. *cap.* 16. Of *Damascen Parallelorum lib.* 3. *cap.* 47. Of *Iohn Salisbury, De Nugis Curialium lib.* 1. *cap.* 8. together with the concurrent suffrages of *Ludovicus Vives De Causis Corrupt Artium lib.* 2. *p.* 82. 83. *& Notæ in Augustinum De Civit. Dei. lib.* 2 *cap.* 3. *to* 14. Of *Radolphus Gualther Homilie* 11. *in Nahum* 3. *p.* 214. 215. Of *Francis Petrarcha De Remedio vtriusque fortunæ lib.* 1. *Diologus* 30. Of *Agrippa, de Vanitate Scientiarum. cap.* 20. 59. 64. 71. Of *Peter Martyr, Locorum Communium Classis.* 2. *cap.* 11. *sect.* 62. 66. *c sp.* 12. *sect.* 15. 19. *and Commentary on Iudges. page* 310. 311. Of *Bodine, De Republica. lib.* 6. *cap.* 1. Of *Ioannis Mariana, Barnabas Brissonius, and* * *Bulengerus, De Theatris, spectaculis & ludis scenicis*; *of the third Blast of Retrait from Playes and Theaters*, page 110, 111, 112. *of Master Northbrooke, Master Stubs, Master Gosson, and Doctor Reinolds in their severall Treatises against Stage-playes.* Of *Bishop Babington, Master Perkins, Master Dod,* [l] *Master Lakes, Master Downeham, and sundry other on the seventh Commandement. Yea, of* [l] *Plato,* [m] *Cicero,* [n] *Senica,* [o] *Tacitus,*

* Viri quoque abdicato sexu, nec se amplius mares esse ferentes, mulierum naturam affect averunt, tanquam ita honorifica grataque matri Deorum facturi essent. Omnes autem in turpissimis vivunt, & certamen in se suscipere pravitatis videntur, &c. Ibidem.

[k] Non ambulet iuxta te calamistratus procurator, non histrio fractus in femminam. *Ibid.*

* Lib. 1, c. 50. 51, 52.

[l] Legum Dialogus 7.

[m] De Legibus lib. Epist. 2.

[n] Epistola. 7. and 53.

[o] Annalium. l. 14. sect. 2.

tius, [p] *Iuvenall*, [q] *Marcus Aurelius* * *Plinie*, and other Pagan Authors; who all with one consent, not onely testifie, but likewise positively condemne the grosse, the execrable *effeminacy which attends the acting of all Stageplayes; which the very* [r] *Cynicke himselfe would blush for to behold.* And must not our owne experience beare witnesse of the invirillity of Play-acting? May [s] *we not daily see our Players metamorphosed into women on the Stage, not only by putting on the female robes, but likewise the effeminate gestures, speeches, pace, behaviour, attire, delicacy, passions, mauners, arts and wiles of the female sex, yea, of the most petulant, unchaste, insinuating Strumpets, that either Italy or the world affords?* What wantonnesse, what effeminacy parallell to that which our men-women actors, in all their feminine, (yea, sometime in their masculine parts) expresse upon the Theater? was ever the invirility of *Nero, Heliogabalus, or Sardanapalus*, those Monsters, if not shames of Men and Nature: was ever the effeminate lewdnesse of [v] *Flora or Thais*, comparable unto that which our artificiall Stage-players (trayned up to all lasciviousnesse from their Cradles) continually practise on the Stage, without blush of face, or sorrow of heart, not onely in the open view of men, but even of that [x] *all-eyed God*, who will one day arraigne them for this their grosse effeminacie? And dare wee men, wee Christians yet applaud it? [y] *Pitty is it to consider, how many inge-*

[p] An melior cum Thaida sustinet, aut cum Vxorem Comœdus agit, vel Dorida multo Cultam palliolo: mulier nempe ipsa videtur, Non persona loqui, vacua & plana omnia dicas, Infra ventriculum, & tenui, distantia rimâ. Nec tamen Antiochus, nec erit mirabilis illic Aut Stratocles, aut cum molli Demetrius hæmo. Natio Comœda est: tides? *Iuvenal. Satyr.* 3. *pag.* 20.

[q] Epist. 12. to Lambert.

* Panegyr. Traiano Dictus p. 45.

[r] Obscœnis partibus corporis oculis omnium eam ingerunt turpitudinem, quam erubescat videre vel Cynicus. *Ioannes Saresburiensis. De Nugis Curialium, lib.* 1. *cap.* 8. [s] Sed & alius morbus petulanter erupit in civitates, eorum qui patrant, & qui patiuntur muliebria, effœminati corpore juxta atque animo ne scintillam quidem retinentes generis masculi, propalam plectentes cincinnos ornantesq; & cerussa fucoq; oblinentes faciem pingentesque, vnguentis quoque fragrantes ex quisitissimis Nec pudet eos marem sexum data opera mutare in fœminam His parcendum non est, si audimus legem, quæ jubet androgynum & sexum suum adulterantem impune occidi, die ipsa ac hora qua deprænditur: cum sit probrosus, & familiæ suæ patriæque dedecus, atque adeo totius generis humani, &c. *Philo Iudæus. De Specialibus legibus. pag.* 1059. [t] Of which reade Suetonij, Nero sect 28. Iustin. Hist. l 1. Athenæus Diphos. lib 12. cap 12, 13. Diodorus Siculus. Bibli. hist. lib. 2. sect. 23. Orosius hist. lib. 1. cap 19. Invenal. Satyr. 8. & Ælij Lampridij Heliogabalus. [v] For which see August. De Civ. Dei. l 4. c. 6. Lactantius De falsa Relig. c 20. Alexander ab Alex. l. 6. c. 8. Plutarchi Alexander Calepini Flora.

[x] Deus totus est visus. *Plin. Nat. Hist. l.* 1. *c.* 7. [y] See Cyprian, Epist. l. 1, Epist. 10, The third Blast of Retrait from Playes p. 110, 111.

nuous, Witty, comely youthes, devoted vnto God in baptisme, to whom they owe themselves, their service; are oft-times by their graceless Parents, even wholy consecrated to the Stage, (the [z] *Divels Chappell*, as the Fathers phrase it) where they are trained up in the [a] *Schoole of Vice*, the Play-house, (as if their natures were not prone enough to sinne, unless they had the helpe of art to backe them) to the very excesse of all effeminacy, to act those womanish, whorish parts, which Pagans would even blush to personate. And is this a laudable, as many; a [b] *triviall, veniall, harmelesse thing, at most reputed it?* Is this a light, a despicable effeminacie, for men, for Christians, thus to adulterate, emasculate, metamorphose, and debase their noble sexe? thus purposely, yea, affectedly, to vnman, vnchristian, vncreate themselves, if I may so speake, and to make themselves, as it were, neither men nor women, but Monsters, (*a sin as bad, nay worse than any* [c] *adultery, offering a kinde of violence to Gods. owne worke,*) and all to no other end but this; to exhilerate a confluence of unchaste, effeminate, vaine companions, or to become competent Actors on a Stage; [e] *the greatest infamy that could befall an ancient Pagan Roman, or a Christian?* Is this a meane, a pardonable wickednesse, to violate the Lawes of God, of Nature? to educate those in the very discipline and schoole of Satan, [f] *who should be trained up in the admonition, feare, and nurture of the Lord?* that so they may be more deepely [g] *enthralled to the Devils bondage all their dayes,* (*since* [h] *custome is another nature,* [i] *it being as difficult a thing for such who are accustomed to evill, to doe good, as for an Æthiopian to change his skin, or a Leopard his spots,*) and be made more sure partakers with him in his eternall torments at their deathes? O therefore let vs now at last

z See page 50 51,52.

a See Master Gossons Schoole of Abuse with the Authors quoted. p. 50, 51,52,53. who thus stile it.

b Populus Athenienſis Alcibiadis vitijs ſemper leviſsima nomina imponeret ludos & facilitatem appellans. *Plutarchi Alcibiades.* So we deale with this vice of Players.

c Se eſſe adulterio liberos exiſtiment qui naturam adulterant? *Clemens Alexand. Padagogi. l. 3. cap. 3.*

d Manus Deo inferunt, quando illud quod ipſe formavit, reformare & transfigurare contendunt: quia opus Dei eſt omne quod naſcitur; Diaboli quodcunque mutatur. *Cyprian. De Habitu Virginum. lib.* e See Auguſtine De Civit. Dei. l 2. cap. 13. 14. 29. Macrobius Saturnal. lib. 2. cap. 7. & Act. 7. Scene 7. accordingly. f Ephes. 6. 4. Gen. 18. 19. Deut. 6. 7. g 2 Tim. 2. 26. Ephes. 2. 2. Hebr. 2. 15. h Conſuetudo eſt altera natura. *Theodoret Serm. 5. De Natura hominis Ariſtot. De memoria & Reminiſcentia lib. Claudian, De Conſulatu Mal. Theod. Pangyr. p. 162. Eraſmus De Puerorum Educatione p. 12. Petrarch. De Remed. Vtriuſque Fortuna. lib. 1. Dialog. 24. Galateus de Moribus lib. p. 21. Caſe Ethicorum lib. 2. cap. 1.* accordigly. i Ierem. 13. 23.

consider

consider with our selves, the execrable effeminacy which attends the very acting of our Stage-playes; together with the danger accompanying this sinne, (which *is no lesse*, without repentance, then *the* [k] *eternall losse of heaven*;) and then we shall, we cannot but abhorre all Stage-playes, even in this regard.

[k] 1 Cor. 6. 9. 10. Gal. 5. 19. 20.

ACTVS 5. SCENA QVARTA.

Argument. 19.

FOurthly, as the grosse effeminacie, even so the palpable vanitie, the ridiculous folly of acting Playes; doth manifest them to be evill; as this nineteenth Play-affronting Argument will evince.

That whose very action, in its best acception, is but ridiculous folly and vanity, [l] *must certainly be unseemely, yea, unlawfull unto Christians.*

But such is the very action of Stage-playes.

Therefore, they must certainly be unseemely, and unlawfull unto Christians.

The Major is evident: First, because the *Scriptures condemne* [m] *all vanity, and* [n] *follie*; together *with* [o] *all vaine, all foolish actions, persons, speeches, words, gestures, as dangerous, and pernicious evils,* [p] *which draw men by degrees to greater sinnes,* [q] *to serious mischiefes*; commanding men with all [r] *not to returne againe to folly,* [s] *there being wickednesse and*

[l] Rerum enim ridicularum vel ridendarũ potius actionum imitatores exigendi sunt à nostra republica. Cum enim verba omnia à cogitatione & moribus emanent, fieri non potest, vt verba aliqua emittantur ridicula quæ non procedunt a moribus ridiculis. Sermo enim est fructus cogitationis. Si ergo qui risum movent exterminandi sunt a nostra republica, longè abest, vt nobis permittat risum movere. Absurdum enim esset quorum auditores esse prohibitum est, eorum inveniri imitatores: multò autem esset absurdius, studere vt ipse sis ridiculus. *Clemens Alexandr. Pædag. l. 2. c. 5.* [m] See Act. 3. Scene 7. Iob 7. 3. c. 31. 5. Prov. 30. 8. Eccles. 1. 2. c. 7. 15. c. 9. 9. [n] Iob 4. 18. cap. 42. 8. Psal. 38. 5. Psal. 69. 5. Prov. 5. 23. c. 15. 2. 14. c. 19. 3. c. 24. 9. Eccles. 1. 17. c. 2. 3. 12: Esay 9. 17. Ier. 4. 22. c. 5. 4. 21. Psal. 5. 5. Psal. 74. 18. 22. Psal. 75. 4. Psal. 26. 4. Iudges 9. 4. 2 Chron. 13. 7. Prov. 12. 11. c. 24. 9. c. 28. 19. Ezech. 13. 3. 2 Sam. 13. 13. c. 24. 10. Lam. 2. 14. Mat. 12. 36, 37. Eph. 5. 4. 2 Pet. 2. 8. Titus 3. 9. [p] Si vanitatis culpa nequaquam cautè compescitur, ab iniquitate protinus mens incauta devoratur. *Greg. Magnus Moralium. l. 10. c. 13, 14, 15. & l. 21. c. 6. vid. Ibid.* [q] Hæ nugæ seria ducunt in mala. *Horace de Arte Poetica l. 9, 312.* [r] Psal. 85. 8. [s] Eccles. 7. 25.

madnesse in it, [c] *to abandon folly and vanities, which* [v] *promote not the eternall beatitude of their soules:* [x] *to depart from the presence of a foolish man, when as they perceive not in him the lips of knowledge.* Secondly, because [y] *vanitie and folly are the very matter, seminaries, and seeds of sinne, of wickednesse,* there [z] *being nothing worse then they.*

The Minor, as it is evident by the concurrent testimony of the fore-quoted Fathers, Acts 3. Scene 7. so it is such an experimentall knowne truth, that it were lost labour for to prove it. For what else is the personating of the Clownes, the Fooles, the Fantasticks, the Lovers, the Distracted, discontented, lascivious, furious, angry persons part, but professed vanitie, or ridiculous affected folly? Yea, what else is the whole action of Playes, *but well personated* [z] *vanity*, artificiall folly, or a lesse Bedlam frenzie? He who shall seriously survay [b] *the ridiculous, childish, inconsiderate, yea, mad and beastly actions, gestures, speeches, habits, prankes and fooleries of Actors on the Stage,* (if he be not childish, foolish, or frentique himselfe) must *needs deeme all Stage-players children, fooles, or Bedlams*; since they act such parts, such pranks, yea, use such gestures, speeches, rayment, complements, and behaviour in Iest, which none but children, fooles, or mad-men, doe act, or vse in earnest. There is [c] *no difference at all betweene a foole, a fantastique, a Bedlam*, a Whore, a Pander, a Cheater, a Tyrant, a Drunkard, a Murtherer, a Divell on *the Stage* (for his part is oftimes acted) and those who are such in truth, but that the former are farre worse, farre more inexcusable than the latter, because they wilfully make themselves that in sport, to foment [d] *the more then childish folly, of some vaine*

t See *m* and *n*.
v Vane occuparis in his ô cor sapiens, quæ vanitates vanitatum sunt; quia tu his neque ad beatitudinem indiges, neque ad immortalitatem. *Bernard De Interiori Domo cap.* 25.
x Prou. 14. 7.
y Vanitates vitæ mancipant vitijs: materia sunt delictorum, minister culparum, seminarium peccatorum. *Chrysost. Quod Adam pralatus sit omni creatura sermo. Tom.* 1. *Col.* 444. *C. D.*
z Nihil peius vanitate. *Ambrose De Abraham. lib.* 2. *cap.* 10.
a Pantomimum aspicis? vanitas est?. &c. *Ambrose Enar. in Psal.* 118. *Octon.* 5.
He *August. De Civit. Dei. l.* 1. *c.* 32. stiles Playes Licentia vanitatum.
b Quorsum abeant sani? creta an carbone notandi? Ædificare casas, plostello adjungere mures, Ludere par impar, equitare arundine longa. Si quæm delectat barbatum amentia verset. Si pueriliùs his, delirus & amens, Dictatur meritò. Quid discrepat istis histrio? *Horace Sermonum. lib.* 2 *Satyr.* 3. *c* Ille sinistrorsum, hic dextrorsum abit. Vnus vtrique error, sed varijs illudit partibus; hoc te Crede modo insanum, nihilo vt sapientior ille qui derides. *Horace, Ibidem.*
d Nunc tibicinibus, nunc est gauuisa Tragœdis, Nutrice puella velut si luderet infans. *Horace Epist. l.* 2. *Epist.* 1. *p.* 280.

Spectators,

Spectators, which these others are, perchance from naturall necessity, or at least from colourable grounds? [e] *Flendas dixerim, an ridendas ineptias?* The foolery, the ridiculousnesse of acting Playes is such, that I know not whether men should more bewaile it, or deride it. Sure I am, though few Spectators can finde teares to deplore the sinfulnesse, yet most of them can afford laughter to deride the vanity, the folly of acting Playes. Since therefore [f] *vanitie and folly are the genuine proper objects of derision, and mens voluptuous smiles*; the laughter Playes occasion, (which is their chiefest end,) is a sufficient evidence of their excessive folly; and so ground enough for Christians, for all men to condemne them as vanities, as fooleries, as [g] *Clemens Alexandrinus*, and other Fathers doe at large declare.

And thus much for the first considerable thing in the manner of acting Stage-playes.

e Bernard ad Gulielmum Abbatem Apollog.

f Stulta per se sunt ridicula: Ridiculum est etiam omne quod apertè fingitur. *Quintilian. Instit. Orator. l.6. c.4. p.380.* Quoniam ludus est inter jucunda, & omnis remissio animi, & risus inter jucunda, necesse est etiam ridicula jucunda esse, & homines, & orationes, & opera. *Aristot. Rhetor. l.1. c.11 p.81.* Democritus omnes deridebat, quia dicebat omnes insaniri. *Ælian. Varia Histor. l.4. c.20.*

g Si enim ridiculam figuram suscipere, quemadmodum in pompis videntur nonnulli, in animum minime induxerimus, quomodo internum hominem magis ridiculam sustinere figuram jure passi fuerimus? Et si personam nostram, non nostra quidem sponte, in magis ridiculosam vnquam converterimus, quomodo in verbis studuerimus esse & videri ridiculi, id quod est omnium quæ sunt in homine longe preciosissimum, nempe rationem ac sermonem ludibrio habentes? Ridiculum est ergo hæc exercere, quando quidem nec huiusmodi ridiculorum hominum Oratio digna est quæ audiatur, per hæc nomina ad turpia facta assuefaciens. *Pædagog. l.2. c.5.*

ACTVS 5. SCENA QVINTA.

THe second circumstance considerable in the forme of acting Playes, is the severall parts and persons sustained in them: which suggests this twentieth Play-oppugning Argument.

Argument. 20.

Those Playes, whose very parts and persons are sinfull, yea, abominable, are certainly unseemely, unlawfull unto Christians.

But

But [h] *such are the parts, the persons most frequent in all Stage-playes.*

Therefore they are certainly unseemely, unlawfull unto Christians.

The Maior is irrefragable, because [i] *such as the parts are, such is the whole, which is composed of them:* If the parts then be evill, the intiretie that springs out of them must bee such.

The Minor I shall evidence by this Induction. In all our Stage-playes, we have most vsually the parts and persons of [k] *Divel-gods and Goddesses; of Iupiter, Mars, Apollo, Venus, Vulcan, Saturne, Cupid, Neptune, Mercurie, Esculapius, Hercules, Pluto, Bacchus, Ceres, Minerva, Diana, Iuno, Proserpina, Flora, Priapus,* and others: yea, sometimes the very part and person of the [l] *Divell himselfe*; whose workes, whose pompes and vanities all Christians have renounced in their Baptisme: Adde we to these, the parts and representations of [m] *Satyres, Silvanes, Muses, Nymphes, Furies, Hobgoblins, Fairies, Fates,* with such other heathen vanities, *which Christians should not name, much lesse resemble*; Together with the parts, the persons, [n] *of Whores, Whoremasters, Adulterers, Bawdes, Panders, Tyrants, Traitors, Theeves, Murtherers, Paricides, Drunkards, Parasites, Prodigals, Hypocrites, Fooles, Ruffians, Wooers, Epicures, Fantastiques, Pennie-Fathers, Usurers, Scolds, Drabbes, Ravishers, Wantons, Bedlams, Turkes, Infidels, and* [o] *all other desperate wicked persons* whatsoever. There is scarce one Divell in Hell, hardly a notorious *sinne or* [p] *sinner* upon earth, either of moderne or ancient times, but hath some part or other in Stage-playes. And can they then be lawfull, be tollerable unto

[h] Iratus senex, edax Parasitus, sycophanta impudens, avarus leno assiduè agendi sunt mihi, clamore summo, cum labore maxumo. *Terentij Heautontimor. Prologus: p.* 85.

[i] Partes totum suum vt constituunt, ita determinant. *Kecker. System. Logi. l.* 1. *c.* 22. *p.* 192. Partis & totius eadem est ratio. Totum sapit naturam suarum partium. *Beda; Axiomata Philosophica. Tom.* 2. *Col.* 164.

[k] See Act. 3. Scene 1. & 3. Cyprian. & Tertullian de Spectaculis. accordingly.

[l] See Ludovicus Vives, Notæ in August. De Ciuit. Dei. l. 12. c. 25. C. accordingly.

[m] Saltantes Satyros imitabitur Alphesibœus. *Virgil. Eclog.* 5. *p.* 14.

[n] Concil. Constantinop. 6. Can. 62. 65 70. 96. & Act. 3. Scene 1. accordingly.

[o] See the Printed Comædies and Tragædies of Aristophanes, Terence, Menander, Plautus, Euripides, Sophocles, Seneca, and all our moderne Playes: Together with Master Stubs, Master Northbrooke, Master Gosson, and others in their Treatises against Playes accordingly.

[p] Vter est infanior horum? *Horace Serm. l.* 2. *Sat.* 3. *p.* 207.

[p] Aspice, Plautus Quo pacto partes tutetur amantis Ephebi, Vt patris attenti, lenonis vt insidiosi? Quantus sit Dorsennus edacibus in Parasitis, *Horace* Epist. l. 2. Ep. 1. p. 283.

unto

unto Christians, being consarcinated of such polluted parts and persons as these? Doubtlesse, he who will but cordially, but Christianly survay those filthy Pagan Divel-gods and Goddesses; those outragious beastly lusts, unparalleld abominations, and execrable sinners, which have their Acts, their Scenes, their Parts, in Stage-playes; must necessarily abandon Playes, (*as* q *all ancient Christians did*) *as pastimes more fit for Devils than for Christians*: else hee must needs justifie, not onely sinne and sinners, but even Hell it selfe; which abounds not with r *more polluted Deuils, and Devill-Idols*; with more prodigious Monsters of impietie, with more stupendious matchlesse villanies, *than the Stage*, whose wickednesse oft-times, transcends even that of the infernall Lake. For there, men onely suffer and bewaile with teares, the eternall tortures which their sinnes occasion: Whereas men in Theaters, are so farre from sinne-lamenting sorrow, that they even delight themselves with the representations of those wickednesses, which the originall Authors of them now deplore in Hell. And is not this s *a desperate matchlesse madnesse*, for men, for Christians, to sport themselves with those individuall sinnes upon the Stage, which the parties acted in the very bitternesse of their soules, are condoling now in Hell? To make that their chiefest earthly pleasure, which is now the damned acted parties greatest paine, and without repentance may prove theirs too? To raise up damned soules or Devils out of Hell; with all those horrid sinnes that sunke them thither, to no other end but this, to play them on the Stage for laughter-sake: and yet never cordially to consider the dolefull t *condition of the persons*, nor *seriously to lament the* damnablenesse, the eternall punishment of the sinnes thus acted in their sight? O that our Players, our Play-haunters would now seriously consider, that the persons whose parts, whose sinnes they act and see, are even *then yelling*

q Nihil ex his quæ spectaculis deputantur placitum Deo est, aut congruens Dei servis: omnia propter Diabolum instituta sunt, & ex Diaboli rebus instructa *Tertul. De spect. c.* 14. Merito malis voluptatibus vestr s & pompis abstinemus, quorum & de sacris originem novimus, & vt noxia blandimenta damnamus. *Minucius Felix. Octavius p.* 123. *Isidor. hisp. Originum. l.* 18. *c.* 51 accordingly.

r Amphitheatrum enim omnium Dæmonum templum est: tot illic immundi spiritus consident, quot homines capit. *Tertul. De Spect. Tom.* 2 *p.* 393.

s Prov. 10. 23. c. 13. 9. 2 Pet. 2. 12. Supra omnem autem monstruosi piaculi execrationem est, scelus summum admittere, & pudorem sceleris non habere. *Salvian. De Guber. Dei, l.* 7. *p.* 263. t See 2 Pet. 2. 4. Iude 6. Isay 66. 24. Matth. 25. 41, 46. Revel. 20. 10. 2 Thess 1. 7, 8, 9.

in the v *eternall flames of hell,* for these particular sinnes of theirs, even then whiles they are playing of these sinnes, these parts of theirs on the Stage! O that they would now remember the sighes, the groanes, *the teares,* x *the anguish, weeping, and gnashing of teeth, the cryes, and shreekes,* that these wickednesses cause in Hell, whiles they are acting, applauding, committing and laughing at them in the Play-house! And this, if there be any Sparke of humanity, of Christianitie; any feare of God, of Sinne, of Hell, remaining in them; would soone embitter the most Sugred Stage-playes to their soules, and engage them to detest them (unlesse they are marked out for Hell) for such like torments as these now sustaine. Certainely, he can never have a share in Heaven, that makes a mocke, a Play, a Pastime of the Parts, the Sins of those Devils, Pagans, and flagitious persons who are now in Hell. He who can thus make Sinne, or Hell, or Devils, y *his earthly solace here,* shall undoubtedly enjoy *no other Heaven but Hell hereafter.* Let the consideration therefore of these parts, these persons sustained in our Stage-playes, perswade us to renounce them, *as* z *mis-beseeming Christians to sport themselves withall*; From whose hearts they should rather draw mournfull teares, than foolish laughter.

v Indesinenter meditandum æternæ damnationis supplicium in quo quicquid pœnarum excogitari potest, quicquid etiã non potest, semper adest: cuius vermis immortalis ignis extinguibilis, fœtor intolerabilis est: cuius torrentes in picem covertuntur, & humus in sulphur, ardebitque in sempiternum: cujus lacus sanguine igneque permixtus est, & quoscunque susceptit, demergit simul & exurit. *Ambrose Precatio 2. Prætar. ad Missam. Tom. 5. p. 168 E.* x Rom. 2. 5, 9. Mat. 13. 42, 50. y Qui vult regnare cum Christo, non potest gaudere cum sæculo. *Ambrose Sermo* 11. z See Ioannis Langhecrucius, De Vita & honestate Ecclesiasticorum. lib. 2. cap. 21, 22.

ACTVS 5. SCENA SEXTA.

3 THe third thing considerable in the very action of Stage-playes, is the apparell in which they are acted, which is first of all womanish and effeminate, belonging properly to to the femall sex; therefore unlawfull, yea, abominable unto

to men. From whence this twenty one Argument is deducible. *Argument 21.*

Those Playes wherein men act any womens parts in womans apparell, must needs be sinfull, yea, abominable unto Christians.

But in all, or at least in most Stage-playes whatsoever, men act the parts of * *women in womans apparell.*

Therefore they must needs be sinfull, yea, abominable vnto Christians.

* See *Athenæus Dipnosoph.* lib. 14. cap. 7.

The Minor is a notorious experimentall truth which all Players, all Play-haunters must acknowledge: which [a] *sundry Fathers, and approved* [b] *moderne Authors* testifie.

[a] *Philo Iudæus de Fortitudine.* l. p. 1001. 1002 *Tertullian De Spectac.* cap. 23. *Cypriã De Spect.* lib & Epist. l. 1. Ep. 10. *Lactantius Div. Instit.* Epi. ca. 6. *Chrysostom. Hom.* 38. *in Matth. Augustin. Soliloquiorũ.* l. 2. c. 16. *Isidor. Hispalensis. Originũ* l. 18. c. 48. *& Concilium Constantinop.* 6. *Can.* 62. See Scene 3. before.

The Maior is undeniably confirmed by *Deuteronomie* 22. *verse* 5. The *Woman shall not weare that which pertaineth unto a man, neither shall a man put on a womans garment; for all that doe so, are abomination to the Lord thy God.* God himselfe doth here expresly inhibit men to put on womans apparell, because it is an abomination to him: therefore it must certainly be unlawfull, yea abominable for Players to put on such apparell to act a womans part.

[b] *Calvin, Iunius, Tostatus, Pellicanus, Cornelius, à Lapide in Deut* 22. v. 5. D. *Reinolds* Overthrow of Stage-playes, p. 8. to 20. and 85. to 103. The 3. Blast of Retreit from Playes and Theaters. M. *Northbrooke*, M. *Gosson*, with others hereafter quoted in their Treatises against Stage-playes.

If any here obiect (as [c] *some Play-patrons doe*) that this Scripture extends to those alone, who usually clothe themselues in womans array from day to day; or to those * *who put it on with a lewde intent* to circumvent or inamor others: or to satisfie their lusts: in which case the *Synode of Augusta inhibits women, who put on mans apparell, from the Sacrament, till they have repented:* not to such who only weare it now and then to act a womans part, or [d] *in case of necessity to saue their liues*, as some haue done.

[c] D. *Gager* in D. *Reinolds* Overthrow of Stage-playes, p. 9. 15, 86, 91, 92. D. *Gentiles* in his Letter to D. *Reinolds, Ibid.* p. 167. 169. 170. and *Haywood* in his Apologie for Actors.

[d] *Aquinas prima secundæ. Quæst.* 102. *Artic.* 6. 6. and *secunda secundæ. Quæst.* 169. *Artic.* 2. 3.

* Item feminæ virilem habitum malo animo gestantes, quo perversam suam expleant voluntatem à venerando hoc Sacramento arcendæ sunt, donec id mali penitus correxerint & satisfecerint. *Synodus Augustensis* 1548. *Surius Tom.* 4. p. 807.

Answer 1. To this I answer; First, that sundry common Actors doe usually once a day, at leastwise twice or thrice a weeke, attire themselues in womens array to act their female parts; yea, they make a daily practice of it to put on womens attire, it being inseparably incident to their lewde profession: therefore they are within the expresse condemnation of this Scripture, and their owne most fauourable glosse vpon it, as the obiection it selfe doth euidence.

2 Secondly, the very putting on of womans apparell to act a Play, though it be but now and then for an houre or two, [d] *is directly condemned by this Scripture:* which prohibits, not onely the frequent wearing, but the very putting on of womens apparell, for the words are not: *A man shall not ordinarily or frequently put on a womans garment, nor yet weare it now and then to a lewde intent,* as the Obiectors [e] *glosse it:* but, *Neither shall a man put on a womans garment.* The originall word *Iilbosch,* which signifieth to *put* on: is the very same (as [f] *two Worthies of our Church obserue*) with that of the 1 *Sam.* 17.38,39. where it is written; that SAVL *clothed* DAVID *with his Armor, and put an Helmet of brasse upon his head, &c.* If then *Dauid* in the Scripture phrase, were said *to put on* SAVLS *Armor,* though [g] *he put it off immediately,* because he had it once upon him, though for a little space; then he who puts on a womans rayment but to act a part, though it be but once, is doubtlesse a *putter on of womens apparell,* within the very litterall meaning of this Scripture; and so a ground delinqvent against God: because the very putting on of a womans garment, not the frequent or long wearing of it, is the thing this text condemnes, as the word *put on* imports.

Thirdly, the very reason of this precept expressed in the text, will take off this evasion: *The woman shall not weare that which pertaineth unto a man, neither shall a man put on a womans garment:* marke the reason. *For all that doe so, are abomination to the Lord thy God.* That which makes

[d] See D. *Reinolds* Ouerthrow of Stage-playes, p. 8. to 20. and 85. to 103, where this point is excellently discussed: with all the Fathers, Councels, and Authors quoted in the 6. Answer following.

[e] Hoc interpretari est, an detestari? *August. De civit. Dei. l. 7. c. 24.*

[f] D. *Reinolds* Overthrow of Stage-playes. p. 101, 102. M. *Dike* of the Deceitfulnesse of mans heart. cap. 17. p. 186.

[g] *Ibidem* v. 39.

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makes a man an abomination to the Lord his God, must *be such a thing as is sinfull and abominable in its owne nature, not in its abuse or circumstances onely*, as the [h] *Scriptures*, and [i] *Alexander Alesius* testifie: If a mans putting on of womans apparell were not simply euill in it selfe, the frequent wearing of it, or the putting of it on to a siniſter intent, could not make him an abomination vnto God. For *the vse* [k] *of apparell being to clothe and adorne the body*; if the putting on of it were not vnlawfull, the frequent putting on of it, being the true vse of it, could not bee sinfull, and so not abominable; there [l] *being nothing odious vnto God but sinne, and sinfull things.* Since then this putting on of womans apparell is an abomination to the Lord: not onely the frequent wearing of it, or the putting of it on to lewde intents, but euen the bare putting of it on to act a vicious Play, * *though it be but once*, must needs be within the verge of this sacred inhibition.

Fourthly, this precept; Neither shall a man put on a womans garment, as it is a branch of the morall law, hauing a relation to the 7. * *Commandement*, and to *seueral* [m] *Scriptures in the New Testament, concerning modesty and decency in apparell:* as *good* [n] *Diuines* obserue. So it is a vniuersall negatiue, which by the rules [o] *of Theologie bindes all men, in all cases, in all places, both Semper & ad Semper; alwayes, and at all times whatsoeuer:* therefore a mans putting on of womens apparell at any time vpon

h See Deut. 7. 25, 26. c. 11. 31. c. 13. 14. c. 19. 9. c. 18. 11, 12. c. 23. 17, 18. c. 24. 4. c. 27. 15. Prov. 3. 32. c. 6 16, 17, 18, 19. c. 11. 1, 20. c. 12 22. c. 15. 8, 9, 26. c. 16. 5, 12. where nought but capital sins only are stiled abomination, and so in other Scriptures.

i Abominatio in Scriptura non est nisi propter mortale peccatum. *Summa Theologiæ, pars 2, Quæst. 135. Membr. 2. vid. Ibidem.*

k Gen 3. 7, 21. Math. 6. 25, to 31. 1 Tim. 2. 9. Revel. 3. 18. Ezech. 16. 10.

l Heb. 1. 13. Psal. 5. 4, 5, 6. Omne quod turpe est, Deo displicet. Iustitia Dei odit & detestatur vitia, docet virtutes *Remigius Explanat. in Rom. 1. 32. Bibl. Patrum. Tom. 6. pars 3. p. 813. G.* * Concedemus ne ergo hoc semel fieri? Nequaquam. Quare? Quoniam etsi semel tantum fiat, malum est similiter. Quamobrem sic quidem oblectari, si est quidem malum, ne semel quidem fiat. Sin autem non est malum, semper fiat. *Chrysost. Hom. 12. in 1 Cor. Tom. 4. Col. 357. B. C.* * See *Calvin* on the 7. Commandement, and the Authors hereafter quoted. m 1 Cor. 11. 5. to 17. 1 Tim. 2. 9. 1 Pet. 3. 3, 4. n Bp. *Babington*, M. *Perkins*, M. *Dod*, M. *Brinsley*, M. *Downeham*, M. *Elton*, M. *Lake*, and others on the 7. Commandement. D. *Reinolds* Overthrow of Stage-players, p. 10. and others hereafter quoted, Answer 6. ensuing. o D. *Perkins* Cases of Conscience. lib. 2. c. 12.

any occasion (yea in case of saving life, [p] *as some affirme*) but especially to act a Bawdes, a Sorceresses, Whores, or any other lewde females part vpon the Stage; must vndoubtedly be within the expresse letter of this universall negative text; and so an abomination to the Lord. Neither will this [q] *poore evasion* of acting in womans apparell but now and then, take off its guilt; For since mens putting on of such aray is here prohibited by a negative precept, which bindes at all times, *as an abomination to the Lord*, and a thing that is sinfull in its owne nature; the [r] *rarity of it can no wayes expiate the sinfulnesse that is in it.* [s] *That which is sinfull in it selfe, is no where, no time lawfull vpon no occasion.* It is [t] *no iustification, no excuse at all for a Murtherer, an Adulterer, Swearer, Lier, Theefe, Drunkard, or the like, to pleade, that he commits these sinnes but seldome upon some special causes*, because Gods precepts are so strict, that they [u] *allow no place, no time for any sinne.* The infrequency, the rarenesse then of wearing womans apparell (suppose it were as rare vpon the Stage as now it is common) addes nothing to its lawfulnesse, it still continues an abomination to the Lord.

Fiftly, admit it were lawful for a man to put on womãs apparell to saue his life, or to avoid some imminent danger, [x] *as Achilles*, [y] *Euclid*, [z] *William Bp. of Ely*, with [a] *some few others*, [*] *& the Tyrrheneans are recorded to haue done*, though [b] *S. Augustine himselfe makes a Quære of its lawfulnesse euen in case of life, and* [c] *others determine it to be unlawfull, it being a negative morall precept which admits no qualifications*; yet it followes not hence, that therefore it is lawfull for Men-actors to put on womens aray to act a Play: For doubtlesse if it be abominable in any case, or in case of daily

[p] *Augustinus* Soliloquiorum. l. 2. c. 16. D. *Reinolds* Overthrow of Stage-playes. p. 14. 9. 10. 13. 828;

[q] Quid te exempta iuvat pluris de spinibus una? *Horace Epist. lib. 2. Ep. 2. p. 294.*

[r] Quod enim per se malum est, non quod frequentius factum sit, sed quod aliquando factum est, vituperabile. *Bernard De Modo bene vivendi. lib.*

[s] Nusquam & nunquam excusatur quod Deus damnat. Nusquam & nunquam licet quod semper & ubique non licet. *Tertul. De Spectac. lib. c. 16.*

[t] Augustin. Quæst. super Levit. l. 3. c. 68 Tom. 4. pars 1. p. 296. 297. accordingly.

[u] 1 Iohn 2. 1. Deut. 27. 26. Gal. 3. 10. Luk. 1. 75. 1 Pet. 4. 2. Acts 24. 16. [x] Statius Achilleid. l. 1. [y] Gellius 5. Noct. Attic. lib. 6. cap. 10. [z] *Matthew Paris*. Hist. Angliæ. pag. 160. 161. *John Bale* Acts of English Votaries. lib. 2. fol. 107. [a] See D. *Reinolds* Overthrow of Stage-playes. p. 11. 89, 90. [*] *Plutarch. De virtutibus mulierum. Mor. Tom.* 1. p. 519. 520. [b] Soliloquiorum. lib. 2. cap. 2. [c] *Ambros. Ircnæo.* Tom. 1. pag. 233. D. *Reinolds* Overthrow of Stage-playes. p. 14. *See D^r Ramesds. Ibid. p. 9 to 15. & 55.*

daily use, as all acknowledge; it must necessarily bee so in case of acting Playes, which [d] *are but a meere abuse.* For first, Playes themselues, at leastwise the personating of the Bawdes, Adultereſſes, Whores, or Sorcereſſes part, which sauour of nought else but lewdneſſe and effeminacy, are euill: therefore the [e] *very putting on of womans apparell to act such parts, cannot be good.* Secondly, Playes, and female parts in Playes, admit they bee not simply euill, yet they [f] *are but meere superfluous vanities*; or *Abuses*, as some rightly stile them, there is no necessary vse of Playes, of womens parts in Playes, or of acting female parts in womans apparell. For men therefore to put on womans attire contrary to this sacred precept, to act a lewde lasciuious womans part out of a meere effeminate, vaine, lasciuious humour, there being no urgent necessity, no warrantable occasion so to doe, [g] *must needs be a great abomination*, a most apparant violation of this ample precept; which being in *it selfe* [h] *exceeding broad, as all Gods precepts are*, must alwayes be taken in its utmost latitude, without any humane restrictions of our owne; since God himselfe (who can onely make exceptions out of his owne generall rules) hath left us no evasion from it in his Word.

Sixtly, the concurrent testimony of sundry Councels, [i] Fathers, & moderne Authors, do absolutely condemne mens putting on of womans apparell, (and so *è conuerso*) especially to act a part vpon the Stage, as an abominable, unnaturall, effeminate and dishonest thing. Hence the ancient *Councell of Eliberis, Canon* 57. decreed, [k] *That Matrons, or their Husbands should not lend their clothes to set forth any secular Playes or Shewes; and if any did it, that they should be excommunicated for three yeeres space.* If then

[d] See M. Gosſons Schoole of Abuſes.

[e] Nullus habitus apud nos licitus est illicito actui ascriptus. *Tertullian De Idololatria. l. c* 18 *Tom.* 2. *p.* 462.

[f] See Scene 4. accordingly.

[g] Nemo immundus mundus videri potest. Tunicam si induis inquinatam per se, poteris forsitan illam nō inquinare per te, sed tu per illam mundus esse non poteris. *Tertul. De Idololatria. lib. c.* 18 *p.* 461.

[h] Psal. 119. 96.

[i] Si enim diuinæ authoritates nullum dant locum, frustra quærimus qua exoramus. Tenendum est enim omninò præceptum Dei, & voluntas Dei in ijs, quæ tenendo præceptum ejus passi fuerimus æquo animo sequenda. *August. De Mendacio ad Consentium cap.* 15.

[k] Matronæ vel earum mariti, vestimenta sua ad ornandam secularitèr pompam non dent. Et si fecerint, triennij tempore abstineant. *Sacrus Concil. Tom.* 1. *p.* 366.

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the very lending of womens apparell to act a Play in, were so great a crime *as to demerit* 3. *yeeres excommunication*, what doth a Players personating of a womans part in such aray deserue? *The Councell of Gangra* in the yeere of our Lord 324. *Can.* 13. & 17. decreed; [l] *That if any woman under pretence of chastity, or piety, as was supposed, should change her habit, and put on mans apparell; or clip and poll her haire* (as our shorne English Viragoes doe of late) *which God had giuen her as a badge of her subiection; she should be anathematized, as a dissolver of the precept of obedience:* it being directly contrary to this text of Deuteronomy: *The woman shall not weare that which pertaineth to the man, &c.* and to the 1 Cor. 10. 6, 15. *It is a shame for a woman to be shauen or shorne: but if she haue long haire, it is a glory unto her, for her haire is giuen her for a couering.* Indeed I finde some precedents of women, who haue beene peccant in this kinde: As namely, [m] *some seduced female disciples of* Eustatius, *who polled their heads, and clad themselues in mans apparell, under a pretext of piety; for the redresse of whose enormous mannish courses this very Councell was assembled.* [n] *A Virgin, of whom S.* Ambrose *speakes, who clothed her selfe in mans array to saue her chastity, and so escaped.* [o] Laschonia *and* Axiothea, *who resorted unto* Plato *his Schoole in mans attire.* [p] Empona *the renowned wife of* Iulius Sabinus, *who polled her haire, and disguised her selfe in mans apparell, and so went to Rome, the better to conceale her Husband, whose life was then indangered.* [q] Euphrosina, *a famous Virgin of Alexandria, who under a pretence of chastity, did cut her haire, and put on mans array, and so entred into a Monastery, where she continued thus disguised for*

[l] Si qua mulier propter continentiam, quæ putatur, habitum mutat, & pro solito muliebri amictum virilem sumit, vel crines attondens quos ei Deus in subjectionis materiam tribuit, tanquam præceptum dissolvens obedientiæ, anathema sit. *Surius Concil. Tom.* 1. *p.* 373. *Sozomeni Hist. Eccl. l.* 3. *c.* 13. *Gratianus Distinctione* 30. & *Summa Angelica. Tit. Fœmina.*

[m] Nonnullæ autē mulieres pietatis simulatione caput tondere, & contra quàm deceret sexum muliebrem, virilem habitum induere adductæ sunt: His de causis Episcopi finitimi Gangris in unum convenerunt, &c. *Sozem. Hist. Ecclesiast. l.* 3. *c.* 13. [n] *Ambros.* De Virginibus, l. 2. Tom. 4. p. 123. 224. See Antonini Chron. pars 2. Tit. 15. c. 13. [o] *Plutarchi Plato.* p. 344. *Marcilius Ficinus* in vita Platonis, & D. *Reinolds* Overthrow of Stage-playes. p. 90. 91. [p] *Plutarchi Amatorius*, Tom. 3. Moral. p. 345. 346. S^ti. Asterij Homilia. An liceat dimittere uxorem? Bib. Patrum. Tom. 4. p. 707. G. [q] Simon Metaphrastes in vita Euphrosines apud Surium. Probat. Sanct. Hist. Tom. 1. Antonini Chronicon. pars 2. Tit. 15. cap. 13. sect. 9.

38. *yeeres*

38. *yeeres space. The* [r] *famous Maide of Burgundie, in the yeere* 1225. *who polling her head, and apparelling her selfe in masculine garments, of purpose to preserue her virginity, her Father being desirous to bestow her in marriage, entred into religion in a Monastery of the Friers Minorities, where she lived thus metamorphosed into a Monke, for diuers yeeres.* [s] *Pope* Ione *that masculine Roman Strumpet of knowne infamy, who transforming her selfe into the habit and tonsure of a man, repaired in this her disguize unto the University, where she lived many yeeres; and at last she aspired into the very Popes unerring Throne, by this her masculine habit and tonsure, as a man; till her unexpected delivery of a base-borne issue in the very middest of her solemne procession, discried her to be a woman.* [t] *A notable Damsell of Corinth, together with* Metania *and* Marina, *who under pretext of vowing virginity, and preserving their chastity, disguised themselues in mans apparell, and so entred into Monasteries, as professed Monkes,* **the better to satisfie their lusts among those Gotish shavelings.* [u] Puell de Dieu, *that notable French Virago, who arrayed her selfe like a man, and turned a great Commander in the Wars, till at last she was taken prisoner by the English in the field, attired and armed like a man; for which unnaturall act of hers, she was condemned and burnt at Roan.* [x] *The Whore apprehended in Suffolke, in King* Henry *the VIII. his Raigne, by M.* Wharton, *who being disguised in mans apparell, was taken in the company of foure Popish shaveling Priests, good Curates; who one after another had bestowed their chastity upon her.* All which for this their manniſh immodest attyring themselues in mans accoutrements, incur the execration of this text and Councell. If then a womans putting on, or wearing of mans apparell, or the imitation of his tonsure incurres an Anathema by this Councels doome, though chastity, learning, and devotion were pretended for it: doth not a mans attyring himselfe in womans vestments, of purpose to act an effeminate lascivious, amorous Strumpets part upon the Stage, much more demerit it, since there can be no good pre-

[r] *Mathew Paris* Historiæ Angliæ p. 314.

[s] *Platina* in vita Ioannis 8. Ioannis Valerian. De Sacerdotum Barbis. See *Alexander Cooke*, his Pope *Ione*, & *Baleus* De vitis Pontificum.

[t] *Antonini Chronicon*, pars 2. Tit. 15. c. 13. sect. 4. 5, 7, 9, 10. fol. 130. 131

* See Synodus Augustensis. An. 1548. Surius Tom. 4. p. 807.

[u] *Polychronicon.* Book vlt. c. 18. fol. 325. *Hollinshead.* p. 604. *Grastons* Chronicle. p. 534. 547. *Speeds* History of English Monarchy, p. 833. 834, 835.

[x] *John Bale* his Declaration of *Edmond Bonners* Articles, Anno 1554. Artic. 4. fol. 20.

text at all for it? But to come punctually to our purpose. *The 6. generall Councell of Constantinople, Canon 62.* * *expresly prohibits and abandons all daunces and mysteries made in the names of those who were falsly stiled gods among the Græcians, or in the name of men or women, after the ancient manner, farre differing from the life of Christians: ordayning, that no man should from thence-forth put on a womans garment, nor no woman a mans apparell; and that no man should put on the person or visard of a Comedian, a Satyrist, or a Tragadian, vnder paine of deposition, if a Clergie-man; of excommunication, if a Laicke.* This is punctuall. *Philo*, a learned Iew, records; ¶ *That the law doth study to exercise and confirme mens mindes to fortitude with so great earnestnesse, that it also giues precepts what garments must be used, expresly prohibiting, that the man should not take vnto him womans apparell, lest the shadow or footsteps of effeminacy, should stamp some blemish on the masculine sex. For by following nature, he doth alwayes obserue what is seemely euen in the smallest things, which might seeme to be below the care of a Law-giver. For when he considered that the bodies of men and women were deformed, and that both of them had their distinct offices; that to the one of them the care of domestique businesses was committed, to the other the mannaging of publike affaires, and that by nature her selfe they were not both made for the same im-*

* Eas quæ nomine eorum, qui falsò apud Græcos dij nominati sunt, vel nomine virorum ac mulierum fiunt saltationes ac mysteria more antiquo & à vita Christianorum alieno, amandamus & expellimus; statuentes ut nullus vir deinceps muliebri veste induatur, vel mulier veste viro conveniente. Sed neque comicas, vel satyricas vel tragicas personas induant, &c. *Surius Concil. Tom. 2. pag. 909.* ¶ Tanta porro contentione lex studet exercere confirmare q; animos ad fortitudinem, ut & de vestimentis qualibus utendum sit præcipiat; disertè interdicens, ne vir sumat muliebria, ne vel umbra aut vestigium effæminationis sexui masculo inurat aliquam maculam. Semper enim naturam sequendo observat, quid deceat etiam in rebus minimis, quæ infra curam legislatoris uideri poterant. Cum enim animadverteret deformia esse virorum mulierumq; corpora, & utrisq; sua esse officia; alteris attributam esse curam rei domesticæ, alteris publicæ, & ab ipsa natura non ad eadem factos negotia, oportere q; bonam mentem sequi naturæ instituta, utile iudicavit de his quoq; rebus decernere, scilicet de victu amictuq; & huiusmodi cæteris; voluit enim virum his se ut virum decet gerere, præsertim in vestitu: quem cum die nostuq; circumferat, talis esse debet, ut eum semper decori honestatisq; admoneat. Sic & mulierem ornans pro dignitate, vetat vestem virilem sumere, longè submonens tum effæminatos viros, tum plus æquo viriles fæminas. *Philo De Fortitudine. lib pag. 1001. 1003.*

ploy-

ployments, and that a good minde ought to follow the instructions of nature, he thought it fit to determine of these things also, to wit, of food and rayment, and other things of this nature: For he would that a man in these things should so demeane himselfe as a man ought to doe, especially in apparell; which since he carrieth it about with him night and day, it ought to be such as may alwayes admonish him both of comlinesse and honesty: So also adorning the woman according to her degree, he forbids her to weare a mans garment; remouing far both effeminate men, and women more manly then is fit. Clemens Alexandrinus, as [r] *he condemnes the putting on of womans apparell as a great iniquity;* [f] *so he demands this question; Why the law in this very text of Deuteronomy did inhibit a man to put on a womans garment?* and he resolves it thus; *Because the law would have us to be men, and not to be effeminate neither in body, nor in deeds, nor in minde, nor in words.* Which reason doth more especially hold in case of Playes, where our Men-women Actors are most effeminate, both in apparell, body, words, and workes. *Tertullian* obserues; [c] *that no kinde of rayment as he could finde was accursed of God, but womens apparell worne by men; for God saith, Cursed is every man who is clad in womans aray.* [u] *Therefore* (writes hee) *when as God prescribes in his law, that he is accursed who is clothed in womans apparell; what will he iudge of the Stage-player, Clowne or Foole in the Play, who is attired in womans apparell? Shall this Craftsmaster, this cheating Companion, thinke you, goe unpunished?* S. *Cyprian* writes expresly in his *Epistle to Everatius*; [x] *That men in the law are prohibited*

[r] O quanta est hæc iniquitas, &c? *Pædagog. lib. 3. c. 3.* See here Scene 3.

[f] Quamnam enim habet rationem, quod lex viro prohibet, ne vestem induat muliebrem? An non nos vult esse viros, & nec corpore, nec factis, nec mente, nec verbis effæminari? Vult enim eum esse masculum, qui veritati dat operam in ferendis laboribus, & perpessionibus, in vita & moribus, in sermone & exercitatione, noctu & interdiu, & sicubi martyrio opus sit quod procedat per sanguinem. *Stromat. l. 2. fol. 82. D.* See *Glossa ordinaris & Lyra in Deut. 22.*

[c] Nullũ deniq; cultum à Deo maledictũ invenio, nisi muliebrem in viro: Maledictus enim, inquit, omnis qui muliebribus induitur, &c. *De Idololatria lib. c. 16.*

[u] Cæterum cum in lege præscribit, maledictũ esse qui muliebribus vestitur, quid de pantomimo iudicabit, qui etiam muliebribus curatur? Sane & ille artifex impunitus ibit? *De Spectac. cap. 23.*

[x] Nam cum in lege prohibeantur viri induere muliebrem vestem, & maledicti eiusmodi iudicentur, quantò maioris est criminis, non tantum muliebria indumenta accipere, sed & gestus quoq; turpes, & molles, & muliebres magisterio impudicæ artis exprimere? *Ibidem.*

ted to put on a womans garment, and those who doe it are adiudged accursed: how much greater a crime is it then, not onely to put on womans apparell, but likewise to expresse dishoneſt, effeminate, womanish gestures, by the tutorship or direction of an unchaste art? Which passage he particularly applies to Stage-playes.[y] *Lactantius*, among other things, taxeth Players, *for putting on womanish gestures, and apparell, to act the parts of infamous females*: hauing an eye, no question, to this text of Deutronomy. *Epiphanius Contra Hæreses. lib. 2. Tom. 2. Hæresis 66. Col. 543. B. informes us:* [z] *That it is a shamefull and dishoneſt thing for a man to become a woman, and to appeare in the forme of a woman. And that it is againe a most abominable thing for women to become men,* (as many haire-clipping moderne impudent Viragoes doe) *and to weare the apparell of a man.* Whence *he condemnes the* [a] *Seres for Heretiques; among whom the men did vse to nouriſh and plaite their haire into knots like women,* (as our moderne Love-locke wearers doe) *ſitting all the day idlely at home, perfumed with oyntments, effeminate, and prepared for their wiues; whereas their women on the other ſide, did cut the haire of their heads,* (as our Engliſh Man-women monſters doe of late) *and gird themſelues about with a mans girdle*: both which are condemned by this text of *Deuteronomy*: and by the 1 *Cor.* 11. *v.* 3. *to* 15. which I would our moderne Ruffians, and Mad-dames would conſider. *Gregory Nazianzen, Oratio. 1. ad Eunomianos*, together with *Elias, Metropolitan of Crete*, in his Commentary on that Oration; affirme, [b] *That it is an unnaturall and diſorderly thing to ſee flowers in winter, or women clothed in mans, or men attired in womens apparell.* [c] *For* (as *Elias* comments)

[y] Hiſtrionum quoq; enerua-ta corpora, & in muliebrem inceſſum habitumq; mollita, impudicas fæminas inhoneſtis geſtibus mẽtiuntur, &c. *De Vero Cultu. lib. 6. c. 20. & Diuinarum Inſtit Epit. cap. 6.*

[z] Turpe equidem eſt virum fæminam fieri, & in fæminæ forma eſſe. Turpiſſimum autem rurſus, mulieres viros fieri, & viri habitum geſtare, *Ibidem.*

[a] Apud Seras quidẽ viri crines implicãt, & domi deſident unguentis delibuti, & effæminati, ac uxoribus parati. Mulieres vero vice verſa, capillum capitis tondent, virili cingulo ſe cingunt, & in agro omnia opera proficiunt. *Ibid. lib. 3. Cont. Hæreſes. Tom. 2. Col. 910. A. B.*

[b] Intempeſtiuum quiddam eſſe ducimus florem hyberno tempore, vel mulieres habitu virili, vel muliebri viros ornari. *Ibidem. pag. 7.*

[c] Præter naturam putandum eſt eſſe, ideoq; ab ordine alienum, florem hiberno tempore conſpici, vel mulieres virilem cultum induere, vel viros muliebrem; quum primum ex his tempora perturbet, alterum naturæ formam non conuenientem tribuat, permutato viri fæminæq; ornatu, & ordine quem ipſis natura præſcripſit, confuſo. *Ibidem.*

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the first of these disturbes the times; the other yeelds an inconvenient forme to nature, the ornament both of the man and woman being changed, and the order which nature hath prescribed to them, being confounded. Vpon which ground they both *condemne the Cynicke Maximus, and his sect,* [d] *for nouri∫hing and wearing their haire long, out of a perverse affection:* as being an effeminate, and unnaturall thing. *S. Hierom* writes expresly; [e] *That he shall eternally perish, who being effeminated in womanni∫h feeblene∫se, doth nouri∫h his haire, polli∫h his skin, and trim himselfe by the glasse, which is the proper passion and madne∫se of women. S. Cyprian* records, [f] *That they are in the Devils House and Palace, who with womani∫h haire transfigure themselues into women, and disgrace their ma∫culine dignity, not without the iniurie of nature.* [g] *Clemens Romanus, Constit. Apost. l. 1. c. 4. Clemens Alexandrinus, Padag. l. 2. c. 10 3. & 3. c. 2. 3. 11. Philo Iudæus. De vita Contemplativa. pag. 1208. & De Specialibus Legibus. p. 1059. Origen in Iob. lib. 1. Tom. 2. Fol. 18. I. Epiphanius, Contra Hæreses, lib. 3. Tom. 2. Hæresis 80. Col. 894. 895. & 922. A. Iulius Firmicus, De Errore Profanarum Religionum. cap. 4. Bibl. Patrum. Tom. 4. p. 108. Paulinus, Epistola 4. ad Sueverum. Augustin. De Opere Monachorum. lib. c. 31. 32, 33. Tom. 3. p. 1067. B. Cyrillus Alexandrinus, De Spiritualibus Oblationibus. libi 6. Tom. 2. p. 534. E. Isichius in Levit. lib. 4.*

[d] Comas quas prius perverso quodam studio aluerant. Solebant enim Cynici studiose comam alere, magnaque diligentia perficere, ut eam prolixam haberēt. *Ibid Oratio 19. p. 344. 345.*

[e] Peribit qui in fœmineo languore mollitus comam nutrit, cutem polit, & ad speculum comitur, quæ proprie passio & infania mulierum est. *Comment in Soph c. 1 Tom. 5. p. 210. P.*

[f] In domo regis Diaboli sunt, qui capillis mul ebribus se in fœminas transfigurant, & dignitatem virilem non sine naturæ iniuria dehonestant. *De Jeiunio & Tentatione. Sermo. Tom. 1. p. 287.* [g] Pulchritudinem tibi à natura, Deo authore collatam, noli adiecto cultu exornare, sed humiliter eam adversus homines ita cohibe, capillum comæ non nutriens, sed potius illum detondens & adimens, ne tu pruritu vexatus, & caput lacerationis expers conservans, vel unguentis perfundens, inducas tibi mulieres, quæ hoc modo illaqueant, & illaqueantur. Fidelis enim cum sis & homo Dei, nou licet tibi nutrire capillum, & in unum complicare, quod est delicatum & molle, vel discerniculo discriminare, neq; ultrò intortum calamistris crispare, vel flauum facere, quoniam quidem lex vetat in Deuteronomio, inquiens; Non facietis vobis rotunditatem ex coma capitis vestri, neque incisiones. Neque viro licet barbæ pilos corrumpere, neque hominis figuram præter naturam mutare. Non incidetis (inquit lex) superficiem barbæ vestræ. Hoc enim mulieribus decens creator Deus statuit, viris indecorum esse iudicavit. Tu verò hæc faciens, & ut tibi placeas, legem violans, in odio eris apud Deum, qui creavit te secundum imaginem suam. *Ibid. cap. 13.*

cap. 13. *Bibl. Patrum. Tom.* 7. *p.* 51. *C. & lib.* 6. *c.* 19. *p.* 85. *E. Bernard. Oratio ad Milites Templi. cap.* 2. *&* 4. *Amalarius Fortunatus. De Ecclesiasticis Officijs, lib.* 3. *cap.* 2. together with [h] *Ambrose, Chrysostome, Sedulius, Primasius, Oecumenius, Beda, Anselme, Remigius, Theophylact,* in their *Expositions and Commentaries on the* 1 Cor. 11. 14, 15. *Doth not nature it selfe teach you, that if a man hath long haire* (in which our Ruffians glory) *it is a shame unto him? But if a woman haue long haire,* (Of which [1] *our English Ladies,* who haue cast off God and nature, shame and modesty, religion and subiection, are *now ashamed,* as being out of fashion) *it is a glory to her; for her haire is giuen her for a couering:*) doe * *copiously censure and condemne the frizling, nourishing, and wearing of long effeminate haire, as an unnaturall, womanish, irreligious, and unmanly practice condemned, not onely by the* [k] *Law of God* and nature, in the 1 Cor. 11. 14. *Ezech.* 44. 20. *Levit.* 19. 27. *&* 21. 5. *Dan.* 4. 33. *Rev.* 9. 7, 8. 1 *Tim.* 2. 9. 1 *Pet.* 3. 3. *Isay* 3. 24 (which Scriptures I wou'd our overgrowne Lock-wearers, and frizle-pated men-women would well consider) *But euen by this text of Deuteronomy, which inhibits men to put on a womans garment, or attire;* of which long haire *(the proper* [l] *ornament of women)* as well as womans rayment is a part. If then the very *nourishing of long effeminate haire be a putting on of womans apparell within this Scriptures sence,*

[h] See my Vnlouelinesse of Loue-lockes. p. 12. 13, 14. accordingly.

[i] See my Vnlouelinesse of Loue-lockes. p. 45. to 49.

* See my Vnlouelinesse of Lovelockes thorowout.

[k] Hi comas muliebres producunt. Oportebat autē filios sanctæ Catholicæ matris nostræ Ecclesiæ esse reverendos in tonsura, atque honesto habitu propter extraneos. Alienum enim est à catholica Ecclesia, & à prædicatione Apostolorū coma extensa. Vir enim, inquit, non debet nutrire comam, quum sit imago ac gloria Dei. Quid vero sit peius & contrarium? Hi barbam quidem formam viri resecant, capillos autem capitis sæpe nutriunt. De barba quidem in constitutionibus Apostolorum dicit divina Scriptura ac doctrina; Ne corrumpas; hoc est, ne seces pilos barbæ, neq; meretricio more obcomam efferaris. Decebat enim Nazeræos hoc solum propter figuram, &c. Quare dicit Apostolus, Ipsa natura non docet vos, quod vir quidem si comam nutrit, ignominia ipsi est? Hæc autem ignominia non laudabilis est, velut illa quæ dicit, Turpitudines & ignominias contempsi. Non enim propter Deum est virtus, etiamsi propter Deum assumpta fuerit, sed propter contentionē sunt hi mores. Dicunt enim, si quis videtur contentiosus esse, nos talem consuetudinem non habemus, neque Ecclesiæ Dei. Reiecit igitur eos, qui talia operantur & faciunt, & in contentione sunt à statutis Apostolorum, & ab Ecclesia Dei. *Epiphanius. Cont. Hæreses. Hæresis* 80. *Col.* 894, 895.

[l] 1 Cor. 11. 15. and the Fathers and Commentators on it.

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as the womans cutting of her haire (as [m] *Good Expositors* testifie) is *a wearing of that which pertaineth to a man, to whom the clipping of haire is proper*, he being in this *distinguished from a woman:* and so an *abomination in Gods sight*, though our men and women in these licentious times beleeue the contrary; Much more must a Players putting on of womens apparell, gesture, speech, and manners to act a Play, be a putting on of womans apparell, and so *an abomination to the Lord our God*, within the very litterall meaning of this text, if these fore-quoted Fathers may be iudged. S. *Ambrose* in his [n] *Annotations* upon *Deuteronomy. cap.* 22. dedicated to *Irenæus:* Wherein *he examines at large the cause, why the law should prohibit women to weare a mans garment, and men to put on womans apparell*; will make this point most cleare. I shall recite his words at large. *Thou hast informed me* (writes he) *as a sonne, that some haue demanded of thee, what is the reason, that the law should so severely call them uncleane, who use the garments of another sex, be they men or women. For thus it is written,* The apparell of the man shall not be put upon the woman, neither shall a man be arrayed in a womans garment; because every one who shall doe these things, is an abomination to the Lord thy God. [o] *And if thou maist truely discusse it; that is incongruous, which even nature her selfe abhorreth. For why being a man, wilt thou not seeme to be that which thou art borne? Why dost thou take unto thy selfe a different forme? Why dost thou feine thy selfe a woman, or thou woman thy selfe to be a man? Nature hath clothed every sex with its owne garments. Finally, there is a diverse use, a different colour, motion, pace, an unequall strength,*

[m] *Ambros. Ireneo.* Tom. 1. p. 233. *Clemens Romanus*, Constit. Apost. l. 1. c. 4 *Marlorat* in 1 Cor. 11. 5, 6, 14, 15. *Osiander, Pellicanus, Cornelius à Lapide, Calvin, Junius, Ainsworth*, on Deut. 22. 5. with others hereafter quoted. *Hierom.* Epist. 12. Concilium. *Gangr.* Can. 17. & *Gratian.* Distinctio 30. Doctor *Fulkes* Annotations on the Rhemish Testament, on Thes. 2. cap. 3. sect. 2. D. *Willets* Synopsis Papismi. p. 354. 355. *Sozomeni* Historiæ Ecclesiasticæ, l. 3. c. 13. Bibl. Patrum, Tom. 5. pars 2. p. 292. *Rabanus Maurus* Glossa ordinaris, & *Lyra* in Deut. 22.

[n] Operum, Tom. 1. p. 232. 233.

[o] Et si vero discutias, incongruum est quod etiam ipsa abhorret natura. Cur enim homo non vis videri esse quod natus es? Cur alienam tibi assumis speciem? Cur mentiris fœminam, vel tu fœmina virum? Suis unumquemque sexum induit natura indumentis. Denique diversus usus, diversus color, motus, incessus, diversæ vires, diversa vox est in viro & fœmina. Sed etiam in reliqui generis animantibus alia species leonis, alia leænæ, alia vis, alius sonus: alia tauri, alia vitulæ, &c. *Ibidem.* See *Rabanus Maurus, lib. 2. in Deut. 22. 5. cap. 30.* accordingly.

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a different voice in a man and in a woman. Yea likewise in living creatures of another kinde, there is one forme of a Lion, another of a Lioneſſe, yea another ſtrength, another ſound: one of a Bull, another of a Heifer. In Deere alſo, ſo much as the ſex doth differ, ſo much doth the forme, ſo as thou maiſt diſtinguiſh them afar off. In Birds likewiſe there may be a proper compariſon, in regard of apparell betweene them and man. For in them the very indiuments themſelues doe by nature diſtinguiſh the ſex. The male Peacockes are beautifull; the females are not adorned with ſo various a beauty of feathers. The Phesants alſo haue a different colour, which may diſtinguiſh the difference of the ſex. What difference is there in Poultry? How ſhrill is the crowing of the Cocke, a ſolemne gift to ſtir up and ſing, in the ſeuerall watches of the night? p *Doe theſe things change their ſhape, or habit? Why then doe we deſire to change? And verily the cuſtome of the Grecians hath flowne in among vs, that women weare ſhort coates, as being ſhorter then their owne. Well, be it ſo now, that theſe may ſeeme to imitate the nature of the better ſex; why will men counterfeit the habit of the inferiour ſex? A lie even in word is diſhoneſt: much more in apparell. Finally, in Temples, where there is a counterfeiting of faith, there is a counterfeiting of nature: For men* * *there to take vnto them womans apparell, and a womaniſh behaviour, is thought an holy thing. Whence the Law ſaith: Becauſe every one, who ſhall doe theſe things, is an abomination to the Lord thy God: that is, a man who ſhall put on a womans garment. But I ſuppoſe, that it ſpeakes this, not ſo much of cloathes, as of manners, or of our cuſtomes and actions, wherein one act may become a man, another a woman. Whence alſo the Apoſtle ſaith, as an interpreter of the Law,* q Let the woman keepe ſilence in the Church: For it is not permitted to them to ſpeak, but to be in ſubiection, as the r Law ſaith. But if they

p Numquid illa mutant ſpeciem ſuã? Cur nos mutare deſideramus? Et quidem Græco more influxit ut fæminæ virilibus quaſi ſuccinctioribus tunicis utãtur. Eſto tamen ut illæ imitari videantur melioris ſexus naturam: Quid viri inferioris ſexus mentiri ſpeciem volunt? Mendacium & in verbo turpe eſt; nedum in habitu. Denique in Templis, ubi mendacium fidei, ibi mendacium naturæ. Illic aſſumere viros muliebrem veſtem, geſtumque fæmineum, ſacrum putatur. Vnde lex dicit: Quoniam immundus eſt Domino Deo tuo omnis qui fæcerit hæc: hoc eſt, vir qui ſtolam muliebrem induerit, &c. * This was the practice then of Pagan Prieſts in their Idols Temples. q 1 Cor. 14. 34, 35. r Gen. 3. 16.

will

will learne any thing, they may aske their Husbands at home. *And to Timothy,* [f] Let the woman learne in silence with all subjection: for I suffer not a woman to teach, nor to domineere over her Husband. [t] *But how unseemely a thing is it for a man to doe womanish workes? Therefore also may they bring forth children, therefore may they travell of child-birth, who * crispe their haire like women. And yet those are veiled, these make war. But they may haue an excuse who follow the customes of their Country, which yet are barbarous, as the Persians, as the Goathes, as the Armenians. Verily nature is greater then our Country. What doe we speake of others, who adde this to their luxury, that they keepe in their service men wearing frizled haire, and golden chaines, themselues having long beards, their servants long shag haire? Deservedly chastity is not there kept, where a distinction of sex is not observed.* In which the *euidences of nature, are so many tutorships; the Apostle himselfe saying:* Is it a seemely thing, that a woman pray unto God uncovered? Doth not nature it selfe teach you, that if a man have long haire, it is a shame unto him? But if a woman have long haire, it is a glory to her, for her haire is given her for a covering. *These are the things which thou maist answer to those who inquire of thee. Farewell.* Thus doth this Father descant on this Scripture. S. *Augustine* resolves us; " *That those are rightly accounted infamous, and unable to beare witnesse, who shew themselves in womans apparell, whom I know not whether I should rather call, false women, or false men. Yet we may stile them true Stage-players, and true infamous persons without any doubt. And*

[f] 1 Tim. 2. 11, 12.

[t] Quam deforme autem virum facere opera muliebria? Ergo & pariant, ergo parturiant qui crispant coronam sicut fœminæ. Et tamen illæ velantur, isti bellantur. Verum habeant excusationem qui patrios usus sequuntur, sed tamen barbaros, ut Persæ, ut Gothi, ut Armenij. Maior quidem est natura quàm patria. Quid de alijs dicimus: qui hoc ad luxuriam derivandum putant, ut calamistratos & torquatos habent in ministerio: ipsi promissa barba, illos remissa coma? Meritò illic non servatur castimonia, ubi non tenetur sexus distinctio. In quo evidentia naturæ magisteria sunt, dicente Apostolo, Decet mulierem non velatam, &c. Hæc sunt quæ referas requirentibus. Vale. *Ibidem.* * See my Vnlovelinesse of Love-lockes, page 49. 50. against this effeminate practice. " Ideò credo iure infames intestabilesque haberi, qui muliebri habitu se ostentant, quos nescio utrum falsas mulieres an falsos viros melius vocem. Veros tamen Histriones, verosque infames sine dubitatione possumus vocare. *Soliloquiorum, lib. 2. cap. 16. Operum, Tom. 1. pag. 765.*

withal he informes vs,[x] that it is a great Quæstiõ, whether a man ma, put on womans apparell, to deceive an enemy with it, for the delivery, or safety of his Country, because in this he becomes a woman, perchance to appeare a truer man. And whether a wise man, who hath some kinde of assurance that his life will be necessary for the good of men, would rather die with cold, then clothe himselfe in womans apparell, if he can get no other. But of this (saith he) we shall consider more in another place. For verily thou seest how much examination it requires, to consider how far these things ought to be proceeded in, lest men fall into certaine unexcusable uncleannesses. And so he leaues the Question undecided. *Iulius Firmicus Maternus, De Errore Profanarum Religionum, lib. c. 4. Bibl. Patrum. Tom. 4. p. 108. 109.* writing of the effeminate Sodomiticall *Male-Priests of* Venus, [y] *who clad themselues in womans apparell*, and were *afterwards put to death by* Cõstantine *the Great for their unnaturall lewdnesse, as Eusebius (De Vita Constantini, lib. 3. cap. 53. & lib. 4. cap. 25.)* records: hath this notable passage. *The Assyrians, who worship the Aire under the name of* Venus, *have verily effeminated this Element, being moved I know not with what Veneration. Whether becaus the Aire is interposed betweene the Sea and Heaven, doe they worship it with the effeminate voyces of their Priests?* [z] Tell me, *is this the cause that they seeke a woman in a man, whom the Quire of their Priests cannot otherwise serve, vnlesse they effeminate their countenance, polish their skin, and disgrace their masculine sex with womanish attire, &c? They effeminately adorne their long nourished haire, and being clothed in delicate garments, they scarce support their head with their wearied necke. Afterwards, when they have thus estranged themselves from being men, ravished with the musicke of Pipes they call upon their Goddesse, &c.*

[x] Et magna quæstio est, utrum patriæ liberandæ causa, muliebri tunica indutus debeat hostẽ decipere, hoc ipso quod mulier facta sit, fortassè verior, vir futurus. Et utrũ sapiens qui aliquo modo certum habeat, necessariã fore vitam suam rebus humanis, malit emori frigore, quàm fæmineis vestibus, si aliud non sit, amiciri. Sed de hoc, ut dictum est, aliàs videbimus. Profecto enim cernis, quantæ inquisitionis indigeat, quatenus ista progredi debeant, ne in quasdam inexcusabiles turpitudines decidatur, &c. *Ibidem.*

[y] *Purchas.* Pilg. Booke 1. chap. 15.

[z] Dic mihi, hoccine est quod in viro fœminam quærunt, cui aliter servire sacerdotum suorum chorus non potest, nisi effœminent vultum, cutem poliant, & virilem sexum ornatu muliebri dedecorent, &c? Exornant muliebriter nutritos crines, & delicatis amicti vestibus vix caput lassa cervice sustentant. Deinde cum sic se alienos a viris fecerint, adimpleti tibiarum cantu vocant Deam suam, &c. *Ibidem.*

[a] What

[a] *What Monster, or what Prodigy is this? They deny themselves to be men, and yet are such: They would be reputed women, but the quality of their body confesseth the contrary. Consider what deity it is which is thus delighted with the entertainment of an impure body, which adheres to unchaste members, which is attoned with the filthy pollution of the body. Blush O ye wretches, at your sottishnesse: another God hath made you! When your company shall appeare before the Tribunall of God who iudgeth, you shall bring nothing along with you, which God, who hath made you, may acknowledge. Cast away this error of so great calamity, and now at last relinquish the practices of a prophane mind. Doe not ye damne that body which God hath given you, with the wicked law of the Devill.* So pathetically inveighed he against mens putting on of womens apparell. S. *Chrysostome*, as hee [b] *expresly condemnes the putting on of womans array to act a Play*; a thing too common in his dayes: So in his 26. *Homil. in Epist. 1. ad Corinthios, cap. 11. Tom 4. Col. 453. B. C.* (where he recites this Text of *Deuteronomy*, and notably censures [c] *men for nourishing*, & [d] *women for cutting and laying out their haire;*) he hath this excellent speech. [e] *There are certaine signes given both to a man and woman; to him verily of command and principality; to her truly of subiection: and among these this also; that the woman should have her head covered; but the man his head uncovered and bare. If these*

[a] Quod hoc monstrum est, quodve prodigium? Negant se viros esse, & sunt: Mulieres se volunt credi, sed aliud qualiscunq; qualitas corporis cõfitetur. Considerandum est etiam, quale sit numẽ, quod sic impuri corporis delectatur hospitio, quod impudicis adhæret membris, quod pollura corporis cõtaminatione placatur. Erubescite ô miseri, supinitatẽ! alter vos Deus fecit. Cũ cohors vester ad Tribunal iudicantis Dei accesserit, nihil vobiscum afferetis, quod Deus, qui vos fecit, agnoscat. Abijcite hunc tantæ calamitatis errorẽ, & studia profanæ mentis aliquãdo deserite. Nolite corpus, quod Deus fecit, sceleratæ Diaboli lege damnare. *Ibid.* [b] *Homil. 38. in Matth. Tom. 2. Col. 298. C.* See Scene 3. p. 169. [c] Apostolus viro comã alere semper prohibet. Nam si comam nutriat ignominia est illi. Non dixit, Si operiatur, sed, Si comam nutriat, &c. *Ibid. Col. 454 B.* [d] Turpe est mulieri tonderi aut radi, &c. *Ibidem.* [e] Signa quidem data sunt & viro & mulieri, illi quidem imperij ac principatus; huic vero subiectionis: Cum his autem hoc quoque; quod hoc quidem operto sit capite, ille vero apertum caput habeat & nudum. Si hæc ergo sunt signa, ambo peccant, bonum ordinem confundentes, & Dei constitutionem, & suos limites transgredientes; ille quidem decidens ad huius humilitatem & deiectionem; hæc verò in virum insurgens per habitũ ac figurã. Si enim fas non est vestem mutare, & neq; huic quidẽ toga indui; illi vero instita, & muliebri tegumento capitis. Non enim erit, inquit, viri ornatus super mulierẽ, neq; induetur vir veste muliebri: multi magis hæc non sunt mutanda, &c. *Ibidem.*

therefore are signes, both of them sinne, when as they confound this good order, and the constitution of God, and transgresse their limits; he, in falling downe to the humility and deiection of the woman; she, in rising up against the man, by her apparell and shape. For if it be not lawfull for them to interchange their garments, neither for a woman to bee clad in a mans Gowne; nor for *a man to be attired in a womans Gowne, or Vaile; For he saith*; Neither shall the ornament of the man be put upon the woman; neither shall the man be clad in womans apparell, Deut. 22. 5. *much more are not these things to be changed, &c.* To passe by *Damascen. Parallellorum. lib. 2. cap. 65. together with* Beda *Expositio in Deuteronom. c. 22. Operum. Tom. 4. p. 164.* who condemne mens putting on of womens apparell from this Text, which they recite; that elegant *Bishop of Marcelles, Salvian,* doth exceedingly tax the Romanes for permitting men to weare womans apparell, not onely in ordinary converse; but * *even upon the Stage.* [f] *Who* (writes he) *could beleeve or heare, that men should have turned into a womanish patience, not onely their use and nature; but even their countenance, pace, habit, and all what soever is in the sex, or in the use of a man: all things were so turned upside downe, that whereas nothing ought to be more shameful to men, then that they should seeme to have any womanish thing in them; there nothing did seeme more dishoneſt to certaine men, then that they should seeme to be men in any thing, &c?* [g] *This therefore is more to*

* See Chrysost. Hom. 5. in Tit. Tom. 4. Col. 1484. B. C. Almarus Pelagius de Planctu Ecclesiæ. l. 2. Artic. 45. fol. 149. ac.

* See lib. 6. De Gubernat. Dei throughout.

[f] Quis credere, aut etiam audire possit, convertisse in muliebrem tolerantiam viros, non usum suũ tantum atque naturam, sed etiam vultum, incessum, habitum, & totum penitus, quicquid aut in sexu est aut in usu viri: adeo versum in diversum omnia erant, ut cum viris nihil magis pudori esse oporteat, quã si muliebre aliquid in se habere videantur; illic nihil viris quibusdam turpius videretur, quàm si in aliquo viri viderentur. *De Gubernat. Dei, lib. 7. p. 263. 264.* [g] Illud verò magis ingemiscendum atq; lugendum est, quod tale hoc scelus crimen etiam totius reipub. videbatur. Et universa Romani nominis dignitas, facinoris prodigiosi inurebatur infamia. Cum enim muliebrem habitum viri sumerent, & magis quam mulieres gradum frangerent, cum indicia sibi quædam monstruosæ impuritatis innecterent, & fæmineis tegminum illigamentis ut capita velarent, atque hoc publice in civitate Romana vrbe illic summa ac celeberima; quid aliud quam Romani Imperij dedecus erat, ut in medio Reipubliçæ sine execrandissimum nephas palàm liceret admitti, &c? *Ibidem* page 265. 266. vid. 267, 268.

be lamented and pitied, that this so great a wickednesse did seeme the crime of the whole Common-wealth; and the whole dignity of the Roman name was branded with the infamy of this prodigious wickednesse. For when men should clothe themselves in womans apparell, and become more effeminate then women, and cover their heads with feminine attires, and this publikely in a Roman City, yea, in the most famous and chiefe City there; what else was it, but the shame of the Roman Empire, that in the middest of the Commonweale this most execrable wickednesse should be tolerated without controll? *Asterius* Bishop of *Amasea*, who flourished about the yeere of our Lord, 390. in his *Homily, In Festum Kalendarum. Bibl. Patrum. Tom. 4. p. 705. C. D.* writes thus: [h] *That in this feast, the people did learne the infamous and dishonest arts and studies of Stage-players, from whence effeminacy and dissolution of manners did proceed. Doth not that valiant man, that man of courage, who is admirable in his armes, and formidable to his enemies, degenerate into a woman with his vailed face? he lets his coate hang downe to his ankles, he twists a girdle about his brest, he puts on womens shoes, and after the manner of women, he puts a cawle upon his head; moreover, he carries about a distaffe with wooll, and drawes out a thred with his right hand, wherewith he hath formerly borne a trophie, and he extenuateth his spirit and voyce into a shriller and womanish sound. These are the profits of this solemnity: these are the commodities and fruits of this dayes publike feast. O folly! O blindnesse! &c.* So vehement is this godly Bishop against this unmanly practice, even in case of Stage-playes, which he much condemnes. Our learned Country-man, *Alchuvinus*, writing, *of the practices of the Pagan Romanes on the Kalends of Ianuary*, now our New-yeeres day; informes us; *that* [i] *divers of them did transforme themselves into monstrous*

[h] Condiscunt illiberales & inhonestas Scenicorum artes ac studia, unde mollities ac dissolutio morum. Nonne velato ore in fœminam degenerat ille fortis, ille animo præstans, ille in armis suis admirabilis, hostibus formidabilis? Tunicam ad tales demittit, Zonam pectori circumvolvit, calceamenta muliebria sumit, &, more fœminarum capiti crobilum imponit, quin etiam cum lana colum circumfert, dextraq; filũ ducit, qua trophæum anteà tulit, spiritumq; ac vocem in acutiorẽ ac muliebrem sonũ extenuat. Hæ celebritatis huius utilitates: hæc hodierni festi publici commoda ac fructus, &c. O stultitiam! O cæcitatem! *Ibid.* [i] Quidam mutabant se in species monstruosas, in ferarũq; habitus transformabant. Alij in fœmineo gestu mutati, virilem vultum effeminabant. Nec immerito, &c. *De Divinis Officijs. l. c. 4. Col* 1013. 1014.

shapes, and into the habit of wilde beasts. Others (saith hee) *changed in a feminine gesture, did effeminate their manly countenance: neither unworthily haue not they a manly fortitude, who haue changed themselves into a womans habit, or haue put on a womans attire. Now because the whole world was repleni-shed with these and other miseries, the whole universall Church hath appointed a publike fast to be kept on this day* (which fast it seemes is now forgotten) *in as much as the Author of life should put an end to these calamities:* so doth he stile these effeminate practices. To these recited Fathers and Councels I might adde *Astexanus De Casibus, lib. 2. Tutulus* 54. *Aquinas prima secundæ. Quæst.* 102. *Artic.* 6. 6^m. *& secunda secundæ. Quæst.* 169. *Artic.* 2. 3^m. *Alexander Alensis. Theologiæ summa. pars* 2. *Quæst.* 135. *Memb.* 2. *pag.* 617. 618. *Glossa Ordinaris, Lyra, Tostatus, Pellicanus, Cornelius à Lapide, Rabanus Maurus, Calvin, Iunius, Dionysius, Carthusianus, Ferus, Osiander, & Ainsworth on Deut.* 22. *v.* 5. Bishop *Babington*, M. *Perkins*, M. *Dod*, M. *Downham*, M. *Elton, Osmond Lake*, M. *John Brinsly, Calvin*, Bishop * *Andrewes*, D. *Griffith Williams*, D.* *Ames*, with sundry others upon the 7. Commandement. *Peter Martyr, Locorum Communium Classis.* 2. *cap.* 11. *sect.* 68. 79. *Bullinger & Marlorat in* 1 *Cor.* 11. 6. *Gulielmus Parisiensis, De Fide & Legibus, cap.* 13. *Danæus Ethicæ Christianæ. l.* 2. *c.* 14. *Polanus Syntagma Theologiæ. lib.* 10. *cap.* 26. *p.* 665. *The rich Cabinet, London* 1616. *p.* 116. 117, 118. *Maphæus Vegius Laudensis. De Educatione Liberorum. lib.* 5. *c.* 5. *Bibl. Patrum. Tom.* 15. *p.* 882. *E.* A short Treatise against Stage-playes by an Anonymous Author, tendred to the Parliament. *Anno* 1625. p. 17. *W. T.* In his *Absoloms* fall. *fol.* 9. Stephen Gosson *his Playes confuted. Action* 2. *The third Blast of Retrait from Playes and Theaters: M.* Northbrook, *his Treatise against Vaine Playes and Enterludes. fol.* 36. *and D.* Reinolds, *in his Overthrow of Stage-playes. p.* 8. *to* 20. *& p.* 85. *to* 103. where this point is largely and learnedly debated. All these, with infinite others in their Treatises against Stage-playes, doe utterly condemne the putting

* Chatechisticall Doctrine.

* De Iure Conscientiæ. lib. 5. cap. 39. p. 271. sect. 30.

* See here: p: 199. to. 199.

putting on of womans apparell, especially out of wantonnesse to act a Play, as a *violation of this text of Deuteronomy, and an abomination to the Lord our God:* neither was there ever any one Divine that I haue met with, who did contradict this truth; therefore we need not doubt or question it, but submit unto it without any more disputes.

Lastly, the very reasons alleaged against the putting on of womans apparell on men, will evidently evince it to be sinfull to put it on to act a Play. For first, the very putting on of womans apparell (much more to act a lewde lascivious Enterlude) is an unnaturall, *and so a detestable and shamefull act:* as not onely [k] *Ambrose*, and the fore-quoted Christian Authors, but even [l] *Seneca* and [m] *Statius*, with other Pagans testifie. For since nature hath *made a difference*, not onely betweene the sex, but [n] *even betwixt the habit and apparell of men and women, as well among the most barbarous, as the civilest Nations, in so much that they are visibly distinguished by the diversity of their rayment one from the other:* it must needs be a violation of the very dictates of nature, for a man to clothe himselfe in that apparel which nature and custome have prescribed to another sex, as mis-becomming his. As [o] *nature it selfe doth teach men, that it is a shame for them to weare long haire* (though our moderne Ruffians glory in it) *because it* [p] *is naturally proper unto women, to whom it is given for a vaile, a covering:* so much more doth it teach men, that it is a detestable, unnaturall, shamefull thing for them, to put on womans attire to act a Strumpets part. Hence men in womens, and women in mens apparell have beene ever odious. Witnesse [q] *Heliogabalus,*

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[k] *Irenæo.* Tom. 1. p. 233. *Ainsworths* Notes on Deut. 22. 5.

[l] Non videntur tibi contra naturã vivere, qui cõmutant cum fœminis vestem? *Seneca Epist.* 122.

[m] O scelus! en fluxæ veniunt in pectora vestes: scinde puer, scinde, &c. *Achilleid.* lib. 1. See D. *Reinolds* Overthrow of Stage-playes, p. 12. 13.

[n] See *Ambrose Irenæo, Purchas* Pilgrimage, & Voyages, *Novus Orbis, Munsters Cosmograph. Boemus* De Moribus Gentium, *Strabo, Gotardus, Levius,* and all other Historians and Cosmographers. [o] 1 Cor. 11. 14. See *Ambrose, Hierom, Primasius, Chrysostome, Theodoret, Sedulius, Remigius, Beda, Anselme, Occumenius, Haymo,* Ibid. and my Vnlovelinesse of Love-lockes, p. 8. to 16. [p] 1 Cor. 11. 15. See Glossa Ordinaris, *Lyra, Bulinger, Calvin, Marlorat,* and others on the 1 Cor. 11. 6. according. [q] *Lampridy Heliogabalus, Eutropius,* Rerũ Rom. l. 10. fol. 124, 125. *Zonaras* Annal. Tom. 2. fol. 106. & 107.

[r] *Sporus*

r *Suetonij Nero.* s *Suetonij Nero.* t *Suetonij Nero.* u *Eusebius* De Vita Const. l.3. c.53. *Iulius Firmicus*, De Errore Profanarum Religionum, c.4. *Purchas* Pilgrim. Booke 4. ch.7. x *Philo Iudæus*, De Specialibus Legibus. page 1059.1060. & De Vita Contempl. p. 1209. 1210. y *Purchas* Pilg. Booke 8. c.7. z *Purchas* Pilg. Book 9. c.1. a *Purchas* Pilg. book 9. c.11. & *Cieza*. c.64. b *Matthew Paris*, Hist. Angl. p.160. 161. See here p.18.2. c *Purchas* Pilg. Book 6. c.10. d 1 Cor. 11.14. Deut. 22.5. Zeph. 1.8. Rom. 1.27. e 1 Cor. 11.14. f Si qua mulier propter diuinũ cultũ (ut æstimat, crines attondeat quos ei Deus ad subiectionis materiam tribuit, vel habitum mutat, & pro solito muliebri amictum virilem sumit, tanquam præceptum dissolvens obedientiæ, anathema sit. *Ibid.* Canon. 13.17. *Surius*, Tom. 1. p. 373. Gratian Distinctio 30. *Sozomeni* Hist. lib. 13. cap. 13.

r *Sporus*, s *Sardanapalus*, t *Nero*, *Caligula*, (*Suetonij Calig. sect.* 52.54. & others; together with the u *Male-priests of Venus*, x *the Roman Galli or Cinædi*, the *passive Sodomites* y *in Florida*, z *Gayra*, and a *Peru*; *who clothing themselves sometimes not alwayes in womans apparell* (as did also b *William Bishop of Ely* to his shame,) *are for this, recorded to posterity, as the very monsters of nature, and the shame, the scum of men.* Witnesse the c *Inkeepers of Fez at this day, who attyring themselves like women, shaving their beards, and becomming effeminate in their speech, are so odious to these very Infidels, (some base villaines onely excepted who resort vnto them,) that the better sort of people will not so much as speake to them, neither will they suffer them to come within their Temples.* If men in womens apparel be thus execrable unto Pagans, how much more detestable should they bee to Christians, who are taught not onely by the light of nature, but of the d *Gospel too*, to hate such beastly male-monsters in the shapes of women? And as the verdict of human nature condemnes mens degenerating into women; so from the very selfesame grounds, it deepely cēsures the aspiring of women above the limits of their female sex, & their metamorphosis into the shapes of men, either in haire, or apparell. As nature dictates to men, e *that it is a shame for them to weare long haire, or womans rayment*, so it instructeth women, that it is a *shame, a sinne for them, to put on mans apparell, or to clip or cut their haire their feminine glory* (as our Viragoes doe) *because it is given them as a naturall covering to distinguish them from men:* as the Apostle plainly teacheth, in the 1 *Cor.* 11.5, 6, 15. *the* 1 *Tim.* 2.9. *&* *Deut.* 22.5. Hence the *Councell of Gangra* f *did anathematize those women, as infringers of the*

Law

law of nature, and of the precept of subiection, who did either cut their haire, or clothe themselves in mans apparell, though it were under pretence of Religion, as [g] *Theodora (who lived a penitentiary life in mans apparell for her adultery in a Monastery for sundry yeeres together) is recorded to have done,* and as some [h] *prepostorous Nonnes in Egypt did:* Hence *Gratian Distinctio* 30. *Summa Angelica. Tit. Famina.* together with *Calvin, Bullinger, Marlorat, Lyra, & Glossa Ordinaris,* with sundry others on 1 *Cor.* 11. 5, 6. *& Deut.* 22. 5. *& Synodus Turonica, Anno* 1583. *apud Bochellum. Decreta. Ecclesiæ. Gallicanæ. lib.* 6. *Tit.* 9. *cap.* 11. (whose words I would our man-women English Gallants would consider) expresly teach us; [i] *that even nature herselfe abhors to see a woman shorne or polled; that a woman with cut haire is a filthy spectacle, and much like a monster;* and [k] *that all repute it a very great absurdity for a woman to walke abrode with shorne haire; for this is all one as if she should take vpon her the forme or person of a man, to whom short cut haire is proper, it being naturall and comly to women to nourish their haire, which even God and nature have given them for a covering, a token of subiection, and a naturall badge to distinguish them from men.* Yet notwithstanding, as our English Ruffians are metamorphosed into women in their deformed * frizled lockes and haire, so our English Gentlewomen, (as if they all intended to turne men outright and weare the Breeches, or to become Popish Nonnes) are now growne so farre past shame, past modesty, grace and nature, as to clip their haire like men with lockes and foretops, and to make this Whorish cut, the very guise and fashion of the times, to the eternall infamy of their sex, their Nation, and the great scandall of religion. Yea, the unnaturall shameless Papists, bidding as it were professed defiance both to *God*, to *nature*, *Moses*, and S. *Paul*, haue

[g] Nicepherus, Eccl. Hist. l. 17. c. 5. Cent. Mag. Tom. 6. Col. 349. & 808.

[h] Hierom. Epist. 48. c. 3. *Sozomeni.* Hist. Ec. l. 3. c. 13. Nicetas adverss. Arrianos. l. 5. Bib. Patrum. Tom. 12. pars 1. pag. 587. H. *Baronius* & *Spondanus*, An. 57. sect. 27. *Pamelius* Notæ in *Cypriani* Ep. 62. n. 9. p. 84. 2.

[i] Natura inquit, ipsa abhorret mulierē rasam cernere: fædum est aspectu, & monstri instar, &c. *Calvin. Ibidem.*

[k] Vehementer absurdum apud omnes esset si mulier attonsa comparet in publicum: id enim perinde esset ac si viri in se transumeret personam, &c.

Bullingerus & Marlorat. Ibidem. * Which frizled haire is condemned by Concil. Constantinop 6. Can. 96. & Synodus Turonica, 1583. Concil. Bituriense 1584. apud Bochellum.

made this a [l] *solemne Ceremony at the admission of all their Nonnes into their unholy orders, to poll their heads, and cut their haire, in token that they are now immediately espoused unto Christ, and so are freed from all subiection to men, or to their husbands,* (as I presume those English women think they are, who cut their haire.) An unnaturall [m] *unchristian shamefull practise, derived* (as [n] *themselves acknowledge*) *from the Pagan Roman Vestales* (a fit patterne of imitation for all Popish Nonnes) who entring into *that idolatrous order did use to* [o] *poll their heads and consecrate their haire to the Goddesse* Lucina, *hanging it for a monument on a sacred Lote-tree.* Well, let the Romanists and their Nonnes who give a reason for polling their religious Virgins *that* [p] *its a token of their freedome from all subiection to men, &c.* (whereas they should rather plead they are men indeed, not women, and so are not bound to nourish their haire) much like the reason of those foolish Ruffianly Friers, or Crinitifratres, whom S. *Augustine reproving for wearing long haire against the Apostles precept. 1 Cor. 11. 14. to the scandall of religion,* replied, *that the Apostle prohibits men onely to weare long haire, and they were no men* (as our effeminate hairy men-monsters hardly are) *because they had made themselves Eunuches for the Kingdome of Heauen, and so were exempted from the Apostles text,* as the [r] *Papists say these Nonnes of theirs are, though all other*

[l] Baronius & Spondanus. Annal. Eccl. Anno 57. sect. 27. Cent. Magdeb. Cent. 11. Col. 333. l. 30. & Cent. 12. Col. 974. l. 50. Lyra in 1 Cor. 11. 5, 6 Paulus Windeck, De Theologia Iurisconsultorum. Locus 38. p. 107. 108, 109. Summa Angelica. Fæmina. The Rhemists & D. Fulkes Notes on the Rhemish Testament on the 2 Thes. c. 3. sect. 2. Pamelius. Notæ in Epist. 62. Cypriani. n 9 p. 84. Historia Bambergensis. Zonaras Annal. Tom. 3. f. 141. 155, 165 Lupoldus De Zelo Vet. Princ. Germanorũ. c. 13. Bibl. Patrũ. Tom. 15. p. 741 b Acosta Hist. Indiæ. l. 5. c 15. Purchas Pilg. Book 8. c. 12. Masseus Select. Epist ex India. l. 4 p. 170. Petrus Cluniacensis. Epist. l 3. ad Germanos Fratres. Epist. 17. Francis De Croy his first Conformity. c. 11 p. 30 [m] See D. Willets Synopsis Papismi p. 354. 355. & D. Fulkes & M. Cartwrights Notes on 2 Thes 3. sect. 2 [n] Baronius & Spondanus An. 57. sect. 27. Paulus Windecke, Theologia Iurisconsultorũ. l Locus 38. p. 108. [o] Plin. Nat. Hist. l. 5. c. 12. Baronius, Spondanus, Windeck, and others qua supra. Martial. Epig. l 9. Ep. 18 27. [p] Lyra on 1 Cor. 11. 6 Baronius, Spondanus, Windeck, qua supra. 9 Iam illud si dici potest, quã luctuosè ridiculũ est, quod rursus invenerũt ad defensionẽ crinium suorũ. Viru inquiunt, prohibuit Apostolus habere comã. Qui autem castraverũt seipsos propter regnũ cælorũ, iàm non sunt viri. O dementiã singularẽ, &c! Aug. De Opere Monachorũ. c. 32. Tom. 3. p. 1068. See the Rhemists, D. Fulke, & M. Cartwright, Notes on 2 Thes. 3. sect. 2. [r] Lyra, Baronius, Spondanus, Windecke, qua supra, & Summa Angelica. Fæmina.

women

women whatsoever are included:) or let our English shorne Blowses, thinke what they will of this vile practise; yet sure I am that God, that Scripture, Nature, modesty, Religion and all ingenious persons, who have any sparkes of nature in them much condemne it, as an abominable guise, unfit for any but lewd Adulteresses and notorious Whores, (as many [f] *polled Nonnes* and shorne-frizled English Maddames are.) Hence the [t] *ancient Germanes and* [u] *others, did use to shame and punish notorious Adulteresses and Whores, by shaving off their haire, as the most ignominious punishment that could befall them.* [x] *Hence the ancient Roman Emperours did usually punish Adulteresses by cuting their haire, and then thrusting them into a Monastery, to doe penance there, the true originall of this Popish custome. And hence the French Synode under* Pope Zachery, in the yeere 742. decreed. [y] *That if any Nonnes and holy Virgins did fall into adultery* (as many did) *they should be thrice whipped, then cast into prison for an whole yeere, and have all the haire of their head shaven quite away; to make them* odious for ever after, yet Romanists glory in this their feminine tonsure of their Nonnes; Whereas the Councell of [z] *Ariminum under Constantius* (as if it had beene purposely somoned to convict the Papists of heresie in this very Ceremony of installing Nonnes) together with the Councel of [a] *Gangra*, condemned *Eustatius for an heretique, Quod mulieres comam detondere monuisset:* for that he had

[f] See *Iohn Bales* Acts of English Votaries, Centuria. Magd. Cent. 12. Col. 107 & 12. Col 664. The Anatomy of the English Nonne at Lisborne. *Onus* Ecclesiæ. c 22. sect 12.

[t] *Tacitus* De Moribus Germanorum. c. 6. *Boemus* De Moribus Gentiũ. l. 3. c. 12. *Munsters* Cosmog. l. 3. c. 13. *Alexander* ab Alex l. 4. c. 1. *Baronius* & *Spondanus*. An. 57. sect. 27. Capit Regũ Francorũ l. 6 c. 2. & *Windecke* qua supra. p. 108.

[u] *Purchas* Pilg. l. 5 c. 5. 9. & l. 9 c. 1. Alex ab Alex l. 3. c. 5. *Apuleius* De Asino aureo l. 2. & Cælius Rhod Ant Lect. l. 29. c. 18. [x] *Iustinian. Codicis* l. 9. Tit 9. Lex 30. Sed. hodie, adultera tonsa, Manastico habitu susceptо, &c *Ambros.* ad Virginẽ Lapsam. c. 8. Tom. 4. p. 216. B. *Zonaras* Annal. Tom. 3. f. 141. 155, 165. *Nicephor. Hist. Eccl.* l. 17. c. 5. Cent. Mag. Tom. 6 Col. 349 & 808. Capitul Franc. l. 6 c. 2. & *Windeck* qua supra. [y] Similiter velatæ & sanctimoniales si in crimen fornicationis lapsæ fuerint, post tertiam verberationem in carcerem missæ sequentem annum ibi pœnitentiam agant, & radantur omnes capilli capitis earum *Surius Concil. Tom.* 3. p. 40. [z] Nicetæ Thesauri Orthodox l. 5. c. 14. Bibl. Patrum Tom. 12 pars 1. p. 587 B. [a] Can 13. 17. *Surius* Tom 1. p. 373. Nonnullæ autem pietatis simulatione caput tondere & contra quàm deceret sexum muliebrem virilem habitum induere adductæ sunt. His de causis Episcopi finitimi Gangris in unum convenerunt, & istis Ecclesia catholica interdicunt, &c. *Sozomeni, Hist. Eccl. lib. 3. cap. 13.*

perswaded women out of a pretext of holinesse, to cut their haire, against the very Lawes of God and nature. Now as womens clipping of their haire like men is thus execrable in it selfe, because unnaturall; so is their putting on of mans *apparell, or men of theirs*, especially for merriment. To passe by [b] *Donna*, who clad her selfe *in mans apparell to avoyd the rage of the Tyrant Maximinian*; together with that mirror of conjugall fidelity, [c] *Empona, who cut her haire, and wore mans apparell lest she should betray her Husband* Iulius Sabinus, *being discovered, with whom she lived 9 yeeres in a vault*, as [d] *Tacitus* relates; with *some* [e] *other women* formerly mentioned, *who have cut their haire and put on mans apparell for learning, danger, or religion sake*, whose practise I cannot approve, since God and nature both condemne it: I shall onely remember two Stories more, very pertinent to this purpose. The first is of the *Argiva*, or [f] *Gracian women of Argos*, who *driving Cleomenes King of Sparta from their besieged City under the conduct of* Telesilla, *the most of the Argivi being slaine before the siege; in remembrance of this their victory, ordained a feast on the seventh day of the fourth moneth, wherein they exercised their*, Hibristica sacra, *or contumelious solemnities, in which they clothed women in mans apparell, and men with womens haire-laces, veiles, and head attires*: (inverting the very course of nature both in the male and female sex:) *And withall that they might seeme to contemne and disgrace their Husbands, they inacted this law* (which our English shorne Viragoes might doe well to put in practice) *that all married women should put on beards, when ever they should lie with their Husbands*: which puts me in minde, not onely of [g] *bearded Venus* (*to whom men sacrificed in womens, and women in mens apparell, as* * *Macrobius* hath recorded) *whom they pictured like a man from the girdle upward, and like a woman onely from the girdle downwards, because they deemed her both a man and a woman*: (a lively emblem of our halfe-men-women monsters:) but likewise of the *Winnili or Lombards wives*, [h] *who going to Geddanus with their Husbands to desire*

of

[b] *Baronius & Spondanus*, An. 302. sect 5.

[c] *Plutarchi Amatorius.* Moral. Tom. 3. page 345. 346. Asterij. Homilia. Quod non licet demittere uxorē, &c. Bibl. P.T. 4 p. 707. G. *Petrus Victorius* l. 18. Var. Lect. c. 15.

[d] Hist. l. 4. c. 15.

[e] See p 184. & Isiodor Peluſiotes. Epist. l. 2. Ep. 53. See my vnlovelines of Love-locks, p. 44. to 49.

[f] *Plutarchus* De Virtutibus Mulierū. Tom. 1. Moral. page 516. 517.

[g] *Alexander* ab Alexandro. l. 4. c. 13. fol. 113. *Celius* Rhodig. Antiqu. Lect. l. 29. c. 18.

* *Macrobius Saturnaliū*, lib. 3. cap. 8.

[h] *Paulus Diaconus*, De Gestis Longobardorum. lib. 1. c. 8.

of him the victory against the Vandals with their haire hanging loose below their cheekes in forme of a beard; Goddanus *seeing them out of his window, and taking them to be men with very long beards, demanded*: Qui sunt isti Longobardi? *from whence they were after called, Lombards*, quasi *Long-beards*, as some, or as other Historians have recorded, because *their Husbands to increase the number of their Army at their first eruption, that so they might be more terrible to their enemies, did untie their wives long haire and fashion it to their faces like a beard, deceiving their enemies with this Stratagem.* which if our English polled females (who may do well to make them beards of the haire they have shorne from their Lockes and Foretops) will but imitate, they may then seeme bearded men in earnest, and fall to wearing breeches to, (as they have lately taken up mens Tonsure, Lockes and Duolets, [k] *if not more*:), and so bee like these mannish *Argiva*, ouer-ruling nature and their Husbands both at once. The second History is that of [l] *Aristodemus the Tyrant*, surnamed *effeminate, because he wore long womanish haire, for which the very Barbarians did condemne him. This unnaturall Tyrant endeuoring to effeminate the Cumeans, commanded and taught their Youths to* [*] *nourish their haire like women, to colour it yellow, to curle and embroyder it, and binde it up in phillets, and to weare painted and embroydered Gownes and garments untill they were past 20. yeeres of age. And withall he compelled their women to cut their haire round, and to put on mens apparell.* Which inversion of the course of nature in both sexes (condemned by [m] *Plutarch*, as a *tyranny beyond all his other wickednesses*) *did make him so exceedingly odious to the Cumeans, that they rose up with one accord against him and slew him, together with all his posterity, as detestable and worthy ruine both with God and man.* It is evident then by all these premises: that the putting on of womans apparel, and so *e converso*, is * *an unnaturall*, and so a * *shamefull*, an abominable act:

i *Munsteri* Cosmograph. lib. 2. c. 22. p. 229.

k Rom. 1. 26.

l *Plutarch* De Virtutibus Mulierum. Mor. Tom. 1. p. 544. 545. *Dyonisius Halicarnassæus.* Antiqu. Romanorū. lib. 7. c. 1 p. 633. 634.

* The like we reade in *Athenæus* Dipn. l. 6 c. 6. p. 421. of *Cne*, the Tyran of Erythræ.

m Iniurijs quas in mulieres, & ingenuos pueros exercebat, omnia sua superant flagitia. *Ibidem.*

* Habet enim & sexus institutam speciem habitus, ut in viris tonsi capilli, in mulieribus redūdantia criniū, quod maxime virginibus insigne est, quarū & ornatus ipse proprie sic est ut conteget. *Isidor Hispalensis Originum.* l. 19. c. 23. * See *Purchas* his Pilgrim. cap. 51. accordingly.

concinnulatus in verticem ipsum capitis suo arcem ambitu crinium

therefore to put it on to act a Play, must needs bee such.

Secondly, as it is an unnaturall, so likewise it is an effeminate act to put on womans apparell, especially to play a womans part. This all the fore-quoted *Authors*, together with *Act* 5. *Scene* 3 abundantly testifie: This *Plutarch*, and *Dionysius Hallicarnassus* in the now recited History of *Aristodemus the Cumæan Tyrant*; together with *Orosius*, *Suetonius*, [n] *Philo Iudæus*, *Diodorus*, *Siculus*, *Athenæus*, *Iustin*, *Lampridius*, *Iuvenal*, *Eusebius*, *Purchas*, and the [o] *fore-quoted* Historians, who condemne *Sardanapolus*, *Heliogabalus*, *Nero*, *Sporus*, *the Male-priests of Venus*, *the Roman Galli*, *Cinædi* and others formerly mentioned for *so many Monsters of unparalled effeminacy*, *for putting on womans attire*, together with the very grounds of common reason, fully evidence. For what higher streine of invirility can any Christian name, then for a man to put on a womans rayment, gesture, countenance and behaviour, to act a Whores, a Bawdes, or some other lewd, lascivious females part? If this bee not effeminacy in the suparlative degree, I know not yet what effeminacy meanes. But if it be effeminate, as [*] *all must* grant, then it must needs be sinfull, yea abominable, since [p] *effeminacy is both an odious and a condemning sinne*, as both Scriptures and Fathers doe proclaime it.

Thirdly, a mans putting on of womans apparell, be it to act a Play, [q] *is a dishoneſt, immodeſt, and unseemly thing*, which becomes not Christians or religion: it is a thing *of ill*, not *good report*; a thing not *honeſt*, but *vile and filthy in the sight* of all men, as the fore-alleaged Authors, and *Act* 5. *Scene* 3. together with every ingenious mans conscience and experience testifie. Therefore it must needs be sinfull, as the recited Fathers, and [r] *Marginall Texts of Scripture* will more fully evidence.

[n] See Saxo-Grammaticus: Damea hist. l. 6. p. 103. to 106. Seneca Hercules Furens. f. 10. 11. V. here l. 283. 284. accord: Effœminati corpore atq; animo nesciat illa quidé retinent generis masculi protinus plectentes cincinnos ornantesq; nec pudet eos data opera marem sexú mutare in fœminã. *Philo De Specialibus Legibus* p. 1059. 1060.

[o] See pag. 108.

[*] See *Purchas* his Pilg. c. 51.

[p] 1 Cor. 6. 9, 10 Gal. 5. 19, 21. Eph. 4. 19 Militum Christi verú, nihil molle decet. *Ambros Enar. in Psa.* 38 See *Purchas* his Pilg. cap. 51.

[*] See *Bulingerus* De Theatro. l. 1 c. 50. 51, 52.

[q] *Ambros Irenæo*, *Calvin*, *Babington*, on the 7. Commandement, and all the fore-quoted Authors. p. Phil. 4. 6. Eph. 4. 17, 18, 19, 20. 1 Cor. 13. 5. Tit. 2. 11. 12. Rom. 1. 18. c. 14. 16, 19.

[r] 1 Cor. 11. 13, 14, 15. 1 Tim. 2. 9, 10.

Fourthly,

Fourthly, a mans clothing himselfe in Maides attire, is not onely an imitation of effeminate idolatrous *Priests and Pagans,* [f] *who arrayed themselves in womans apparell when they sacrificed to their Idols, and their Venus, and* [t] *celebrated Playes unto them*; which as [u] *Lyra,* [x] *Aquinas,* and [y] *Alensis well observe,* was one *chiefe reason, why this Text of Deuteronomy prohibits, mens putting on of womens apparell, as an abomination to the Lord:* but a manifest approbation and revivall of this their idolatrous practice. Therefore it must certainly [u] *be abominable,* and within the very scope and letter of this inviolable Scripture, even in this regard.

Fiftly, this putting on of womans rayment, [x] *is a meere abuse of it.* The end why God ordained apparell at the first, was onely [y] *to cover nakednesse;* [z] *to fence the body against cold, winde, raine, and other annoyances: to* [a] *put men in minde of their penury, their mortality,* [b] *their Spirituall clothing from Heaven, and the like; and* [c] *to distinguish one Sex, one Nation,* [d] *one dignity, office, calling, profession from another.* Now a mans attyring himselfe in womans array, as it serves for neither of these good ends for which garments were at first ordained; which proves it a meere abuse: so it perverts one principall use of garments, to *difference men from women*; by confounding, interchanging, transforming these two sexes for the present, as long as the Play or part doth last. If therefore

4

[f] *Macrobius Saturnal.* l. 3. c. 8. *Plutarch. De Virtutibus Mulierum. Iulius Firmicus,* De Origine profanarum Relig. c. 4. *Eusebius* De Vita Constantius l. 3. c. 53. *Purchas* Pilg. l. 4. cap. 7. & his Pilg. chap. 8.

5

[t] See Act 1. 2, 3

[u] In Deut. c. 22

[x] Prima secundæ. Quæst. 102. Artic. 6. 6m. secunda secundæ Quæst. 169. Artic. 2, 3m.

[y] Summa Theologiæ. pars 2. Quæst. 135. Memb. 2.

[u] See Act 2. thorowout.

[a] Et hæc est tota ratio damnationis, perversa administratio conditionis à conditis. *Tertul. De Spectac. Tom.* 2. *p.* 384. [y] Gen. 3, 21. Rev. 3. 18. Prov. 17. 26. 2 Chron. 28. 15. Mat. 25. 36, 43. 2 Cor. 5. 2. [z] Iob. 31. 19, 20. c. 24. 7, 8. Hag 1. 6. Mat. 6. 25. to 32. [a] Rev. 3. 17, 18. Ezech. 16. 4. to 13, 39, 40. *Alexander Fabritius,* Destructorium Vitiorum. pars 6. c. 2. *Obsopæus* De Luxu Vestium. The Homily against Excesse in Apparell. [b] 2 Cor. 5. 2, 3, 5. Rom. 3. 14. Rev. 3. 18. c. 7. 9. Gal. 3. 27. Eph. 4. 24. Col. 3. 10. 2 Pet. 3. 3. [c] Deut. 22. 5. 1 Pet. 3. 3. 1 Tim. 2, 9. 1 Cor. 11. 9. to 16. and most Expositors on it. *Clemens Alexandrinus* Pædag. l. 3. c. 3. *Ambros. Irenæo* Tom. 1. p. 2. 3. 24. H. 8. c. 13. 1. & 2. Phil. & Mar. cap. 2. with all other Statutes of Apparell, and Authors who have written of Apparell. [d] Proprius habitus unicuique est, tam ad usum quotidianum quam ad honorem & dignitatem. Purpura prætexta & stola, nativitatis insignia, non potestatis: generis, non honoris; ordinis, non superstitionis. *Tertul. De Idololat. lib. cap.* 16. 17. See *De Pallio. lib.*

mens ordinary wearing of womens garments, if the putting of them on in any other place but in a Play-houſe, or the wearing of them in the ſtreets for an houre or two, and that but ſeldome, be within the malediction of this text, or an unlawfull thing (as our very [e] *Antagoniſts in this caſe of Playes, confeſſe*) becauſe it transformes the [f] *male in outward appearance into the more ignoble female ſex, and nullifies that externall difference betweene them, which it ought to make:* Then queſtionleſſe mens arraying themſelves in womans veſtments to act a part in Maſques, in Playes, or other Enterludes, muſt needs be much more *abominable*, within the meaning of this Scripture: becauſe it not onely inverts theſe Sexes which God and nature have diſtinguiſhed: but alſo abuſeth apparell, *not to any good or neceſſary purpoſe & which is evill*; but to an unneceſſary, lewde, laſcivious end, from whence no good at all proceeds.

Laſtly, this putting on of womans array (eſpecially to act a laſcivious, amorous, whoriſh, Love-ſicke Play upon the Stage, muſt needs be ſinfull, yea abominable; *becauſe it not onely* [h] *excites many adulterous filthy luſts, both in the Actors and Spectators; and drawes them on both to contemplative and actuall lewdneſſe,* (*as the* [i] *marginall Authors teſtifie*) which is evill; but likewiſe *inſtigates them to* [k] *ſelfe-pollution,* (*a ſinne for which* Onan *was deſtroyed:*) *and to that unnaturall Sodomiticall ſinne of uncleanneſſe,* [l] *to which the reprobate Gentiles were given over*; (a ſinne [m] *not once to be named,* much leſſe then practiſed *among Chriſtians*;) which is worſe, This the deteſtable examples of [n] *Heliogabalus*, [o] *Sardanapalus*, [p] *Nero & Sporus*, *the*

[e] D. *Gager*, & D. *Gentilis* in D. *Reinolds* Overthrow of Stage playes, p. 9. 15, 86, 91, 92, 167, 169, 170.

[f] *Ambroſ. Irenæo.* Tom. 1 p. 233. Quẽ ſi puellarũ inſererit choro, Mire ſagaces falleret hoſpites Diſcrimen obſcurũ ſolutis crinibus, ambiguoq; vultu. *Horace Carm. lib. 2. Ode 5.*

[g] Rom. 3. 8.

[h] Merito illic non ſervatur caſtimonia, ubi nõ ſervatur ſexus diſtinctio. *Ambroſ. Irenæo.*

[i] *Aquinas* prima ſecundæ. Quæſt. 102. Artic. 6. 6[m]. ſecunda ſecundæ Quæſt. 169. Artic. 2. 3[m]. *Calvin, Babington, Perkins, Downeham, Ved, Elton, Lake, Williams, Ames,* & al others on the 7. Cõmandement, & on Deut. 22. 5. quoted before. *Philo Indæus* De Specialibus Legibus p. 1059. 1060. De Vita Cõtempl. p. 1209. 1210. & D. *Reinolds* Overthrow of Stage-playes, p. 8. to 23. & 83. to 101.

[k] Gen. 38. 8. & Ro. 1. 21 Deut. 23. 10. 11.

[l] Rom. 1. 24, 26, 27.

[m] Eph. 5. 3. 4.

[n] *Lampridij Heliogabalus, Eutropius*, Rerũ Rom. l. 10. f. 124. 125. *Zonaras* Annal. Tom. 2. fol. 106. 107. *Grimſtons* Imperiall Hiſt. p. 157. 159.

[o] *Athenæus* Dipn. l. 12. c. 12, 13. *Juſtin.* Hiſt. l. 1. *Oroſius* Hiſt. l. 1. c. 19. *Diodorus Siculus*, Bibl. Hiſt. l. 2. ſect. 23. *Sleidã* de 4^or. Imperijs, l. 1. p. 17.

[p] *Suetonij Nero*, ſect. 38, 39. *Zonaras* Annal. Tom. 2. f. 98. b. *Eutropius* l. 9. Rom. Hiſt. p. 104. *Grimſtons* Imp. Hiſt. p. 79.

[q] *Julius Firmicus*, De Errore Profa. Relig. c. 4. *Euſebius* De Vita Cõſt. l. 3. c. 55. *Macrobius* Satur. l. 3. c. 8. *Purchas* Pilg. l. 4. c. 7. & his Pilg. c. 51.

q *Male-*

Male-Priests of Venus, with the [x] *passive beastly Sodomites in Florida*, [f] *Gayra, and* [t] *Peru*, evidence; *who went clad in womans apparell, the better to elliciate, countenance, act, and colour their unnaturall execrable uncleanesse*, which I abhor to thinke off. This the [u] *usuall practise of other ancient Incubi, who clothed their Galli, Succubi Ganymedes and Cynadi in womans attire, whose viriltties they did oft-times* [x] *dissect, to make them more effeminate, transforming them as neere as might be into women, both in apparell, gesture, speech, behaviour. And more especially* [y] *in long unshorne womannish, frizled, lust-*

[x] *Purchas* Pilg. l.8.c7.

[f] *Purchas* Pilg. l.9.c.1.

[t] *Purchas* Pilg. l.9.c.11. & Ciera.c.64.

[u] Isti pueros transferunt in amicarū habitū & ordinē cum summa ætatis iniuria, ut amatoribus quidem eorum melius consulent, &c. *Philo De Vita Contempl.* l.p.1210. & De Specialibus Legibus, p.1059.1060. See *Suetonij Nero*, sect.28. *Athenæus* Dipn.l.13.c.27. *Suetonij Tiberius*, sect.43.44. *Dionysius Hallicarnas.* Antiqu.Rom. l.7.c.1. [x] *Suetonij Nero*, sect.28. *Herodoti* Vrania.p.482. *Juvenal.* Satyr.6.p.54.55. *Ambros. Hexaem.*l.5.c.3. *Basilius* Mag. De Vera Virginitate, Tom.2.p.167.to 173. *August.* De Civ. Dei.l.7.c.24. *Anastasius* Sianita, Quæst.66. Bibl.P.T.6.pars 1.p.774.775. *Philo* De Specialibus Legibus, p.1059.1060. & De Vita Contempl. p.1209.1210, *Sedulius* in 1 Cor.c.6. [y] Grandiores pueri, loti, nitidi, fucatiq; ac cincinnatuli, alunt capillitium vel omnino intonsi, vel à fronte tantum præfectis in orbem crinibus. Nunc eo gloriantur qui patrāt & qui patiuntur muliebria, effæminati corpore iuxta atq; animo, ne scintillam quidem retinentes generis masculi, propalam plectentes cincinnos ornanteſq;, &c. *Philo De Vita Contempl.p.*1208. *& De Specialibus Legibus, p.* 1059. See *Ambrose Irinæo, & Rabanus Maurus*, in Deut.l.2.c.20. *Nazienzen* Oratio 27 p.460. accordingly. Est apud eos consuetudo ut pueri usq; ad impuberem ætatem purpuram, capillorumq; nodos auro revinctos gestent. *Athenæus Dipn.l.*12.c.6. See lib.10.c.6. & l.12.c.19. Assistunt pueri coma nitentes ex gente barbarica ad hoc usus Electi. *Ambrose De Elia & Ieiunio.* c.13. Discant â te co-Episcopi tui, comatulos pueros & comptos adolescentes secum non habere. *Bernard De Consideratione* l.3 c.6. Aristodemus iussit mares more virginum comam alere, eamq; colore flavo inficere, cincinnosq; facere, & reticulis capillos religare & pictis atq; talaribus togis indui, palliolis tenuibus ac mollibus amiciri, & in umbra degere. Eos autem comitabatur ad ludum saltatorum & tibicinum, puerorum magistræ mulieres, & ipsæ lavabant eos allatis ad balnea pectinibus & speculis. Tali educatione corrumpens pueros donec annum ætatis vicesimum implevissent. Sed quum his alijsq; multis modis cum contumelia illusisset Cumæis, & à nullo libidinis genere temperasset, &c. una cum tota stirpe excisus est. *Dionys. Hallicarn. Antiqu. Romanor.* l.7. c.1.p.634. *& Plutarch De Virtutibus Mulierum, Mor Tom.*1.p.544.545. Nero insignes pinguissima coma adolescentulos & excellētissimo cultu pueros undiq; elegit, qui divisi in factiones pl usuum genera condiscerent, &c. *Suetonij Nero sect.*20. See 28. Cnidiusq; Gyges. Quem si puellarum insereres choro, Mire sagaces falleret hospites, Discrimen obscurum solutis crinibus, ambiguoq; vultu *Horace Carm.l.*2. *Ode* 5. Puer quis ex aula capillis. Ad cyathū statuetur unctis? *Idē Carm.l.*1. *Ode* 29. I, pete unguentum puer & coronas.

Dic & argutæ properet Neæræ Myrrheum nodo cohibere crinē. *Carm. lib. 3. Ode 14.* Spissa te mundum coma, &c. Sparsum adoratis humerū capillis. *Ibid. Ode 19. 21.* Et quæ nunc humeris involitant, deciderint comæ. *Carm. l. 4. Ode 10.* Horret capillis, ut marinus, asperis Echinus, aut currēs aper. *Idē. Epodon, l. Epod. 5. p. 137.* Sed alius ardor aut puellæ candidæ. Aut teretis pueri, longā renodantis comā. *Epod. 11. p. 146.* Intōsum pueri dicite Cynthiū. *Carm. l. 1 Ode 21.* Intonsosq; agitaret Apollinus aura capillos. *Epod. l. Ep 15 p. 149.* Quē tenues decuēre togæ nitidiq; capilli. *Epist. l. 1. Ep. 14. p. 260.* Tondendū eunucho Bromium cōmittere noli. *Iuvenal Satyr. 6. p. 55.* See *Farnaby. Ibid.* Quid iuvat ornato procedere vita capillo? Aut quid Orantea crines perfundere myrra. *Propertius Elegiarū. l. 1. Eleg. 2.* Quid tibi nunc molles prodest coluisse capillos? Sæpeq; mutatas disposuisse comas? Quid fuco splendente comas redimire? quid illas, Artificis docta subsecuisse manu? *Tibullus Elig. l. 1. Eleg. 8.* Vnus de toto peccaverat orbe, comarū Annulus, &c. Desine iam Lalage tristes ornare capillos, Tangat & insanū nulla puella caput, &c. *Martial. Epig. l. 2. Epig 46.* Tu iuvenile decus serva, ne pulcrior ille In longa fuerit quam breviore comā. Hos tibi laudatos dominorū voce capillos. Ille tuus latia misit ab urbe puer: Addidit & nitidū sacratis crinibus orbē. Quo fælix facies indice tota fuit. *Idem Epig. l. 9. Epig. 14.* Consiliū formæ speculum, dulcesq; capillos Pergameo prosunt dona sacrata deo, Ille puer tanto Domino gratissimus aula, &c. Nec Ganymedeas mallet habere comas. *Ibid. Epig. 13.* Noluerā Polytime tuos violare capillos, &c. positisq; nitebat Crinibus *Epig. l. 12. Epig 68.* See *l. 14. Epig. 21. 23, 24, 134* Exornant muliebriter nutritos crines, &c. *Iulius Firmicus, D. Errore Profan Relig c. 4.* Molles sunt, cum quibus virile perficitur scelus, & quorū virilia in pueritia castrabantur, &c. Eidē Matri magnæ contra omnem virorum, mulierūq; verecundiā consecrati sunt, qui usq; in extremū diem madidis capillis, & facie dealbata, incessu fæmineo per plateas vicosq; Carthaginis à populo, unde turpiter viverent exigebant, *Sedulius Collect. in 1 Cor. 6. Bibl. P. T. 5, pars 1. p. 462. G.* See *Celius Rhod. Antiq. Lect. l 15. c. 8. 9.* at large to this purpose, and my *Vnlovelinesse of Love-lockes, p. 5. 6, 21, 22. Seneca, De Brev. Vitæ. c. 12. & Controvers. l. 1. Proem.* Veneris præsidio ferox, pectes cæsariem, &c. tamen heu serus adulteros Crines pulvere collines. *Horace. Carm. l. 1, Ode 15.* Non sola comptos arsit adulteri crines. *Hor. Carm l. 4 Ode 9.* Cōventū tamen & pactū & sponsalia nostra Tēpestate paras, iamq; à tonsore magistro pecteris, &c. *Iuvenal Satyr. 6. p. 42.* Si nemo tribunal vendit acersecomes, si nullū in coniuge crimen, &c. *Ib. Sat. 8. p. 79.* Sed vitare viros cultū formamq; professos. Quique suas ponunt in statione comas. *Ovid. De Arte Amandi l 3.* Alter unguentis affluens, calamistrata coma despiciens conscios stupratorū, &c. *Cicero Oratio pro Sexto p 547. b.* Intonsum caput ambitionem perversa via sequitur, &c. *Seneca Epist 5.* See *Epist. 124. De Brev. Vitæ. c. 12 & Contr. l. 1. Proem.* See *Tibullus. Eleg. l. 1. Eleg. 8. Porpertius Eleg l 1. Eleg 2. Petronij Satyricō. p 87 Stobæus Serm. 6.* Comæ studiosius adulteri sunt. Homerus enim puellarū decepto: em comæ nitidioris amantē facit, quasi ad mulierū corruptelam coma exornaretur. Nullus comatus qui non etiam cinædus & impudicus. *Synesius Calvitij Encomium.* See *Dr Rainolds Overthrow of Stageplayes. p. 11. 32. 92. &c Ancient*

provoking haire and Love-lockes, (growne now too much in fashion with comly Pages, Youthes, and lewd effeminate ruffianly persons; as they were with these unnaturall Pagans, I dare not write, to amorous beastly purposes, [z] to which they are strong allectives, of which they were

[z] Veneris præsidio ferox,

ancient Symptomes, as sundry profane and * *Christian Writers testifie*: Which should cause all chaste ingenious Christians for ever to detest them, the better to avoyd the snares, the badges, the suspicions of incontinency, and this most filthy sinne:) *the more to extenuate this their unnaturall wickednesse, or rather the more freely to embolden, to allure and provoke them to the undaunted, unlamented practise of it, by reducing it as neere to naturall lewdnesse as they could devise*: since few of them were so prodigiously impudent, so unmeasurably outragious at the first, as desperately to rush upon this unnaturall filthinesse in its superlative native vilenesse, without some extenuating varnishes cast into it, to charme their consciences, and inflame their lusts. Yea this the execrable Precedents of ancient, of moderne Play-poets and Players witnesse, who have beene deepely plunged in this abominable wickednesse, which my Inke is not blacke enough to discypher. Witnesse the example of *Sophocles*, that famous Greeke Tragædian, whom *Athenæus Dipnos. lib.* 13. *cap.*27. *Plutarch*, in his *Amatorius*; *Suidas* in the word *Sophocles*; *Celius Rhodiginus, Antiqu. Lect. lib.* 15. *cap.* 9. 10. *Agrippa De Vanitate Scientiarum. c.* 63. 64. have stigmatized for this sinne. Witnes Saint *Cyprian*, who writes thus of the *womanish Pantomimes and Players* in his times. *Epist. lib.* 2. *Epist.* 2. *Donato. Libidinibus insanis in viros viri proruunt, &c.* See *Act* 4. *Scene* 1. Witnes Saint *Chrysost. Hom.* 12. *in Epist.* 1. *ad Corinth. Theatra congregant & meretricum choros illic inducentes, & pueros pathicos qui iniuria ipsam naturam afficiunt. Quid ergo illos inducis cynædos, & exoletos, &c.* Yea witnes *Caligula. Suetonij. Calig. sect.* 55. with M. *Stubs*, his *Anatomy of Abuses p.* 105. where he affirmes, *that Players and Play-haunters in their secret conclaves play the Sodomites*: together with * *some moderne examples of such, who have beene desperately enamored with Players Boyes thus clad in womans apparell, so farre as to solicite*

* *Celius Rhodig Antiqu. Lectionum.* lib. 15. c. 8. Comas supervacuas curare vel in fælicium vel iniustorum est: nam quid in talibus expectendũ aut suspicandum, nisi ut lasciuus ille ornatus fœminas prætereuntes invitet, aut alienis matrimonijs insidietur? *Basil De Legendis libris Gentilium Orat.* See *Hierem. Ep.* 8. *c.* 10. *Ep.* 19. *c.* 5. *Ep.* 22. *c.* 12. *Ep* 47. *c.* 3. *Clemens Rom Apost. Constit. l.* 1. *c.* 9. *Clem Alexand. Pædag l.* 2. *c.* 10. *l.* 3 *c.* 2. 3, 11. See my Vnlovelinesse of Love-lockes, *p.* 21. 22, 29, to 35. *Purchas* his Pilg. c. 51 *Concil. Constantinop* 6. *Can.* 9. & 96. *Concil. Turonicũ.* 1585. & *Biturriense.* 1584. *Bochellius* lib. 6. *Tit.* 9.

* This I have heard credibly reported of a Scholler of *Bayliol* Colledge, and I doubt not but it may be verified of divers others.

licite them by words, by Letters, even actually to abuse them. All which give dolefull testimony to this experimental reason, which should make this very putting on of womans apparell on Boyes, to act a Play, for ever execrable to all chast Christian hearts. Hence is it, [a] *that sundry learned Divines annex this text of Deuteronomy to the 7. Commandement, as a morrall precept founded upon the very Law of nature; because mens putting on of womans rayment is a temptation, an inducement not onely to adultery, but to the beastly sinne of Sodome, which* (saith [b] *Lactantius*) *is most properly called adultery, because it is* [c] *unnaturall.* Yea hence (as [d] *some have truely observed*) those *women who put on mens,* and *men who put on womens apparel,* are said in this text, not onely to be abominable, but even, *to be an abomination,* in the abstract, *to the Lord their God; because it is an occasion off, a violent provocation to that monstrous unparalleld sinne of Sodomy,* ([h] *Cuius defectu interpretatio erubuit ratio, conticuit oratio:*) which the following [f] *chapter, with severall* [g] *other Scriptures,* expresly stile; *an abomination to the Lord our God.* Since then it is abundantly evident by all these premises, (and I suppose by many Players and Play-haunters particular experience) that mens putting on of womans apparell ([h] *especially to act a Whores, a Baudes, or Sweet-hearts womanish wanton part upon the Stage,* where all the sollicitations, and inescating allectives to uncleanesse doe accompany it,) *is a preparative, an incendiary, not only to sundry noysome lusts, to speculative, to practicall adultery, whoredome, and the like: but even to the most abominable un-*

[a] *Calvin, Babington, Perkins, Eliõ Brinsly, Dod, Downham, Lake, Ames,* & others on the 7. Commandement, D. *Reinolds* Overthrow, &c. p. 4. 10. 11.

[b] Parum enim videbatur si in expugnanda fœminarũ pudicitia maculosus esset ac turpis, nisi etiam sexui suo iniuriam faceret. Hoc est verum adulteriũ quod fit contra naturam, Hæc qui feci, viderimus an maximus, certè optimus non est *De Falsa. Relig lib. 1. cap. 10. pag. 36.*

[c] Cogitandum est masculorũ ad masculos, & fœminarum ad fœminas societatem præter naturam esse, & facinus eorum qui primi ab voluptatis incontinentiam id ausi fuerunt. Omnes equidem Cretensium de Ganymede fabulam damnamus, velut qui talem rationem in ea inuenerint ut cũ leges à Iove ipsis traditæ credantur hanc fabulã contra Iovem effinxerunt, quo sequẽtes Deum, etiam hac voluptate tenerentur. Valeat igitur hæc fabula *Plato Legum Dialog. 2 p. 791.* See Rom. 1. 26, 27. [d] *Philo Judæus* De Specialibus Legibus. p. 1058. 1059, 1060. D *Reinolds* Overthrow of Stage-playes. p. 11. [e] *Sedulius* in 1 Cor. 6. [f] Deut. 23. 17, 18. [g] Levit. 18. 22, 23, 24. 1 King. 14. 24. Ezech. 16. 50. [h] D. *Reinolds* Overthrow of Stage-playes, p. 10. 11, &c. *Gosson* his Playes Confuted, Action 2.

natural

natural sinne of Sodom, [i] *to which mens imbred corruption,* (as good Authors testifie) *is over-prone*; as the detestable examples of the flagitious [k] *Sodomites,* [l] *Canaanites,* [m] *Iewes,* [n] *Gentiles,* [o] *Corinthians,* [p] *Italians,* [q] *Turkes,* [r] *Persians,* [s] *Grecians,* [t] *Tartars,* [u] *Chinoyes,* [x] *Celtæ,* [y] *Peguans,* [z] *Floridians,* [a] *ancient Romans,* [b] *Moores in Barbary,* [c] *Gayrians,* [d] *Peruvians,* [e] *Iupiter and his Ganymedes,* the [f] *ancient Priests of Venus,* [g] *Sardanapalus,* [h] *Nero and his Sporus,* [i] *Heliogabalus,* and [k] *many others*: yea the frequent Sodomiticall wickednesses of sundry [l] *unholy Popes, Cardinals, Popish* * *Bishops, Abbots, Priests, Friers, Monkes,* (such are the unchast fruits of their vowed and much-

i *Cælius* Rhod. Antiq. Lect. l. 15. cap 8. 9. *Athenæus* Dipnosoph lib 13. cap. 27. 28. *Plutarchi* Amatorius. D. *Reinolds* & *Gossan*, qua h.

k Gen 19.5. Ezech. 16.50. Iude 7.

l Levit 18.22 : 24. Eph. 4.19.

m Deut. 23.17,18. Iudg. 19.21,24,25. 1 King. 14.24. 2 King. 23.7. n Rom 1.24.26, 27. Eph. 4.19. o 1 Cor 6.9 10,11. p *Alvarus* Pelag. l. 2. Artic. 2 p. 83. Bp. *Babington* on the 7 Comandement *Burtons* Melancholy, pars 3. sect 2. p 408 *Heylins* Geog. p. 155. q *Lonicerus* Turc Hist. l. 2. c. 17. *Busbequius* Ep 3 p. 134. to 140. *Purchas* Pilg l. 3. c. 10. 13. r *Athenæus* Dipn. l. 13. c 27. 28 *Cælius* Rhod Antiq. Lect. l 15. c. 9. *Herodoti, Clio, Purchas* Pilg. l. 4. c. 7. s *Plutarchi, Gryllus,* & *Amatorius, Athenæus* Dipn. l. 13. c. 27. *Cælius* Rhod. Antiq. Lect. l. 15. c. 9. t *Munsteri* Cosmogr. l. 5 c. 106 p. 1221. *Purchas* Pilg. l. 4. c. 13. u *Purchas* Pilg. l. 4 c. 19. x *Plato* Legum. Dial. 2 p. 791. *Athenæus* Dipn. l. 13. c. 27. Aristot. Polit. l. 2. c. 8. *Cælius* Rhod. Antiq. Lect. l. 15. c. 9. y *Purchas* Pilg. l. 5. c. 3. z *Purchas* Pilg. l. 8. c. 7. a *Philo Iudæus*, De Vita Cont. p. 1208, 1211. *Athenæus* Dipn. l. 13. cap. 27. *Cælius* Rhod. Ant. Lect. l. 15. c. 8, 9. *Burtons* Melancholy, pars 3. sect. 2. p. 408. 409. b *Purchas* Pilg. l. 6 c. 11. c *Purchas* Pilg. l. 9. c. 1. d *Purchas* Pilg. l. 9. c. 11. e *Plato* Legū. Dialog. 2. p. 791. *Lactantius* De falsa Relig. c. 10. 11. *Iulius Firmicus*, De Errore Profan. Relig. c. 13. f *Iulius Firmicus*, Ib. c. 4. *Sedulius* in 1 Cor. 6. *Eusebius* De Vita Constant. l. 3. c. 53. *Purchas* Pilg. l. 4. c. 7. g *Iustin* Hist. l. 1. *Athenæus* Dipn. l. 12. c. 13. 14. *Orosius* Hist. l. 1. c. 19. h *Suetony Nero.* sect. 26. *Zonaras* Annal. Tom. 2. fol. 98. b. *Eutropius* l. 9. fol. 104. i *Lampridy* & *Grimstons, Heliogabalus, Burtons* Melancholy, pars 3. sect. 2. p. 408. k See *Athenæus* Dipn. l. 12. c. 5. l. 13. c. 27. 28. *Plutarchi, Gryllus* & *Amatorius, Suetony Galba* sect. 22. *Cælius* Rhod. Antiq. Lect. l. 15. c. 8. 9. *Burtons* Melancholy, pag. 408. 409. l See *Luitprandius* Hist. l. 6. c. 6, 7. *Platina* in Ioanne 13. *Guicciardins* Hist. l. 1 Fasciculus Temporū, Onus Ecclesiæ, c. 20. 21. 23. *Balæus* De Scriptor. Brit. Cen. 2. p. 605. Acts of English Votaries, l. 1. f. 8. 65, 75. l. 2. f. 6. 19, 58, 59, 62, 117. His Apology. fol. 5. 6, 24. *Agrip* De Vanitate Scientiarum. cap. 63. 64. *Alvarus Pelagius*, lib. 2. Artic. 2. f. 83. *John Whites* Way. b. sect. 59. numb. 9. 10. & Defence of the Way. chap. 5. numb. 2. 3. Bp. *Mortons* Protestants Appeale, lib. 1. cap. 2. sect. 36, &c. Master *Cookes* More worke for a Masse-Priest. sect. 32. *Burtons* Melancholy, pag. 408. 409. * *Iohannes De Casa*, Bishop of Beneventum wrote a Booke in defence of Sodomy, where he stiles it a sweet sinne, proclaiming withall, that hee never used any other of this nature, but this onely. *Burtons* Melancholy. page 408. See *Alvarus Pelagius* De Planctu Ecclesiæ, sect. 2 fol. 83.

admired chastity:) together with the frequent *inhibitions, Lawes & Edicts against this prodigious villany in* [m] *Scriptures,* [n] *Councels* [o] *Heathen States*, and in our English [p] *Statutes, (which have made it capitall*, as a late example of a memorable act of iustice on an English Peere can witnes) doe more then testifie; it cannot but bee inexcusably sinfull, both in the eyes of God, who litterally prohibits it; and in the sight of naturall, much more of Christian men, who cannot but detest it. And so by consequence the Playes themselves which are acted in such apparell (as all our Masques and Stage-playes for the most part are) must questionlesse bee sinnefull, yea abominable, as mens putting on of womans apparell is. Thus al the fore-alleaged Councels, Fathers, Authors, do from hence conclude, & so must I from all the premises.

If any now object, that it is farre better, farre more commendable for Boyes to act in womans attire, then to bring women-Actors on the Stage to personate female parts; a practice much in use in former times among the [o] *Greekes*, and [p] *Romans*; who had their [q] *Mimæ*, their *Scenicæ mulieres*, or women-Actors (who *were* [r] *all notorious impudent, prostituted Strumpets,*) especially in their [s] *Floralian Enterludes*; as they have now their

[m] Levit.18.22, 23,24.Deut.23 17,18.Iudg.19 22,to 27.1Kin. 14.24.2 King. 23.7 Ezech.16. 50.Rom.1 24, 26,27.1 Cor. 6.9,11.Gal.5. 19.Eph.2.3.c.4 19.Iude7.Col.3 4.5.&M.*Byfields* Expositiõ.1b.

[n] *Clemens* Rom. Constit.Apost. l.7.c.3.Concil. Eliberinũ. Cã. 71.Concil.Ancyranum. Can. 15. See *Alvarus Pelagius*, De Planctu Ecclesiæ.l.2. Artic.2. fol.83.

[o] *Athenæus* Dipn.l.13.c.27 28. *Plutarchi Amatorius, Cælius* Rhodig.Antiq.Lect.l.15.c.8.9.

[p] 25.H.8.c.6.28.H.8.c.1.& 6.31.H.8.c.7.32. H.8.c.3.2.& 3.Ed.6.c.29.5.Eliz.c.7. [o] Mulieres autem nudo atq; aperto capite populũ absq; rubore alloquũtur tantaq; præmeditatione impudentiã ascisc unt, tantamq; lasciviam in audientiũ atq; videntium animos infundunt, ut uno omnes animo radicitus modestiã è mentibus evellere, dedecore muliebrem naturam afficere, pernicioſa voluptate cupiditates suas implere conari videantur. *Chrysost. Hom.* 38.*in Mat.Tom.*2.*p.*298.*c.* See *Theophylact.*& *Oecumenius* in 1 Tim.2.9.accordingly.& *Chrysost.*Hom.12.in 1 Cor. [p] Summa gratia eius de spurcitia concinnata est, quã mimus etiam per mulieres repræsentat sexum pudoris exterminans, ut facilius domi quàm in scena erubescant.*Tertul.De Spectac.c.*17. [q] *Horace* Serm.l.1.Satyr.2.p.163. v.2.Mimæ,& quæ ludibrio corporis sui quæstũ faciunt,publicè habitu earũ virginuum quæ Deo dicatæ sunt,non utantur.*Iustin.Codicis.l.*1.*Tit.*7.*lex.*5. See *Iustiniani Novel.*104.& 98. & *Bulengerus* De Theatro.l.1.c.50.51. [r] *Chrysost.*Hom.12.in 1.Ep. ad Cor.*Tertul.*De Spectaculis.c.17.*Bulengerus* De Theatro.l.1.c.50.51.*Iustiniani Novel.*98.& 104.*Cassiodorus variarũ.l.*7.*Epist.*10. [s] *Ouid.*Fastorum. lib.5.pag.189,190. *Lactantius* De Falsa.Relig.l.1.c.10.Iuvenal.Satyr.6.*Bulengerus* De Theatro.lib.1. c.50.*Ludovicus* Vives,Notæ in *August.*De Civ.Dei,lib.2.c.8.

female-

female-Players in Italy, and other forraigne parts, and as they had ſuch *French-women Actors*, in a Play [t] not long ſince perſonated in *Blacke-friers Play-houſe*, to which there was great reſort.

I anſwer firſt, that the very ground of this objection is falſe, unleſſe the objectors can manifeſt it to bee a greater abomination, a more deteſtable damning ſinne, for a woman to act a females part upon the Stage, then for a Boy to put on a womans apparell, perſon and behaviour, to act a feminine part; which the [u] *Scripture expreſly prohibits, as an abomination to the Lord our God:* or unleſſe they can prove an irritation, an inducement to Sodomy, to ſelfe-pollution (in thought at leaſt if not in act,) a leſſer ſinne, a more tollerable evill, then * *manniſh impudency*, or a temptation to whoredome, and adultery: which none can evidence.

Secondly, admit men-Actors in womens attire, are not altogether ſo bad, ſo diſcommendable as women Stage-players; yet ſince both of them are evill, yea extremely vitious, neither of them neceſſary, both ſuperfluous as all Playes and Players are; the ſuperabundant ſinfulneſſe of the one, can neither iuſtifie the lawfulneſſe, nor extenuate the wickedneſſe of the other. It is no good argument to ſay, Adultery is worſe then ſimple Fornication: Sodomy with ſuch other unnaturall wickednesſes are farre more abominable then adultery: therefore fornication and adultery are lawfull and may ſtill be *tollerated, (as they are in beaſtly* [x] *Rome, the very Sinke, the Stewes and Nurſery of all ſuch uncleanneſſe*; which ſhould cauſe all Chriſtians to deteſt this [x] *Whore*, together with her head, her Pope, her [z] *ſupreme Pander:*) becauſe the

[t] In Michael. Terme, 1629.
[u] Deut. 22.5.
* See D. *Ames*, De Iure Conſcientiæ l.5.c.39 ſect.30.p.171,
[u] *Eſpencæus* Cõment. in Tit.1. *Agrippa* De Vanitate Scientiarũ. l. c.63.64. Adoleſcẽtibus impudice abuſi ſunt. Heu, heu, intra ſanctã Eccleſiã multi religioſi & clerici in ſuis latebris & cõventiculis & laici iam in plæriſq; civitatibus maximè in Italia, publice quodãmodo, petandũ gymnaſiũ conſtituunt, & paleſtrã; in illius flagitij abominatione ſe exercẽtes, & optimi quique epheborum, in lupanari ponũtur. *Aivarus Pelagius De Planctu Eccleſiæ l.2. Artic.2.fol.83 vid. Ibid.* See I. before. [x] Roma quaſi gurges flagitiorũ. *Epiſc. Chemnenſis. Onus Eccleſiæ: c.19 ſect.8. & Carolus Molinæus Senatus-conſulta Franciæ contra abuſus Papatum. pag.251.* [z] Rev.17.1,2. [z] Sed & recentioribus tẽporibus Sixtus Pontifex Maximus Romæ nobile admodũ lupanar extruxit, &c. In Italia etiã Romana ſcorta in ſingulas hebdomadas iuliũ pẽdent Põtifici, qui cẽſus annuus nonnũquã viginti millia ducatus excedit, adeoq; Eccleſiæ procerũ id munus eſt, ut una etiã cum Eccleſiarũ prouẽtibus etiã lenociniorũ nũmeretur mercedẽ, &c. *Agrip De Van. Scient. c.64. & Eſpencæus in Tit.1.p.67*

tran-

transcendent badnesse of the one, doth neither expiate nor extenuate the sinfulnesse of the other. Yet this is the present objection in effect; "Female-Actors, are worse then male-Actors arrayed in womans apparell; therefore they are tolerable, if not lawfull. Whereas this should rather bee the conclusion (with which I will close up this Scene;) both of them are abominable both intollerable, neither of them laudable or necessary; therefore both of them to bee abandoned, neither of them to be henceforth tollerated among Christians.

" Who were commonly most notorious strumpets: witnesse the audacious ladies of Rome who made bold to act a Play of Marcus Terentius whom he thus describes in his 1. Epist. Lib. Thou knowest well Fenina y^t made the Play, how Eunuches sold Calues dearer in the Butchery, y^n thou soldest the Innocent Virgins in thy house: Thou knowest well Furnga, y^t one day thou receivedst all thy Louers, but couldst not reckon y^m on thy fingers; but desirest to haue a basket full of peason. Fabius Lucia Fulvia knowest well, when thou were thou wouldst abere y^m Breto, & madst glad ey^e thy husband there to keep him aside of. Said y^t if thou might see me of thy house once a weeke, he should get me to the Gallies. And thou Sabina knowest well in thy young dayes, two yeares thou were cast away on the Sea in a Pinnace y^t he should take no more to Gallies a hundred men of warre in the Gally. Thou Lyna Cornelia knowest well, y^t when the Censor entred to take thee, he found fiue men & dowles in thy chest thou wentest euery by night, & thou hadest but one woman a going y^t thou waryst on by day. Thou knowest well Fabilane Fabulla y^t Alluring me telling y^t thou hang maidenhead, the Censor demanded openly his part of thee gallant in thy house y^t thy secret louers. And thou Carmil knowest well, not being contented with thine owne Nation, but by reason of the swarming of thy hath hadest to strangers, thou canst speake all languages.

Argument. 22.

Those Playes which are usually acted and frequented in over-costly effeminate, strange, meretricious, lust-exciting apparell, are questionlesse unseemely, yea unlawfull unto Christians.

But our ordinary Theatricall Enterludes, are for the most part acted and frequented in such apparell.

Therefore they are questionlesse unseemely, yea unlawfull unto Christians.

The Major is warranted not onely by *Deut.* 22.5. *Isay* 3.16. *to* 24. *Zeph.* 1.8. 2 *King.* 9.30. *Prov.* 7.10. *Ier.* 4.30. *Ezech.* 23.40,41. *Luk.* 7.25. 1 *Tim.* 2.4, 10. 1 *Pet.* 3.3. which

ACTVS 5. SCENA SEPTIMA.

SEcondly, as Stage-playes are thus unlawfull, in regard of the womannishnesse, so likewise are they in respect of the costly gawdinesse, the immodest lasciviousnesse, the fantastique strangenesse, the meretricious, effeminate lust-provoking fashions of that apparell wherein they are commonly acted and frequented: from whence I shall deduce this 22. Argument against Stage-playes.

which condemne all such apparell, as unbeseeming Christians: But likewise by *Tertullian, De Habitu Mulebri, & De Cultu Faminarum. lib. Philo Iudaus, De Fortitudine, lib. pag.* 1005. 1006. *& De Mercede Meretricis non accipienda in sacrarium lib. p.* 1161. 1162. By *Clemens Alexandrinus Padag. lib.* 2. *c.* 10. 12. *&* * *lib.* 3. *cap.* 1. *to* 9. 11. By *Cyprian De Habitu Virginum. lib.* By *Ambros. De Instit. Virginis, & De Virginibus. lib.* 3. By *Basil. Ascetica. cap.* 12. *& Comment. in Esay. c.* 3. By *Nazienzen Oratio* 27. *p.* 460. *& Adversus Mulieres ambitiosius se ornantes. p.* 992, *&c.* which I would our plaistered pompous *Iezebits* would peruse. By *Cyrillus Alexandrinus in Hesaiam. lib.* 1. *c.* 3. By *Hierom. Epist.* 7. *c.* 3. *Epist.* 8. *c.* 5. 10. *Epist.* 10. *c.* 2. 3. *Epist.* 16. *c.* 2. *Epist.* 23. *& Adversus Iovinianum. c* 9. By *Chrysostome Hom.* 31. *in Matth. & Hom.* 8. *in* 1. *Tim.* 2. By *Augustine De Doctrina Christiana l.* 4. *c.* 21. *& Epist* 73. By *Fulgentius Epist.* 3. *ad Probam.* By *Bernard, De Modo Vivendi Sermo* 9. By *Primasius, Ambrose, Sedulius, Remigius, Theodoret, Beda, Haymo, Rabanus Maurus, Theophylact, Oecumenius, Anselme, Glossa Ordinaris, Lyra,* Master *Iohn Calvin, Marlorat, Aretius, Danaus, Mayer, Byfield,* and most other Commentators, on the 1 *Tim.* 2. 9. and on the 1 *Pet.* 3. 3. By *Alexander Alensis, Theologiæ Sũma, pars* 4. *Quæst.* 11. *Artic.* 2. *sect.* 4. *Alexander Fabritius Destructorium viciorum. pars* 6. *c.* 2. *P. Q. Alvarus Pelagius De Planctu Ecclesiæ. lib.* 2. *Artic.* 76. *fol.* 250. *Lydij Waldensia. pars* 2. *pag.* 358. *Æneas Sylvius. Epist. lib.* 1. *Epist.* 166. *Ioannes Fredericus, De Luxu Vestium. lib.* By Bishop *Hooper,* Bishop *Babington,* Master *Calvin, Perkins, Dod, Downham, Brinsly, Lake, Elton, Williams, on the* 7. *Commandement,* and sundry other Diuines in their *Treatises of Apparell, Pride and Luxury,* and in their *Expositions on Isay* 3 and the fore-quoted Scriptures; who absolutely censure, *the very use and wearing of such apparell* (much more the ordinary abuse of it in lasciuious Enterludes) *as* [a] *being the incendiary of lust, the*

* Non est mulieris sed meretricis illud nimium sui ornandi studium. *Ibid. c.* 2. Mulierem nimium decet torros habere crines, & pectus suum nudare ne sui decoris & officij oblita videatur, &c. Indignum est enim mulieres Christianas, quas decet cum verecundia & sobrietate ornatus, pietatem pet bona opera profiteri, meretricium more intortis crinibus nudatis capitibus & pectore, se velut nundinatitias populo exponere. Ideo non tantũ virgines sed etiam mulieres intortis crinibus, ac nisi velatis capitibus ac pectore (potissimũ in Ecclesia) incedere pro-

hibemus, &c. *Synodus Turonica. An.* 1583. *Apud Bochellũ. Decreta Eccle. Gal. l.* 6. *Tit.* 9. *c.* 11. *Vid. Concil Bitur.* 1584. *Ibid. c.* 12. [a] See My Vnlovelinesse of Love-locks p. 49. to 58.

fomentation of pride, *the occasion of adultery, the* [b] *badge of incontinency: concluding it, to be altogether unlawfull for chast, for sober Christians, and fit for none but Strumpets,* [c] *who are commonly most compt in their attires, most gawdy and new-fangled in their clothes.* Whence they [d] *appland the Lacedemonians law; that none but common prostituted Strumpets should weare any costly or glorious apparell; the better to deter all chaste and sober persons from it.* A law which would well befit our Nation, our times, which [e] *Proteus*-like are alwayes changing shape and fashion, and like the Moone, appeare from day to day in different formes.

The Minor is evident by experience; which findes an whole Wardrobe of all gawdy, pompous vestments; a confluence of all whorish, immodest, lust-provoking attires; a strange variety of all effeminate, lewde, fantastique, outlandish apish fashions, (or disguises rather) at the Play-house; sufficient to excite a very hell of noysome lusts in the most mortified Actors and Spectators bowels: To this we may adde the verdict of the Fathers, who censured the Playes in their times, even from the quality of the apparell in which they were acted. Witnes *Clemens Alexandrinus*; *who as* [f] *he reiects all costly immodest apparell, as fit for no place but the Stewes, or Stage: so he condemnes, not only* [g] *Playes themselves; but even the* [g] *delicacy, the effeminacy, the costlinesse and lustfulnesse of that apparell wherein they were acted.* Witnes [h] *Tertullian*, who writes; *That in all Enterludes there is nothing*

[b] Non de integra conscientia venit studium placēdi per decorē, quē naturaliter invitatorē libidinis scimus. *Tertul. De Cultu Fœminarum. cap. 2.*

[c] Ornamētorū insignia & lenocinia fucorum, non nisi prostitutis & impudicis fœminis congruit; & nullarum ferè prætiosior cultus est, quàm quarum pudor vilis est. *Cyprian De Habitu Virginum. lib.*

[d] Laudo ego & admiror veterum Lacedæmoniorum civitatem, quæ solis meretricibus floridas vestes & aurū mundū gestare permisit, à probis mulieribus mundi studium auferens, quod solis meretricibus se ornare concederet. *Clemens Alexandr. Pædag. l. 2. c. 10.* See *Athenæus Dipnos. lib. 12. cap. 6.*

[e] See *Purchas* Pilgr. c. 16. 27, 51. [f] Pædag. l. 2. c. 10. & l. 3. c. 2. 3. 11. [g] Pædag. l. 2. c. 11.

[g] Fractis quidem & enervatis his saltatoribus, qui cynædicam turpitudinē mutam in scenam transferunt, vestem cum tanto dedecore diffluentiū despicantibus, quibus exquisitæ vestes, fimbriarūq; dilationes, & curiosi figurarū numeri, illiberalē ac sordidā syrmatū mollitiem indicant. Vestes autem quæ sunt floribus similes Bacchicis nugis, & initiorū mysterijs relinquendæ sunt: deinde verò purpura & vasa argentea, sunt, ut dicit Comicus, Tragœdis, & non vitæ utilia, &c. *Pædag. l. 2. c. 10.* [h] Imo in omni spectaculo nullum magis scandalum occurret, quàm ipse ille virorum ac mulierum accuratior cultus, scintillas libidinum conflabellans. *De Spectaculis. cap. 15.*

more

more scandalous, more pernicious, then the over-curious attire of men and women (both Actors and Spectators) *which did blow up sparkes of lust.* Witnes *S. Chrysostome*, who informes vs, [i] *That the apparell used in Play-houses is most lewde, lascivious, filthy*; whence he stiles it, *Vestitus Satanicus, Satanicall array.* Witnes [k] *Synesius* who gives the title of *Scenicus ornatus*, to gawdie, new-fangled, swaggering apparell, becaufe Players array was such. Witnes *Theophilact*, *Oecumenius*, *Chrysostome*, on the 1 *Tim.* 2. 9. *viz.* In like manner also, *that women adorne themselves in modest apparel; not with broidered haire, or gold, or costly attire*; (a text which our English Ladies have long since *forgotten, if not reiected*, as savoring of Puritanisme and over-strict precisenesse;) where thus they write: *That women must come to Church* (and I would our frizled, pouldred, shorne, swaggering Lasses, [l] *who are never gawdier or compter then in Churches*, would remember it) [m] *not with broidered haire, or gold, or costly attire; for they come there, to pray, not to dance. They come to crave the forgivenesse of their sinnes, and shall they then adorne themselves like comicall women, as if they were entring into a Play-house to act a part? Cut therefore from thee all this counterfeiting, circumcise from thee all this demeanour of the Stage and Players: for God is not mocked. These things are to be left to Players and Dancers, and to those who are conversant in the*

[i] Cuncta simpliciter quæ ibi fiunt turpissima sunt, verba, vestitus, &c. omnia inquâ turpi lascivia plena sunt. *Hom.* 38. *in Matth. Tom.* 2. *col.* 298. *C. D.*

[k] De Regno, l. Bibl. Patrum. Tom. 5. pars 1. pag. 49. *F.*

[l] Vt candidatæ templa subeant dant operâ diligenter emaculatis amictæ vestibus, mentem vero maculosam in ipsa sacraria penitissima inferre non verentur. *Philo Iudæus De Cherubin. p.* 175.

Prope periculosius est lascivis puellis, ad loca religionis, quam in publicum procedere. *Heirom Epist* 8. *cap.* 10. [m] Non intortis crinibus, &c. Venit enim ut oret, non ut tripudiet; Venisti petitura peccatorum remissionem, at tanquam scenam sis ingressura comica mulier, te exornas? *Theophilact. Ibid.* Non intortis crinibus. Non enim in Theatrum, inquit, venisti, sed ut peccata tua defleres: non est autem preciositàs supplex habitus, neq; lugentis peccata, est ornamenti in te arrogantia. Quod si hæc prohibuit quæ divitias tantum ostendunt, multô magis curiosa ac perversa, veluti sunt insectiones genarum, picturæ oculorũ, perfractus incessus, meretricius tunicæ amictus, Zona curiosior, calcei distracti, sive dissecti. Nam hæc omnia, in eo quod dixit, In amictu decenti. *Oecumenius Ibid.* Non in tortis crinibus, &c. Amputa omnem eiusmodi simulationem, circumcide abs te omnem illum scenæ atque histrionum gestum. Deus enim non irridetur. Ista mimis & saltatoribus, & his qui in scena versantur, relinquenda sunt: sobriæ atque ornatæ mulieri, nihil tale congruit. *Chrysost. Hom.* 8. *in* 1 *Tim.* 2 *Tom.* 4. *Col.* 1348. *A. vid. Ibidem.*

Play-house: no such thing is sutable to a chaste and sober woman. An unanswerable Argument, that lascivious dresses, and rich immodest, new-fangled apparell misbeseeming Christians, were much in use in Playes and Play-houses. This [n] *Theodoret*, [o] *Vopiscus*, [p] *Ovid*, [q] *Horace*, [r] *Iuvenal*, with [s] *sundry others testifie*, of which you may reade more largely in the third and sixt Scene of this present Act. All which sufficiently evidence the truth of the Assumption; and so by consequence, of the Conclusion too; which needs no further proofe to backe it.

n Eccleſiaſt. Hiſt. l 2. c. 27. Tō. 2. p. 175. H.

o Fl. Vopiſci Carinus p. 449.

p Spectatum veniunt, veniunt ſpectentur ut ipſæ, &c. *De Arte Amandi. lib.* 1.

q Mox trahitur manibus regum fortuna retortis, Eſſeda feſtinat, pilenta, petorrita, naves; Captiuum portatur ebur, captiva Corinthus, Divitiæq; peregrinæ. *Epiſt. l.* 2. *Epiſt.* 1. *p.* 284.

r Æqualis habitus illic, ſimilemq, videbis, Orcheſtram & populū: Hic ultra vires habitus inter: hic aliquid plus quam ſatis eſt, &c. *Satyr.* 3. *p.* 23.

s *Plutarchus De tarda Dei vindict. lib. Pollux, lib.* 4 *cap.* 18. *Sidonius, lib.* 2. *Epiſt.* 2. *Bulingerus, De Theatro, lib.* 1. *cap.* 56. D. *Hackwels Apologie, lib.* 4. *c.* 8 *ſect.* 3 4.

ACTVS 5. SCENA OCTAVA.

THe fourth thing considerable in the manner of acting Stage-playes, is the adjuncts, the Cōcomitants which usually attend it, the first whereof, is, lascivious mixt, effeminate Dancing on the Stage, not men with women onely, or rather *with Whores or persons more infamous, (for such are all those females in* [t] *Saint* Chrysostomes *iudgement, who dare dance publikely on a Theater;)* but euen men with boyes in womans attire, representing the persons of lewde notorious Strumpets: whence I assume this 23. Argument against our publike Enterludes.

t Nunc autem ſaltat virgo in cōmuni theatro iuvenum impudicorū, & non tibi magis videtur infamis quā Meretrix? *Chryſoſt. Hom.* 12. *in* 1 *Cor.* 4. *Tom.* 4. *Col.* 358. C. *Argument* 23.

Thoſe Playes which are commonly attended and set forth

forth with lascivious, mixt, effeminate, amorous dancing; either of men with women, or youthes in womens apparell, are undoubtedly sinfull, yea utterly unlawfull unto Christians.

But all our popular Stage-playes are commonly thus attended and set forth.

Therefore they are undoubtedly sinfull, yea utterly unlawfull unto Christians.

The Major is irrefragable, because all mixt effeminate, lascivious, amorous dancing, ([u] *especially with beautifull women, or boyes most exquisitely adorned in an inescating womanish Dresse on the open Stage*, where are swarmes of lustfull Spectators, whose unchaste unruly lusts are apt to be enflamed with every wanton gesture, smile, or pace, [x] *much more with amorous daunces*;) is utterly unlawfull unto Christians, to chaste and sober persons; as sundry Councels, Fathers, moderne Christian, with ancient Pagan Authors and Nations have resolved; though it bee now so much in use, in fashion and request among us, that many spend more houres (more dayes and nights) in dancing, then in praying; I might adde working too. If we survey the severall *Councels* of former ages, we shall finde, *Concil. Laodicenum. Can.* 53. *Aphricanum. Can.* 27. *Agathense Can.* 39. *Arelatense* 3. *apud Surium. Concil. Tom.* 1. *pag.* 727. *Veneticum. cap.* 11. *Ilerdense Can. ult. Toletanum.* 3. *Can.* 23. *Antisidorense. Can.* 9. 40. *Cabilonense* 1. *Can.* 19. *Constantinopolitanum* 6. *in Trullo. Can.* 51. 62. 65. *Basilicnse Sessio* 21. *Surius. Tom.* 4. *pag* 62. *& Appendix Concil. Basil. Ibid. pag.* 223. *Concil. Senonense, cap.* 25 *Ibid. pag.* 742. 743. *Colonicnse. Anno Dom.* 1535. *pars* 2 *cap* 25. *& pars* 9. *cap.* 10. *Ibid. pag.* 786. *Synodus Moguntina. Anno Dom.* 1540. *cap.* 60. 61. *Ibid. p.* 870.

[u] See D. *Reinolds* Overthrow of Stage-playes. p. 12. to 16. 136 accordingly.

[x] Si fortuiti occursus ijs qui obiter mulierum inspexerunt tantùm pariunt periculi, quãto magis fuerit cum de industria congrediuntur; cùm dedita opera mulieres in ebrietate atque convivio, omni lascivo gestu, saltatione, cantu impudico iuvenes effrænes invitantes spectantur? *Basil. De Ebrietate & Luxu Sermo. Tom.* 1. *p.* 336. An quidquam est tam pronum ad libidines quàm inconditis motibus ea quæ vel natura abscondit, vel disciplina velavit, membrorum operta nudare, ludere oculis, rotare cervicem, comam spargere? Merito inde iniuriam divinitatis proceditur. Quid enim verecundiæ ibi potest esse, ubi saltatur strepitur, concrepatur? *Ambros. De Virginibus, l.* 3. *Tom.* 4. *p.* 227. B. See *Chrysost. Hom.* 38. *in Matth. & Hom.* 12. *in* 1 *Cor.* 4. accordingly.

Concil. Biturience, 1584. & *Turonicum* 1583. *Synodus Carnotensis*, 1526. & *Lingonensis*, 1404. *Concilium Burdigense*, 1582. *Apud Bochellum. Decreta Ecclesiæ Gallicanæ. lib. 6. Tit.* 19. & *Titulus*, 10. *cap.* 6. 7. & 19. We shall finde, I say, these 19. *Councels, expressly censuring under the penalty of excommunication, all mixt, effeminate, lascivious, amorous dancing*; [x] *especially at Mariages*, (at which they are now most frequent, though *not in former times*, as [y] *Chrysostome well observeth*;) *or on Lords-dayes, and Holy-dayes, especially in Church-yards, streets, or publike places*; (*a damnable custome taken from the Pagans*, as Saint [z] *Ambrose* writes:) *from the very beholding of which dancing all Clergie-men* (who are now too frequent Spectators of, and sometimes Actors in such dances) *are inhibited by these Councels under paine of suspention, least they should pollute their eyes, and glut their soules with lust, and so unfit them for all holy duties.* If wee peruse the Fathers, (who are all ranke Puritans in this point of Playes and Dancing;) we shall finde, not onely *Philo Iudæus, De Agricultura. lib. p.* 271. & *De Vita Contemplativa. lib. p.* 1215. 1216. but likewise *Ignatius, Epist.* 6. *ad Magnesianos. Bibl. Patrum. Tom.* 1. *pag.* 81. *D. Iustin Martyr Explic. Quæst. à Gentibus Christianis positarum. Quæst.* 107. *Clemens Alexandrinus Pædagogi. l.* 2. *c* 4. 5. & *l.* 3. *c.* 11. *Tertullian De Spectaculis. lib. Tatianus Cont. Græcos Oratio. Bibl. Patrum. Tom.* 2. *pag.* 180. *C. Cyprianus De Spectaculis. lib. Arnobius adverſ. Gentes.* [a] *lib.* 2. *p.* 75. *lib.* 4.

[x] See here pag. 22. & 36. accordingly.

[y] Vidisti cum quãta olim honestate nuptias egerint? Audite qui satanicas pompas admiramini & statim ab initio nuptiarũ honestatẽ dedecore afficitis. Num tunc tibiæ? nũ tunc cymbala? nũ tunc choreæ Diabolicæ? Quare enim dic mihi tantum damnũ statim ab initio inducis domũ tuã, & eos qui in scenis & orchestris operã locant vocas, ut cũ intẽpestivo sumptu virginis lædas cõtinentiam, & iuvenẽ impudentiorẽ facias? Satis enim arduũ erat absq; illis sufflationibus illã ætatẽ posse ferre moderate tẽpestatem affectionũ: cum autẽ & hæc accedũt, tam quæ videntur, quàm quæ audiuntur, maiusq; accenditur incendiũ, & foras concupiscentiarũ magis inflãmatur, quomodo non pessum it adolescẽtis anima? Hinc enim omnia pereũt & corrũpuntur, quia ab initio castitas oppugnatur eorũ qui inter se conventuri sunt, & sæpe primo die iuvenis oculis videns incontinentibus, telo diabolico in animo vulneratur, & puella per ea quæ audit & videt captiva fit: & ab eo die postea crescũt vulnera, maiusq; fit malũ, &c. *Hom.* 56 *in Gen.* 29 *Tom.* 1. *Col.* 267. *B*

[z] Isti omnes infælices & miseri qui saltationes ante ipsas etiã sanctorũ basilicas & in sanctorũ ipsorũ festivitatibus choros ducũt. Quare unde debuerunt Deum Laudare & mereri, inde sibi damnationẽ acquirũt, & sicuti Christiani ad Ecclesiã veniũt, ut Pagani tamen de Ecclesia revertãtur. *Sermo* 33. *T.* 5. *p.* 23. *D.*

[a] Idcirco animas misit, ut res sancti atq; augustissimi nominis symphonicas agerent & fistulatorias hic artes, &c. *Ibid.* p. 149.

p.149.150.l.7.p.230.to 242. *Lactantius De Vero Cultu.l.6. c.20. & Divinarum Instit. Epitome.c.46. Basil. Hexaëmeron. Hom.1.T.1.p.27. & Hom.4.p.45. De Ieiunio. Sermo.2. p. 329. De Ebrietate & Luxu Sermo.p.332.336. Comment. in Isaiam.cap.5.Tom.3. p.419 420, 421. &, c.14.p.468.469. Nazienzen Oratio.48.p.796.797. Oratio.38.p.583. & Nicetas Ibid. Oratio. adversus Mulieres. p.994. & ad Selucum, De Recta Educatione.p.1063. Ambrose De Penitentia.lib.2. c.6. De Virginibus. lib.3. Tom.4. p.226.227. De Elia & Ieiunio.* c.18. Epistolarum, lib.4. Epist.30. Sermo 33. & Comment.l.6. in Luc.7 v.32. Tom.3. p.47. F. Cyrillus Hierusolomitanus Chatechesis Mystagogica 1. Eusebius Pamphilus, De Praparatione Evangel.l.2.c.2.p.32. & apud Damascenum. Parallel.l.3.c.47. S. Asterij Oratio in Festum Kalendarum. Bibl.Patrum. Tom.4.pag.706. Hierom.Epist.10.c.4.& Comment.l.2.in Matth.14. Tom.6.p.28 Epiphanius Contr. Hareses.l.3.Tom.2.Compendiaria Doctrina: &c. Ecclesia Catholica. Col. 922. E. Chrysostome Hom. 56. in Geneseos. c.29. Tom.1.Col.367. A.B. Hom. in Psal. 41. Hom 49. & 74. in Matth.Hom.12. in 1 Cor.4. Hom.42. in Acta. Hom.10. in Coloss.Hom.8.in 1 Tim.2.9. & Hom.62. ad Populum Antiochia. Augustine Enarratio in Psal.32. De Rectitudine Catholica Conversationis Tractatus, & Contra Parmenianum. * lib.3 c.6.Tom.7 pars 1.p.88.89. Cyrillus Alexandrinus in Hesaiam.l.1.c.4. Tom.1.p 134. D. & in Ioannis Evang.l.8. c.5.p.595. A.B. Theodoret, Adversus Gracos Infideles. lib.7. Tom.2.p.382.383. Socrates Eccles. Historia. l.7. c.13. Gaudentius Brixia Epis. De Lectione Evangelij Sermo 8. Bibl. P. Tom.4.p.813. Remigius Explanatio in 1 Cor. 10.7. Bibl. P. Tom.5.pars 3. p.833. C. Fulgentius, Super Audivit Herodes Tetrarcha, &c. Bibl. Patrum. Tom.6. pars 1. p. 148. Salvian*

* Mulieres in plateis inverecundas sub conspectu adolescentulorum intemperantium choros ducunt, iactantes comam, trahentes tunicas, scissæ amictus, nudæ lacertos, plaudentes manibus, saltantes pedibus, personantes vocibus, irritantes in se iuvenum libidines motu Histrionico, petulanti oculo, dedecoroso ludibrio. Spectat corona adolescentulũ, & fit miserabile Theatrum. Inter saltantium ruinas, & spectantium lapsus, cælum impuro contaminatur aspectu, terra turpi saltatione polluitur, quæ obscænis cantibus verberatur. Quomodo patienter loquar, piè præteriam, convenienter defleam? *Ibidem.* * Notum est omnibus nugaces & turpes saltationes ab Episcopis solere compesci. Quis unquam meminit ab hominibus, quos in auxilium Episcopi petierunt, cum Episcopus esse saltatum? *Ibidem.*

De

De Gubernatione Dei. l. 6. Olympiodorus Enar. in Ecclesiast. c. 3. Bibl. Patrum. Tom. 11. p. 401. Gregorius Magnus Moralium. l. 13. c. 18. fol. 78. D. Chrysologus. [b] *Sermo 127. Isidor Hispalensis Originum. lib. 18. c. 48. 50. Beda lib. 1. in Marci Evang. c. 25. Tom. 5. Col 133. 134. & lib. 2. in Luce Evangelium. c. 7. Tom. 5. Col 300. Damascen Paralellorum. lib. 1. c. 76. & lib. 3. c. 47. Christianus Druthmarus Expositio in Matthæum. c. 35. Bibl. Patrum. Tom. 9. pars 1. p 901. F. H. Theophylactus. Enarrat. in Matth. 14. pag 34. & in Marc. 6. pag. 89. Bernardus, Parabola de Nuptijs Filij Regis. Col. 1725. A. Edmundus Archiepiscopus Cantuariensis Speculum Ecclesiæ, c. 11. Bibl. Patrum. Tom. 13. p. 359. E. Hippolitus Martyr, De Consummatione Mundi & Anti-Christo Oratio. Bibl. Patrum. Tom. 3. pag. 17. A. B. Paschasius Ratbertus in Matthæi Evangelium. l. 7. Bibl. Patrum. Tom. 9. pars 2. pag. 1070. C. D. G. Victor Antiochenus, in Evang. Marci. c. 6. Bibl. Patrum. Tom. 4. pag. 308. E. Anselmus, Enarrat. in Matth. c. 14. Tom. 1. p. 67 H. Rabanus Maurus, Exposit. in Matth. l. 5. c. 14. Operum. Tom. 5. p. 87. F. H.* We shal finde, I say, these 40. *Fathers, and ancient Writers,* in these their severall Workes, *inhibiting, condemning, all amorous, mixt, effeminate, lascivious lust-exciting Dancing, be it of men, or women, either on the Stage or elsewhere; as a* [c] *dangerous in-*

[b] Organa tragœdiã personãt secularẽ, intrat bestia, non puella, quærit amputare, non saltare; discurrit fera, nõ fœmina, spargit iubas per cervicem, non capillos, &c. Verũ epulis nostris interfit Christus, in facie prandeatur auctoris, honestate convivij natura ipsa, quæ nos producit, honoretur, familia vestra innocẽtiæ tripudiet disciplina, luxus absistat, fugetur effusio;

saltatricũ pestis, lenocinia cantorũ, voluptatũ fomenta, naufragia mentiũ, cũ Herodiadis convivijs abscindantur; ut præsens gaudiũ vestrũ, ad lætitiam perveniat sempiternã. *Ibid.* [c] Caue solũ, ut non derelinquas fidem, ut à fornicationibus fugias, jam fidelis effectus. Hoc autẽ custodire ita demũ poteris, si ebrietatẽ devitetis & convivia inhonesta, ubi turpiũ fœminarũ colubrini gestus concupiscentiam movent illicitã, ubi lyra sonat & tibia, ubi omnia postremò genera musicorũ inter cymbala saltantiũ concrepant. Infœlices illæ domus sunt, quæ nihil discrepant à Theatris. Auferantur quæso universa ista de medio: sit domus baptizati & Christiani hominis immunis à choro Diaboli, sit plane humana, sit hospitalis, orationibus sanctificetur assiduis; Psalmis, hymnis, canticisq; spiritualibus frequentetur, &c. *Gaudentius. Brix. qua supra. Bibl. P. Tom. 4. p. 813.* Chorus petulans, insanæ saltationes. Fœminæ lascivæ Dei timoris oblitæ, ignis æterni minas nihil pendentes, abjecto servitutis Christi iugo, pedibus gestientes, ac oculo petulco, risu lascivo, ad saltationẽ insanientes, inventutis intẽperantiam in se provocantes; in locis sacris pro mœnibus civitatis choros constituentes, ea profanaverunt ac omnium probriorum officinas reddiderunt. Aerem insuper meretriceis cantibus, terram verò lascivè saltando contaminavêre,

cendiary,

cendiary of lust; *an ordinary occasion off, a preparative to much whoredome, adultery, wantonnes, and such effeminate lewdnesse: a Diabolicall, at least a Pagan practice, misbeseeming all chaste, all sober Christians, especially in their Christian Festivals and Solemnities*; *from which the Primitive Christians* (as [d] *Gregory Nazienzen* at large informes vs) *did wholy abandon, not onely Drunkennesse, Luxury, Playes, and ribaldry Songs*; *but even Fidlers and Dancing too*; *as being fit for none but Ethnicke Festivals, and Herodian Banquets*: which I would our English Nation would now at last consider: who for the most part spend the *Christmas season, with other solemne Festivals*, in amorous, mixt, voluptuous, unchristian, that I say not, * *Pagan dancing*, to Gods, to Christs dishonour, Religions scandall, Chastities shipwracke, Sinnes advantage, and the eternall ruine of many pretious soules; who like those *wicked ones, Iob* 21.11, instar theatri cuiusdam adolescentium catervas sibi circumsistentes, &c. Ex talibus itaque malis viri ac fœminæ communes constituentes choros maloque Dæmoni miseras tradentes animas, sese invicem libidinum telis confodiunt atque lacerant. Risus inter se histrionicos, cantus probrosos, meretricios gestus ad libidinem invitantes exercent. Rides, dic mihi, & gaudes inepta stolidaq; lætitia, cum lachrymas fundere ac dolere, ob ea quæ admisisti fas est? Moves pedes, & insanus saltas? Choreas duces imprudens cum genua ad Dei & Domini nostri Iesu Christi cultum flectere oporteat? Quas ego fleam? puellasne coniugij expertes, an viris coniunctas? Hæ quidē amissa virginitate reversæ sunt, illæ vero pudicitiam viris minime servaverunt, &c. Prosaltatione itaq; genu Deo flectatur, pro tripudio pectus pulsetur. *Basil De Ebrietate & Luxu Sermo. Tom.* 1. *p.* 327. 332, 336. [d] Nec domus limina sertis coronemus, nec oculum pascamus, nec aurem cantu demulceamus nec choreas agitemus, &c. Verū hæc prophanis, atq; ethnicis festis, solennitatibusq; relinquimus. *Oratio* 38 *p.* 583. 584, 585. *vide Ibid.* Ac primum quidem fratres lætemur, non corporis splendore, non vestium permutationibus at magnificentijs, non commessationibus & ebrietatibus, quarum fructum impudicitias & cubilia, esse didicistis; nec floribus plateas coronemus, nec vnguentorum turpitudine mensas, nec vestibula ornemus, nec visibili lumine splendescant domus, nec tibicinum concentu plausibusq; personent; hic enim Gentilitiæ festorum celebrationis mos est. Nos vero ne his rebus Deum honoremus, hymnos pro tympanis assumamus; psalmodiam pro turpibus & flagitiosis cantibus, plausum gratiarum actionis, ac canorā manuum actionem pro plausibus theatricis, gravitatem pro risu, prudentem sermonem pro ebrietate, decus & honestatem pro delicijs. Quod si etiam te ut festum animo læto celebrantem tripudiare convenit, tripudia tu quidem, sed non obscenæ Herodiadis tripudium, ex quo Baptistæ mors secuta est; verum Davidis ob arcæ requietem saltitantis: quo quidem itineris sancti, ac Deo grati agilitatem, volubilitatemque mistice designari existimo. *Nazienzen Oratio* 48. *pag.* 796. 797. *vid. Ibidem.* * See *Calvin, Marlorat, Aquinas, & Lyra*, in 1 Cor. 10. 7.

12,13. *doe spend their daies in pleasure, musicke, mirth, and dancing, and in a moment goe downe to Hell,* to dance with Deuils, with infernall frisking * *Satyrs,* in eternall flames. If we will once againe turne over the Divines and Christian Authors of punier times, we shall discover *Alexander Alensis, Summa Theologiæ. pars* 4. *Quæst.* 11. *Memb.* 2. *Artic.* 11. *sect.* 4 *Quæst.* 8. *pag.* 392. 393. *Ioannis De Burgo, Pupilla Oculi. pars* 10. *c.* 5. *X. Alexander Fabritius, Destructorium Vitiorum. pars* 4. *c.* 23. *Angelus De Clavasio, Summa Angelica. fol.* 44. *b. Tit. Chorea Bonaventure, in lib.* 4. *Sentent. Distinctio* 16. *Dub.* 13. *Astexanus De Casibus, lib.* 2. *Tit.* 53. *Ioannis Langhecrucius De Vita & Honestate Clericorum. lib.* 2. *c.* 21. 22. *Maffæus Vegius,* [c] *De Educatione Liberorum. l.* 1. *c.* 14. *& l.* 3. *c.* 7. 12. *Petrarcha De Remedio utriusque Fortunæ. l.* 1 *Dialog.* 24. *Ludovicus Vives, De Eruditione Christianæ Mulieris. c.* 13. 14. *Erasmus, De Contemptu Mundi. lib. c.* 7. *Agrippa De Vanitate Scientiarum. c.* 18. 63, 64, 71. *Polidor Virgil. De Inventoribus Rerum. lib.* 5. *c.* 2. *Æneas Sylvius. Epist. l.* 1. *Epist.* 166. *p.* 727. M. *Calvin. Sermo* 70. 79, *&* 80. *in Iob. Peter Martyr, Locorum Communium Classis.* 2. *c.* 11. *sect.* 63. *to* 68. *& Comment. in Iudicum. lib. c.* 21. *Flacius Illyricus, with the other Century Writers. Centuria* 5. *Col.* 724. M. *Gualther in Marc* 6. *Homil.* 51. *fol.* 74. 75. *& Hom.* 186. *in Math fol.* 349. 350. *Martin Bucer, De Regno Christi Sempiterno. l.* 2 *c.* 54. *Beda, Victor Antiochenus, Glossa Ordinaris, Lyra, Calvin, Pellicanus, Bullinger, Musculus & Marlorat. Exposit. in Matth. c.* 11. *ver.* 17. *&, c.* 14. *v.* 6. 7 *& on Marc.* 6. *v.* 22. *Hiperius De Ferijs Bacchanalibus, Aretius Problematum. Theolog. Tom.* 1. *Locus* 14. *Puteani Comus, Piscator in Matth.* 11. *Observatio* 20. *pag.* 120. *Polanus Syntagma Theologiæ Genevæ.* 1617. *l.* 10. *c.* 25. 26. *p.* 665. *& l.* 9. *c.* 35. *pag.* 646. *Simlerus in Exodus. lib. cap.* 32. *The Waldenses and Albigenses in France, Hungary, and Bohemia, whose censure of dancing* is recorded in *Lydij Waldensia. pars* 2. [f] *p.* 358. and in the *History of the Waldenses and Albigenses, London* 1624. *part* 3. *Booke* 2. *chap.* 9. *p.* 63. 64, 65, 66. To whom I shall adde these ensuing English Authors.

* Saltantes Satyros imitabitur Alphisebæus *Virgil. Ecloga* 8. *pag.* 14.

[c] Saltationes nullo modo probamus, quod multorũ malorũ fomes & origo sint protervioresq; efficiant adolescẽtes, & corruptiores. *Ibid.*

[f] Amores præterea inhonesti, choreæ, impudici & libidinosi tactus & amplexus, ludi etiam cartarum, taxillorum, & id genus alia, unde infinita ac horrenda mala peccataq; iàm in Deum, iam etiã in proximũ prosiliunt, prohibẽtur; sed & vestium illa multiformis ac monstrosa varietas, non admittitur. *Ibid.*

thors. *Sebastian Brant*, his * *Navis Stultifera*, or *Ship of Fooles*. *Christopher Fetherston*, his *Dialogue against light, lewde, and lascivious Dancing*. printed by *Thomas Dawson* 1582. *An Anonymous Treatise of Dances*, printed 1581. *shewing that they are as it were accessories or appendants, or things annexed unto whoredome*. *Thomas Lovell*, his *Dialogue betweene Custome and Verity, concerning the use and Abuse of Dancing*, in verse. *The Church of evill men and women whereof Lucifer is the head*, printed by *Richard Pinson*. M. *Iohn Northbrooke, his Treatise against Vaine-playes, Enterludes, and Danceing*. fol. 55. *to* 72. M. *Stephen Gosson, his Schoole of Abuses*,. M. *Stubs, his Anatomy of Abuses, pag.* 133. *to* 138. (in all which, the unlawfulnesse of Dancing is both copiously, learnedly, and purposely debated; which Treatises our English Dancers may doe well to reade, for their fuller satisfaction in this point.) D. *Humfryes in his* 2. *Booke of Nobility, against excesse and overmuch magnificence*. D. *Reinolds, his Overthrow of Stage-playes. pag.* 13. 14. 17, 130. *to* 139. *Reverend Bishop Babington*, M. *Perkins*, M. *Elton*, M. *Dod*, M. *Downham*, M. *Osmund Lake*, M. *Brinsly*, *Bishop Andrewes*, D. *Griffith VVilliams*, and others on the 7. Commandement. M. *Iohn Downeham, his Christian VVarfare, l.* 3. *c.* 21. *sect.* 5. *and on the* 7. *Commandement*, in his Summe of Divinity; D. *Ames, De Iure Conscient. l.* 5. *c.* 39. *p.* 270. 271. All these, with * *sundry others, unanimously condemne all mixt, effeminate, lascivious, amorous dancing*, (the epidemicall pastime of our dancing, loytring age) *as sinfull, hurtfull, unlawfull to all chaste, all sober Christians*, as the reasons they alleage against it will more plainely evidence. For first, (say they) as there is no allowance, no approved example of any such dancing in the Scriptures, the Primitive

* Fol. 114. 115

* *Aluarus Pelag: de Planctu Ecclesiæ lib.* 2. *Artic:* 45. *fol.* 148. *Robertus Holkot*, Lectio 172. fol. 133. *Nicolaus* De Clemangis. De Novis Celebritatibus non Instituendis, pag. 145. 146, &c. M. *Dike* of the Deceitfulnesse of the heart, c. 16. p. 183. M. *Thomas Beard*, in his Theatre of Gods Iudgements. Book 2. c. 36. M. *Robert Bolton*, in his Directions for our Comfortable Walking with God. pag. 200. Onus Ecclesiæ. c. 27. sect. 16. 17. & c. 28.

sect. 6. *Philippus Gluverius*, Germaniæ Antiquæ. Lugd. Bat. 1616. lib. 1. cap. 20. p. 181. 182. *Antonini Chronicon*. pars 3. Tit. 18. cap. 5. sect. 4. M. *Samuel Byrd*, his Treatise of the use of the pleasures of this present life. cap. 4. fol. 38. 39. *Thomas Beacon*, his Catechisme. fol. 341. § *Calvin, Martyr, Gualther, Northbrooke, Stubs*, with others in their fore quoted places.

Church, the Fathers, or in the lives and practice of the Saints of God in former ages, (who as appeares by the fore-quoted Councels and Fathers have alwayes censured and exploded Dancing:) *so the 7. Commandement* (as all the now recited Expositors of it ioyntly suffragate) together with *Exod.* 32. 18, 19. *Iudg.* 21. 21,23. 1 *Sam.* 30. 16. *Iob* 21. 11,12. & *c.* 31. *Isa.* 3. 16. *c.* 5. 12. *c.* 13. 21. *Ier.* 31. 13. *Zeph.* 1. 9. *Eccles.* 9. 4,8,9. *Matth.* 14. 6. 7. *Mark* 6. 12. *Rom.* 13. 12,13. 1 *Cor.* 6. 9,10. 11. *c.* 10. 7,31, 32. *Gal.* 5. 19,21. *Ephes.* 2. 2,3. *c.* 4. 17,18,19. *c.* 5. 3,4,11. *Phil* 4. 5,8. *Hebr.* 11. 24,25. *Iam.* 1. 13, 14,15,27. *c.* 4. 9. *c.* 5. 13. *Col.* 2. 20,21,22. & *c.* 3. 5, 6, 17. 1 *Thes.* 5. 15,22, 23. 1 *Tim.* 2. 9. *c.* 5. 6,13. 2 *Tim.* 3. 5,6. *Tit.* 2. 4,5,6. *c.* 3. 3. 1 *Pet.* 1. 14,15,16,17,18. *c.* 2. 9,11,12. *c.* 3. 16. *c.* 4. 2,3,4. 2 *Pet.* 2. 13,14,18,19. 1 *Ioh.* 2. 6,15,16,17. *Iude* 3. 7,12, 13, 16, 23. & *Revel.* 18. 7. doe either absolutely in expresse tearmes, or else by way of necessary consequence, *condemne such dancing as Idolatrous, Heathenish, carnall, worldly, sensuall, and misbeseeming Christians.* Secondly, *the very Devill himselfe* (write they) *who danced in the Daughter of Herodias. Math.* 14 6. 7. (as [h] *Chrysostome*, [i] *Fulgentius*, [k] *Theophylact.* and others write) *was the* [l] *originall Author of this dancing,* [m] *the onely instrument who excites men to it; the onely person that is present at it, that is honored, pleased, and delighted with it;* (he being ever-*more present and president where such dancing is*) as *Chrysostome*, [n] *Basil*, *with the other Marginall Authors* have plentifully *recorded.* The *Waldenses and Albigenses* in their [o] *Censure of Dan-*

[h] O cõvivium Diabolicũ! ô Satanæ Spectaculũ! ô iniquũ tripudium! in Herodiadis filia Diabolus tripudiavit; ille enim effecit ut ipsa saltans placeret. *Hom.* 49. *in Matth.*

[i] Diabolo procurante ludens cæpit delectari puella, ad hoc solum ut posset occidere prophetã, &c. *Super audivit Herodes Tetrarcha, &c. Sermo. Bibl. Patrum. Tom* 6. *pars* 1. *pag* 148. D.

[k] Saltat per puellã Diabolus. *Enar. in Marc.* 6. *pag.* 89.

[l] Nullus ibi Diabolica carmina præsumat cãtare, nec ioca, nec saltationes facere; quæ Pagani docente Diabolo adinvenerunt. *Concil. Arelatense* 3. *Surius. Tom.* 1. *p.* 727. See *Chrysost. Hom.* 6. & 49. *in Matth. Sebastianus Brant*, his Navis Stultifera. *Agrippa* De Vanitate Scient. *c.* 18. M. *Northbrooke* against Vaine-playes & Dancing. fol. 56. with sundry others. [m] Vbi saltus lasciuus, ibi Diabolus certè adest. His tripudijs Diabolus saltat, his à Dæmonum ministris homines decipiuntur, &c. *Chrysost. Hom.* 49 *in Matth. Tom.* 2. *Col.* 356. *C.* 358. *C.* Qui mimos & saltatores, & mulieres meretrices introducunt in convivia, Dæmones & Diabolum illic vocant, & domos suos implent bellis innumerabilibus. *Chrysost. Hom. in Psal.* 41. *Tom.* 1. *Col.* 735. *C.* Whence *Hom.* 56. *in Gen. Tom.* 1. *Col.* 367. *b.* & *Hom.* 9. *in Colos. Tom.* 4. *Col.* 1191. *B.* he stiles Dances, Choreæ Diabolicæ, Sattanicæ saltationes. [n] Comment in Isaiam. cap. 14. [o] In the History of the Waldenses & Albigenses, part 3. Book 2. *c.* 9. *p.* 63. to 68.

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ing, have unanimously professed and published this truth to all the World; whose words because they are notable and punctuall to this purpose, I shall here transcribe at large, quoting some sayings of the Fathers in the Margent, to backe and evidence what they write. *A Dance* (as I finde their words in their *Treatise against Dancing*) *is the Devils procession, and he that entreth into a Dance, entreth into his possession. The* *Devill *is the guide, the middle, and end of the Dance. As many paces as a man maketh in Dancing, so many paces doth he make to Hell. A man sinneth in Dancing divers wayes: as in his pace, for all his steps are numbred: in his touch, in his ornaments, in his bearing, sight, speech, and other vanities. And therefore we will prove, first, by the Scripture, and afterwards by divers other Reasons, how wicked a thing it is to Dance. The first testimony we will produce, is that we reade in the Gospell, Marke 6.* [p] *It pleased* Herod *so well, that it cost* Iohn Baptist *his life. The second is in Exodus 32. When* Moses *comming neere to the Congregation saw the Calfe, he cast the Tables from him, and brake them at the foote of the Mountaine, and afterwards it cost three and twenty thousand their lives. Besides, the ornaments which women weare, are as crownes for many victories which the Devill hath gotten against the Children of God. For the Devill hath not onely one sword in the Dance, but as many as there are* [q] *beautifull and well-adorned persons in the Dance. For the words of a woman are a glittering sword. And therefore that place is much to be feared, wherein the enemy hath so many swords, since that one onely sword of his may be feared. Againe, the Devill in this place strikes with a sharpned sword: for the women come not willingly to the Dance, if they be not painted and adorned: the which painting and ornament, is as a Grindstone upon which the Devill sharpneth his sword. They that decke and adorne their Daughters, are like those who put dry wood to the fire, to the end it may burne the better: for such*

* Vbi saltatio, ibi Diabolus. *Hollot Lect 172 in Lib. Sapient. vid. Ibidem.*

[p] Paratum est convivale theatrũ: producitur lasciva carnifex fæmina, quæ prophetam non gladio, sed saltatione prosternat. Molli puella gressu procedit in medium, homicidiũ picturata: alienũ in pedibus portãs sanguinẽ, & sceleris postulatura mercedem. Sic saltat ut placeat: sic placet ut occidat. Prõnefas! ut luxu corporis sui mulier periculum petat, capitis alieni. *Fulgentius: qua.* [i] *Supra Bibl. P. Tom. 6 pars 1. p. 148. D.* See *Chrysologus. Ser. 127.*

[q] Forma castis dãno moribus esse solet. Mulctos forma fecit adulteros, castũ nullũ. *Petrarch. De Remed. utriusq; Fortunæ l. 1. Dial. 2. & 65. l. 2. Dial. 1.* See my Vnlovelinesse of Love-locks. p. 56. 57. [r] See *Tertullian*, De Cultu Fæminarũ. & *Cyprian* De habitu Virginũ. & My Love-lockes p. 56. 57. &c.

women kindle the fire of luxury in the hearts of men: as Samsons *Foxes fired the Philistins corne; so these* [t] *women have fire in their faces, in their gestures and actions, their glances and wanton words, by which they consume the goods of men. Againe, the Devill in the Dance useth the strongest armor that he hath, for his* [t] *most powerfull armes are women; which is made plaine unto us, in that the Devill made choyce of the woman to deceive the first man. So did* Balaam *that the Children of Israel might be reiected. By a woman he made* Samson, David *and* Salomon *to sinne. The Devill tempteth men by women three manner of wayes; that is to say, by the touch, by the eye, by the eare. By these three meanes, he temp-teth foolish men to Dancings, by touching their hands, beholding their beauty, hearing their songs and musicke. Againe, they that dance, breake that promise and agreement, which they have made to God in Baptisme, when their God-fathers promise for them, that they shall renounce the Devill and all his pompe; for* [u] *dancing is the pompe of the Devill, and he that danceth, maintaineth his pompe, and singeth his Masse. For the woman that singeth in the dance is the Prioresse of the Devill, and those that answer are Clerkes, and the beholders are the Parishioners, and the musicke are the Bells, and the Fidlers, the Ministers of the Devill. For as when Hogs are strayed, if the Hogheard call one, all assemble themselves together. So the Devill causeth one woman to sing in the dance, or to play on some instrument, and presently all the Dancers ga-*

[t] Si tu te sumptuosius comes, & per publicũ notabiliter incedas oculos in te iuventutis illicias, suspiria adolescentum post te trahas, concupiscendi libidinẽ nutrias, peccandi fomenta succendas, ut & ipsa non pereas, alios tamẽ perdas, & velut gladiũ te & venenũ videntibus præbeas: excusari nõ potes quasi mente casta sis ac pudica. *Cypr. De Habitu Virginũ.* Ipse enim vel aspectus mulieris totum est veneno letali litum. Vt primũ vulnus affixit animæ, ac miseræ sauciavit impressione sagittæ, quantò diuturniorẽ conficit moram, tanto periculosiorem putrilaginem in ea operatur, &c. S. *Antiochus. Homil.* 17. *Bibl. Patrum. Tom.* 7 *p.* 167. See *Hom* 18. 19. *&* 20. accordingly. [t] Hæc est mulieris Antiqua malitia, quæ eiecit Adam de Paradisi delicijs: hæc cœlestes homines fecit esse terrenos: hæc humanum genus misit in infernum. Hæc vitam abstulit mundo propter unius arboris pomum: hoc malũ homines ducit ad mortem. Hoc malum fugit Elias Propheta: Hæc occidit Ioannem Baptistã: deijcit puericiam, perdit inuentutem, illicet & inquietat emortuam senectutem. *Chrysologus. Sermo* 127. O malum summum & acutissimũ Diaboli telum, mulier! Per mulierem Adam in Paradiso prostravit, &c. *Chrysost. Hom.* 15. *&* 17. *ex variis Matthiæ locis Tom.* 2. *Col.* 1003. 1009. See there excellently to this purpose. *&* *Anciochi. Hom.* 17, 18, 19, 20. *Bibl. Patr. Tom.* 7. *p.* 167, 168, 169.

[u] Diaboli pompa cymbala, tibiæ, choreæ & cantica plena scortationum, & adulteriorum. *Chrysost. Hom.* 42. *in Acta Apost. Tom.* 3. *Col.* 611. *C.*

ther

ther together. Againe, in a dance a man breakes the ten Commandements of God. As first, thou shalt have no other gods but me, &c. For in dancing a man serves that person whom he most desires to serve: and therefore saith S. Hierom, [x] *Every mans god is that he serves and loves best. He sinnes against the second Commandement, when he makes an Idoll of that he loves. Against the third, in that oathes are frequent amongst Dancers. Against the fourth,* [y] *for by dancing the Sabbath day is prophaned. Against the fift, for in the dance, the Parents are oft-times dishonored, when many bargaines are made without their counsell. Against the sixt: A man kils in dancing; for every one that standeth to please another, he kils the soule as oft as he perswadeth unto lust. Against the* [z] *seventh, for the party that danceth, be he male or female, committeth adultery with the party they lust after;* [a] *For he that looketh on a woman, and lusteth after her, hath already committed adultery in his heart. Against the eight Commandement, a man sinnes in dancing, when he with-draweth the heart of another from God. Against the ninth, when in dancing he speakes falsly against the truth. Against the tenth, when women affect the ornaments of others, and men covet the wives, daughters, and servants of their neighbours. Againe, a man may prove how great an evill dancing is, by the multitude of sinnes that accompany those that dance: for they dance without measure or number. And therefore saith S.* Augustine, *the miserable Dancer knowes not, that as many paces as hee makes in dancing, so many leapes he makes to Hell. They sinne in their ornaments after a five-fold manner. First,* [b] *in being*

[x] Pro Deo habet quisque quod colit. *Comment. l. 3. in Oseæ c. 14.*

[y] Sextum malũ ludos prædictos cõcomitans, est violatio Sabbati: namin dominicis diebus & cæteris solemnitatibus præcipue huiusmodi lusores cõmittant prædicta peccata & multa alia. *Alexander Fabritius. Destructorii Vitiorum. pars 4. cap. 23.* Observa diem Sabbati, non carnaliter non Iudaicis delicijs qui ocio abuntur ad nequitiam. Melius enim utiq; tota die foderent quàm tota die saltarent. *August. Enar. in Psal. 32. Ser. 1. Tom. 8. pars 1. p. 242. De Decem Chord. lib. c. 3 Tom. 9. pars 1. p 1149.* Sed untusquisq; nostrum Sabbatizet spiritualiter, meditatione legis gaudens, non corporis refocillatione & remissione, opificium Dei admirans, non saltationibus plausibusq; stupidis gaudens. *Ignatius. Epist. 6. ad Magnesianos.* [z] Placuit & saltatrix. Sed quid mirum si inter dapes largas & poculorum frequentes procellas puella lasciviens mulceat sensus, inclinet affectus? Vinum & saltatio duplex incendium voluptatis. *Fulgentius. Super Audivit Herodes Tetrarcha. Sermo Bibl Patrum Tom. 6 pars 1. p. 148.* [a] Math. 5. 28. [b] Fastus inest pulchris, sequiturq; superbia formam. *Ovid Fastorum l. 1.* Nil non permittit mulier sibi, turpe putat nil, Cum virides gemmas collo circumdedit, & cum Auribus extensis magnos commisit Elenchos. *Juvenal. Satyr. 6. p. 58.*

prond.

proud thereof. Secondly, by inflaming the hearts of thoſe who behold them. Thirdly, when they make thoſe aſhamed that have not the like ornaments giving them occaſion to covet the like. Fourthly, by making women importunate, in demanding the like ornaments of their Huſbands. And fiftly, when they cannot obtaine them of their Huſbands, they ſeeke to get them elſewhere by ſinne. They ſinne by ſinging and playing on inſtruments, for their [c]*ſongs bewitch the hearts of thoſe that heare them, with temporall delight; forgetting God, uttering nothing in their ſongs but lyes and vanities. And the very motion of the body which is uſed in dancing, gives teſtimony enough of evill. Thus you ſee, that dancing is the Devils proceſſion, and he that entreth into a dance, entreth into the Devils poſſeſſion. Of dancing the Devill is the guide, the middle, the end, and he that entreth a good and wiſe man into the dance, commeth forth a corrupt and wicked man.* Sarah, *that holy woman was none of theſe.* Thus farre the *Waldenſes* and *Albigenſes*, whoſe words I would the *dancing, wanton,* (that I ſay [d] *not whoriſh*) *Herodiaſſes*, the effeminate ſinqua-pace Caranto-friſquing Gallants of our age, together with our ruſtique hobling *Satyrs, Nymphes, and dancing Fairies*, who ſpend their ſtrength, [e] *their time*, (eſpecially, the *Eaſter, Whitſon, Midſommer*, and *Chriſtmas* ſeaſon) in lewde laſcivious dancing, would now ſeriouſly conſider. And this would teach them, not onely to abandon all ſuch dancing themſelves, but *likewiſe to withdraw their children, eſpecially their daughters, from the Dancing-ſchoole*, (as S. [f] *Ambroſe* long ſince *adviſed all holy women, all godly*

[c] See *Antiochus Hom. 17. Bibl. P. Tom. 7. p. 167.* accordingly.

[d] Colores vero parietibus relinquamus ij q; mulierculis quæ cæno ſuo iuvenes invitabiem agunt. Illæ ſane & impudẽter ſaltant & rideant. *Greg. Nazienzen Adverſus Mulieres, &c. p. 994. C.* Eſt meretricia hæc profeſſio atq; extremæ abominationis argumentũ. Nam ubi pedum ſtrepitus cum carminibus numeroſis cõſentit, ibi videlicet omnino & manuũ ipſarum plauſus reſonat, & omne genus fæditatis, & invitantur ſpectatores ad turpitudinẽ. *Cyrillus Alexand. in Heſaiam. l. 1. c. 3. Tom 1. p. 134. D.* [e] Iob 21. 12, 13. [f] Quid dicitis vos ſanctæ fœminæ? videtis quid docere, quid etiam dedocere filias debeatis? Salter, ſed adulteræ filia. Quæ vero pudica, quæ caſta eſt, filias ſuas religionem doceat, non ſaltationẽ. Ibi enim intuta verecundia, illecebra ſuſpecta eſt, ubi comes deliciarũ eſt extrema ſaltatio. Ab hac virgines Dei procul eſſe deſidero. Nemo enim ut dixit quidam ſeculariũ doctor, ſaltat ſobrius niſi inſaniat. Quod ſi iuxta ſapientiam ſecularem, ſaltationis aut temulentia auctor eſt, aut dementia; quid divinarũ Scripturarum cautum putamus exemplis, cum Ioannis prænuncius Chriſti ſaltatricis optione iugulatus, exemplo ſit, plus nocuiſſe ſaltationis illecebram, quàm ſacrilegi furoris amentiã. *Ambroſ. De Virginibus. lib. 3. Tom. 4. p. 226. 227.*

Parents

Parents for to doe; admonishing them, to teach their daughters religion, not dancing, (as now * alas too many doe) *that so they might keepe them chaste and honest; leaving* § *lust-provoking dancing unto Adultereſſes and their Daughters onely, as well beſeeming none but ſuch:* in whoſe roundes the Devill for the moſt part leades, continues, ends the Dance, as the *Waldenſes*, and fore-quoted Fathers largely write. Thirdly, they condemne all dancing, as being, *not onely a common recreation of laſcivious drunken Pagans & Idolaters, in their Feſtivals and times of publike mirth,* as [h] *Ovid*, [i] *Horace*, [k] *Iuvenall*, [l] *Virgill*, [m] *Catullus*, [n] *Tibul-*

* Hodie autem virgines non in virtutibus docentur, ſed imbuũtur ſuperbire, choreas ducere, inter laſcivos maſculos converſare, à quibus palpari & amplecti non verecundantur, &c. *Epiſcopus Chemnenſis Onus Eccleſiæ, c.* 27. *ſect.* 16. § See Eccl. 9. 4, 8, 9. Feminæ in plateis ſub conſpectu adoleſcentulorum intemperantium choros inverecundos ducunt, iactantes comam, trahentes tunicas, plaudentes manibus, ſaltantes pedibus, perſonantes vocibus, irritantes in ſe iuvenum libidines motu hiſtrionico, petulanti oculo, dedecoroſo ludibrio. Spectat corona adoleſcentulum, & fit miſerabile theatrum, &c. *Ambroſe, De Elia & Iciunio. c.* 18. [h] Et ducunt poſito durâs cratere choreas. Cultaq; diffuſis ſaltat amica comis. *Faſtorum. l.* 3. *p.* 51. Fæmineos thyrſo concitas ille choros *Ib. p.* 57. Ebrius incinctis philyra conuiua capillis ſaltat. Ebrius ad durum formoſæ limen amicæ Cantat, habens unctæ mollia ſerta comæ. *Idem Faſtorũ. l.* 5. *p.* 89. Hi ludunt, hos ſomnus habet, pars brachia nectit, & viridem celeri ter pede pulſat humum. *Faſtorũ. l.* 6. *p.* 106. [i] Nec dulces amores ſperne puer, neque tu choreas. *Carm. L.* 1. *Ode* 9. Nunc eſt bibendum, nunc pede libero pulſanda tellus. *Ode* 37. *p.* 39. Creſſa ne careat pulchra dies nota: Neu morem in Salium ſit requies pedum. *Ibid. Ode* 36. Quam nec ferre pedem dedecuit choris. *Carm. l.* 2. *Ode* 12. Illic bis pueri die Numen cum teneris virginibus tuũm laudantes, pede candido. In morem Salium, ter quatiens humum. *Carm. l.* 4. *Ode* 1. *p.* 108. Nec meretrix tibicina, cuius Ad ſtrepitum ſalias terræ. *Epiſt. l.* 1 *Epiſt.* 14. *p.* 260. Et feſtis matrona moveri iuſſa diebus. *De Arte Poet. p.* 304. [k] Forſitan expectes ut Gaditana canoro Incipiat prurire choro, &c. *Satyr.* 11. *p* 110. Inde virorum ſaltatus nigro tibicine. *Satyr.* 15 *p* 138. [l] Te luſtrare choro ſacrum tibi paſcere crinem. *Æneidos. l.* 7. *p.* 257. Lætitia ludiſq; viæ, plauſuq; fremebant. Omnibus in templis matrũ chorus, omnibus aræ. *Idem l.* 8. *p.* 292. Vobis picta croco, & fulgenti murice veſtes. Deſidiæ cordi: iuvat indulgere choreis. *Idem l.* 9. *p.* 312. Et pedibus plaudunt choreas & carmina ducunt. *Ibid. lib.* 6. See *Bulingerus, De Theatro. l.* 1. *c.* 52. [m] Vbi cymbalûm ſonat vox, ubi tympana reboant. Tibicen ubi canit Phryx curvo grave calamo. Vbi capita Mænades, ubi iaciunt hædarigeræ. Vbi ſacra ſancta acutis ululatibus agitant. Vbi ſuevit illa divæ volitare vaga cohors. Quo nos decet citatis celerare tripudijs. Simul hæc comitibus Atys cecinit nova mulier. Leve tympanum remugit, cava cymbala recrepant, viridem citus adit Idam properante pede chorus, &c. *l.* 1. *Carm.* 63. *p.* 34. 35. [n] Agricola aſſiduo primũ ſatiatus aratro, Cantavit certo ruſtica verba pede. Agricola & nimio ſuffuſus Baccho rubẽti Primus inexperta duxit ab arte choros. Vos celebrẽ cantate Deum; nã turba iocoſa Obſtrepit, & Phrygio tibia curva ſono, Ludite; iam nox iungit equos, &c. *Eleg. l.* 2. *Eleg.* 1. *p.* 83. 84.

lus, [o] *Propertius, Homer, Odyssea. lib.* 1. *pag.* 8. *lib.* 8. *p.* 214. *Iliados l.* 18. *p.* 694 700. *Dionys. Hallicar. Antiqu. Rom. l.* 7. *sect.* 9. & others cited by *Bulingerus, De Theatro l.* 1. *c.* 52. together with *Hesiodi Ascrai, Scutum. pag.* 62. 64. *Arnobius adversus Gentes. lib.* 2. *pag.* 75. *& l.* 4. *p.* 147 *Chrysostome, Hom.* 6. 49. *& 74. in Matth. Concilium Arelatense.* 3. *Surius. Tom.* 1. *p* 727. *Concil. Aphricanum, Canon* 27. *Concil. Constantinop.* 6. *Can.* 62. 65. *Isiodor. Hisp. Originum. l.* 18. *c.* 50. *Polydor Virgil. De Inventoribus rerum. l.* 5. *c.* 2. *Agrippa De Vanitate Scientiarum, c.* 18. and infinite * others testifie: but likewise a *part of that solemne worship wherewith they courted and honored their Devill-Idols, whose Festivals and Solemnities, were for the most part spent in Playes and Dancing,* as our [p] *Christian Holy-dayes oft-times are.* Witnesse, *Exod.* 32. 6. 19. 1 *Sam.* 30. 16. *Iob* 21. 11. *Isay* 13. 21. *Mat.* 14. 6. *Mar.* 6 22. *Concil. Aphricanum. Can.* 27. *Concil. Arelatense* 3. *Surius Tom.* 1. *p.* 727. *Concil. Constant.* 6. *Can.* 62. 65. *Augustine, De Civit. Dei. lib.* 2. *c.* 20. *Theophylact. Enarrat. in Marc.* 6. *Christianus Grammaticus Expositio in Matth. c.* 35. *Bibl. Patr. Tom.* 9. *pars* 1. *pag.* 901. *F. G. H. Sebastianus Brant,* in his *Navis Stultifera, Calvin* and *Marlorat, in* 1 *Cor.* 10. *v.* 7. together with *Horace, Iuvenal, Ovid, Virgil, Catullus, Tibullus, Propertius, Bulinger, Arnobius, Chrysostome, Polydor Virgil, Agrippa,* with others, in their forenamed places, and [q] *Polybius, Historia. l.* 4. *p.* 340. *Homer Odyssea, l.* 8. *p.* 214. who all testifie as much. Witnesse their [r] *Corybantes, Curetes, Salij,* and such like *daneing Priests, who on the solemne festivall dayes of Cybele, Bacchus, Mars, and other Pagan-deities, danced about the streets and Market place with Cymbales in their hands, in nature of our Morrice-dances,* (which were derived from them) *the*

[o] Nec minus assiduis Edonis fessa choreis, &c. *Eleg. lib.* 1. *Eleg.* 3. *p.* 115.

* See Mat. 14. 6 Mark. 6. 22.

[p] See Concil. Toletanum 3. Can. 23. & Cabilonense 1. Can. 19 *Agrippa* De Van. Scien. c. 54. De festis. & *Polidor, Virgil,* De Invent. rerum. l. 5. c. 2. accordingly.

[q] Archadæ Philoxeni & Timothæi disciplina instructi, cũ cantibus & choreis annuos ludos Libero patri faciunt; pueri quidem quos puriles vocant: iuvenes, quos virilès. Omnis deniq; eorũ vita in huiusmodi cantionibus versatur. Postremo spectacula ac ludos in theatris cũ cãtibus & choreis singulis quibusq; annis publicis sumptibus adolescentes civibus præbent. *Ibidem.*

[r] *Plutarchi, Numa, Dionysius, Halliearnas.* Antiqu. Rom. lib. 2. sect. 8. & lib. 7. sect. 9. *Athenæus* Dipnos. l. 14. c. 11. 12. Livie, Hist. Rom. l. 1. sect. 10. *Virgil.* Æneid. l. 4. p. 173 174. *Celius* Rhod. Antiq. Lect. l. 5, c. 3. *Alexander* ab Alex. Genial. Dierum. l. 4. c. 17. *Agrippa* De Vanit. Scient. c. 12. *Plato* Legum. Dial. 7. p. 881. Euripedes, Bacchæ, Strabo Geogr. l. 10. *Boemus,* De Moribus Gentium. l. 3. c. 18. l. 6. c. 27. *Godwins* Roman Antiquities. lib. 2. sect. 2. c. 10. 14.

whole

whole multitude accompanying them in these their dancing Morrices, with which they honoured these their Devill-Idols. Yea, witnesse *the common practise of most Idolatrous Pagans, who never honoured, saluted, or offred any publike sacrifice to their Idols but with musicke, songs, and dances; dancing about their Temples and Altars, to their honour*; as [f] *Virgil*, [t] *Ovid*, [u] *Plato*, [x] *Strabo*, [y] *Zenophon*, [z] *Horace*, [a] *Iuvenal*, [b] *Catul-*

[r] Omnis quàm chorus & socij comitẽtur ovãtes. Et Cererem clamore vocent in tecta: neque ante Falcẽ maturis quisquam supponat aristis, Quam Cereri torta redimitus tempora quercu Det motus incõpositos, & carmina dicat. *Lib* 1. *Georgic. p.* 39. 40. Nec non Ausonij Troi agens missa coloni, Versibus incomptis ludunt risuq; soluto, Oraq; corticibus sumunt horrenda cavatis. Et te Bacche vocant per carmina læta tibique Oscilla ex alta suspendunt mollia pina. *Georg. l.* 2. *p.* 56. 57. Aut ante ora Deûm pingues spaciatur ad Aras, Instauratq; diem donis. *Æneidos. l.* 4. *p.* 170. Instauratq; choros mistiq; Altaria circum Cretesq;, Dryopesq; fremunt, pictiq; Agathyrsi. *Ibid. p.* 177. Euæ Bacche fremens, solum te virgine dignum Vociferans; etenim molles tibi sumere thyrsos, Te lustrare choro. *Æneid l.* 7. *p.* 257. Pandite nunc Helicona deæ, cantusq; movete. *Ibid. p.* 265. Dona ferunt, cumulantq; oneratis lancibus Aras. Tum Salij ad cantus, incensa Altaria circum Populeis adsunt incincti tempora ramis. Hic iuvenum chorus, ille senum, qui carmine laudes Herculeas, & facta ferunt. *Æneid. l.* 8. *p.* 280. Lætitia, ludisq; viæ, plausuq; fremebant. Omnibus in templis matrum chorus; omnibus Aræ, Ante Aras terram cæsi stravêre iuvenci. *Ibid p.* 292. See [l] before. [t] Ardua iam dudum resonat tinnitibus Ida, &c. Hoc Curetes habent, hoc Corybantes opus, Cymbala pro galeis, pro scutis tympana pulsant. Tibia dat Phrygios ut dedit ante modos. *Fastorum l.* 4. *p.* 64. Nos quoq; tangit honos; festis gaudemus & aris. Turbaq; cælestes ambitiosa sumus. Ebrius incinctis philyra conviva capillis saltat, &c. *Fastorum. lib.* 5. *p.* 88. 89. Cantabat fanis, cantabat tibia ludis, &c. Quæritur in scena cava tibia; quæritur aris. *Fastorum. l.* 6. *p.* 114. See *p.* 207. See [h] before. [u] Omnis saltatio, & omnes consentus consecrentur constitutis primum festivitatibus, supputatione facta in annum quod singulis temporibus & singulis Dijs ac ipsorum filijs & dæmonibus fieri convenit. Posteà verò constituatur, quam cantilenam in singulis Deorum sacrificijs canere oporteat, & quibus choreis sacrificium quod tunc fit, honorare. Et primũ quidem aliquas constituere oportet: quæ vero constitutæ fuerint, parcis & alijs omnibus dijs sacrificio facto, in communi omnes cives libando consecrare singulas cantilenas singulis dijs & alijs. Si vero præter has ipsas, quis alios Deorum Hymnos aut choreas adducat, sacerdotes utriusq; sexus, una cum legum custodibus, sanctè & secundum legem cohibeant, &c. In nostris locis & ferè in omnibus, ut in summa dicam civitatibus, hoc fieri solet. Quum enim Magistratus aliquis publicè sacrificat, posteà choreis non unus, sed chororum multitudo venit, & non procul ab Aris, sed aliquando iuxta ipsas, omnibus convitijs sacra perfundunt, & verbis, & rythmis, & luctuosissimis harmonijs, audientium animos exasperantes: & qui civitatem quæ sacrificavit ad lachrymas maximè concitare potest is victoriæ præmia fert. *Legum. Dial.* 7. *p.* 874. 875. *vid. Ibid.* [x] *Geogr. l.* 10. *Tom.* 2. *p.* 19. *&* *p.* 48. *to* 62. 74, 75, 76. [y] *De Expeditione Cyri Hist. l.* 6. *p.* 370. 371. [z] *Carm. l.* 1 *Ode* 57. *&* *l.* 4. *Ode* 1. *p.* 108. See [i] before. [a] *Satyr.* 6. *p.* 63. *to* 67. *&* *Satyr.* 15. *p.* 138. [b] *Lib.* 1. *Carm. Nuptiale.* 63. *p.* 34. 35.

lus, [c] *Tibullus*, [d] *Aristotle*, [e] *Athenæus*, *Alexander ab Alexandro. Genialium Dierum. l.4.c.13. Calius Rhodiginus Antiqu. Lectionum l.5.c.3. Agrippa De Vanitate Scientiarum. cap.18. Purchas Pilgr. Booke 5. chap 1. Bulmingerus De Theatro. lib.1. cap.52. Euripidis Bacchæ*, thorowout, and sundry others testifie: from which practice, [f] *our dancing at Wakes*, (a name, an abuse, derived from the ancient Vigils) *or Church-ales, and our late crouching and ducking unto new-erected Altars* (*a Ceremony much in use with Idolatrous Pagans* heretofore) have beene originally derived. Since therefore its evident by all these testimonies, that dancing had its originall from Idolatry, and Idolatrous drunken Pagans, who consecrated dances to their Idols, and went dancing to their Temples, their Altars, when they sacrificed to them in their solemne Festivals, and dayes of mirth, they hence conclude them, to be unlawfull unto Christians; who must not imitate them in their Idolatrous Pagan customes, as I have here largely proved, in the *first and second Act*, on which you may reflect. Fourthly, dancing, write they, (*yea even in* [h] *Queenes themselves, and the very greatest persons, who are commonly most devoted to it*) hath beene alwayes scandalous and of ill report, among the Saints of God; as the fore-going *Councels, Fathers, and Authors plentifully evidence*; who have condemned dancing, [i] *as a pompe, a vanity of this wicked world; an invention, yea, a worke of Satan; which Christians have renounced in their baptismes. a recreation more fit for Pagans, Whores, and Drunkards, then for Christians*: therefore, a Christian, (who is onely [k] *to follow things of good report, and to* [l] *provide things honest in the sight of all men*; [m] *not giving any offence or scandall to Gods Church or people*;) may not practise it. Fiftly, dancing, say they,

[c] *Elegiarum. l.2. Eleg.1. p.82,83.*
[d] *Politicorũ l.7. c.17. p 501,502 & l.8. c.6.7.*
[e] *Dipnosoph. l.14 c.11.12.*
[f] See *Concil. Arelatense. 3. Surius Tom.1. pag. 727. Concil. Aphircanum. Can. 25.27. Toletanũ 3. Can.23. Cabilonense 1. Can.19. Constantinop.6. Can.62.65.* accordingly.
[g] Ipse tibi ad tua templa feram solennia dona, Et statuam ante Aras aurata frõte iuvencũ Cadentem, &c. *Virgil. Æneid. l.9. pag. 313.* Præsenti tibi maturos largimur honores, Iurandasq; tuũ per nomen ponimus aras. *Horace Epist. l.2. Epist.1. p. 278.* See *Iuvenal Satyr.12.13. p.115, 119,124. Alexander ab Alexan. l.4.c.17. Strabo Geogr. l.10.* See My Appendix to Lame *Giles* his Haultings. p.15,16.
[h] Regina saltat; & quantò pulchrius saltavit, tanto pejus Turpè enim est Reginæ aliquid indecorum dextrè facere. *Theophylact. Enar. in Matth.14 p.34.* See *Chrysostom. Hom.49. in Matth.* [i] See here reason 1.2.& 3. [k] Phil.4.8. [l] Rom. 12.17, c.13.13. 1 Cor.7.35. 2 Cor.8.21, 1 Thes.4.12. 1 Pet.2.12. [m] 1 Cor.10.32,33.

is not onely an [n] *effeminate recreation, enfeebling the mindes, yea, depraving the lives and maners of men*, a sufficient argument of its unlawfulnesse: but it likewise irritates and ingenders noysome lusts, it occasions much dalliance, chambering, wantonnesse, whoredome and adultery, both in the Dancers and Spectators. This daily experience; this all the fore-quoted Authors witnesse, and among the rest, [o] *Petrarcha*, and [p] *Agrippa* have most lively expressed it. *To musicke* (write they) *belongs the art of Dancing, very acceptable to Maidens and Lovers, which they learne with great care, and without tediousnesse doe prolong it untill mid-night, and with great diligence they devise to dance with fained gestures, and with measurable paces to the sound of the Cymball, Harpe, or Flute, and doe as they thinke very wisely and subtilly, the fondest thing of all other, & but little differing from madnesse; which except it were tempered with the sound of instruments, and as it is said, if vanity did not commend vanity, there should be no sight more ridiculous, nor yet more out of order then dancing; [q] this is a liberty to wantonnesse, a friend to wickednesse, and a provocation to fleshly lust, an enemy to chastity, and a pastime unworthy of all honest persons. There oftentimes a Matron hath lost her long-preserved honour: oftentimes the unhappy Maiden hath there learned that, whereof she had beene better to be ignorant: there the fame and honesty of infinite women is lost. Infinite from thence have returned home unchaste, many with a doubtfull minde, but none chaste in thought and deed. And we have seene that woman-like honesty in dancing hath beene throwne downe to the ground, and alwayes vehemently provoked and assaulted.* [r] *The ancient Romanes, grave men, by reason of their wisedome and authority, did refuse all dancing, and no honest*

[n] Enervant animos cytharæ, cãtusq; lyræq;. Et vox, & numeris Brachia mota suis. *Ovid Remedio Amoris. l. 2. p. 230.* Vobis picta croco, & fulgẽtes murice vestes: Desidiæ cordi; iuvat indulgere choreis. Et tunica manicas, & habent redimicula mitræ. O verè Phygiæ (neque enim Phryges) ite per alta Dyndima, ubi assuetis bifarem dat tibia cantum. Tympana vos buxusq; vocat, Berecynthia matris Idææ; finite arma viris, & cedite ferro. *Virgil l 9. Æneid. p. 313, 313.*

[o] De Remedio utriusq; Fortunæ. l. 1. Dial. 24

[p] De Vanitate Scientiarũ. c. 18

See M *North-brookes* Treatise against Vaine-Playes, & Dancing. f. 65. 66, 67. [q] Hæc laxamen petulantiæ, amica sceleris, incitamen libidinis, hostis pudicitiæ, ac ludus probis omnibus indignus Sæpe ibi matrona, ut ait Petrarcha, diu servatũ decus perdidit, sæpe infælix virguncula ibi didicit, quod melius ignorasset, multarũ ibi fama periit pudorq;. Multæ inde domũ impudicæ, plures ambiguæ rediêre, castior autem nulla: pudicitiã choreis sæpe stratã, semperq; impulsam oppugnatamq; videmus, &c. *Agrippa. Ibid.* See *Paulli Wan. Sermo. 4 & 5.* [r] See *Macrobius Satur. l. 3 c. 14.* accordingly.

Matrone was commended among them for dancing. [f] *Dancing is the vilest vice of all, and truely it cannot easily be said, what mischefes the sight and hearing doe receive thereby, which afterwards be the causes of communication & embracing. They dance with disordinate gestures, with monstrous thumping of the feete, to pleasant sounds, to wanton songs, to dishoneſt verses; Maydens and Matrons are there groped with unchaste hands; yea, kissed and dishoneſtly embraced: the things which nature hath hidden, and modesty covered, are there oftentimes by meanes of lasciviousnesse made naked, and ribauldry under the colour of Pastime is dissembled. An exercise doubtlesse, not discended from Heaven* (I may adde, not leading to *Heaven, into which we must passe thorow* [t] *many afflictions, tribulations, prayers, teares, fastings; thorow a* [u] *straite, a narrow, not broad or pleasant way*, as Dancing, Stage-playes, and such Pastimes are:) *but by the Devils of Hell devised, to the injury of the Divinity, when the people of Israel erected a Calfe, in the Desert, who after they had done sacrifice, begun to eate and drinke, and afterwards rose up to sport themselves, and singing, danced in a round. Thus they:* thus all the other fore-quoted Authors. Hence *Alexander Fabritius*, an ancient English Writer, stiles *Dancing,* [x] *A pastime of lascivious vanity and voluptuousnesse.* And *Iohn de Burgo, Chancellor of Cambridge* in King *Henry* the VI. his Raigne, in his *Pupilla Oculi. Partis ultimæ. cap. vlt. De Peccatis mortalibus. X. De Ducentibus choreis.* writes, [y] *That those who dance to incite themselves or others unto lust, yea those likewise who dance out of custome, sin mortally, though they do it not with a corrupt intent.*

[f] Itaque saltationem necesse est omnium vitiorum esse postremũ: neq; enim facilè dictu quæ mala pariant colloquia & tactus. Saltatur inconditis gestibus, & monstroso pedum strepitu, ad molles pulsationes, ad lascivas cantilenas, ad obscæna carmina, contrectantur matronæ & puellæ impudicis manibus & basijs, meretricijsq; cõplexibus; & quæ absçondit natura, velavit modestia, ipsa lascivia tunc sæpè nudantur, ludi tegmine obducitur scelus. Exercitium profectò, non à cælis exortum, sed à malis Dæmonibus excogitatum in inivriam Divinitatis. *Agrippa. Ibidem.* [t] 2 Tim. 3. 11, 12. Acts 14. 22. 1 Thes. 3 4. 2 Thes. 1. 4. Revel. 1. 7. cap. 7. 14. Acts 20. 19, 31. 2 Cor. 2. 4. cap. 6. 6. v. 11. 27. [u] Matth. 7. 13, 14. [*] See Reason 3. & *Calvin, Marlorat,* & *Lyra,* in 1 Cor. 10. 7. accordingly. [x] Ludus lasciviæ vanitatis & voluptatis cujusmodi sunt choreæ, tripudia, interludia, &c. *Destructoris Vitiorum. part 4. cap. 23. B.* [y] Quod si hoc faciunt causa incitandi ipsosmet, vel alios ad libidinem, peccant mortaliter: & etiam si hoc faciant ex consuetudine, sed non corrupta intentione, non audeo eos excusare à peccato mortali cùm, immergant se periculo alios provocandi ad libidinem, & ipso facto videntur choreas approbare, & suo exemplo alijs authoritatem dare similia faciendi. *Ibidem.*

Neither

Neither dare I (saith he) *to excuse these from a mortall sinne, since by dancing they plung themselves into this danger, of provoking others unto lust, and* ipso facto *seeme to approve of dancing, and by their example give authority to others to doe the like.* Vpon this very reason our moderne Writers on the Commandements, [z] *make dancing a sinne against the 7. Commandement*, because it is a common occasion both of actuall and mentall adultery; as their fore-mentioned Authorities at large declare, Therefore it must needs be unlawfull unto Christians, [a] *among whom adultery, fornication and uncleanesse are not so much as to be named*, much lesse the manifest occasions of them entertained. Fiftly, dancing [b] *write they*, is altogether incompatible with that *universall* [c] *holinesse*, [d] *modesty*, [e] *gravity*, [f] *temperance, and sobriety*, which God requires in all chaste, all gracious Christians; it being *a recreation*, (as [g] *Cicero*, [h] *Ovid*, [i] *Virgil*, together with [k] *Ambrose*, [l] *Basil*, [m] *Chrysostome*, [n] *Petrarcha*, [o] *Agrippa*, [p] *Peter Martyr*, [q] M. *Northbrooke*, [r] M. *Stubs*, and (* *sundry others fore-quoted*) testifie *which none but Bedlams, Drunkards, Fooles, or infamous persons use, in their riotous, unseasonable voluptuous feasts and meetings; which proves it the very worst and last of all vices; it being quite excluded from all private, honest, civill banquets; yea, wholy abandoned by all temperate, chaste, and sober persons.* Therefore it must needs be unseemely, unlawfull

z See Bp. *Babington, Perkins, Dod, Downeham, Lake, Elton, Brinsly, Williams, Andrewes,* & *Ames*, on the 7. Commandement, accordingly.

a Ephes. 5.3,4.

b See D. *Ames*, De Iure Conscientiæ. l. 5. c. 39. p. 270. 271.

c 1 Pet. 1.14, 15, 16. 2 Pet. 3.11.

d Eph. 5.3.4. 1 Tim. 2.9,15. c. 3.2 Phil. 4.5.

e 1 Tim. 3.8. Tit. 2.2,7.

f 1 Thes. 5.6.8 1 Tim. 2.9,15. c. 3. 2 Tit. 2.2, 6.12. 1 Pet. 1. 13. c. 4. 7. c. 5 8

g Nemo fere saltat sobrius nisi forte insanit, neq; in solitudine neq; in convivio honesto & moderato: intempestivi convivij, amæni loci, multarum deliciarum comes est extrema saltatio: quod necesse est omnium vitiorum esse postremũ. *Oratio pro Muræna Operum. Tom 1. pag. 459.* h Ebrius incinctis philyra conviva capillis, Saltat, & imprudens utitur arte meri. *Fastorum. lib. 5. pag. 89.* Et iactant faciles ad sua verba manus. Et ducunt posito duras cratere choreas, Cultaq; diffusa saltat amica coma. Cum redeunt, titubant, & sunt spectacula vulgi. *Fastorum. l. 3. pag. 51.* i Ebria famosa saltat lasciva taberna, Ad cubitum, raucos excutiens calamos. *Copa p. 509.* k De Elia & Ieiunio. cap 18. De Virginibus l. 3. Tom. 4. p. 226. 227. l De Ebrietate & Luxu Sermo. m Hom. 49 in Matth. n De Remed. utriusq; Fortunæ. lib. 1. Dial. 24. o De Vanit. Scientiarum. cap 18. p Locorum Com. Classis. 2. cap. 11. sect. 63. to 68. & Comment. in Iudicum. lib. c. 21. q Treatise against Vaine-Playes and Dancing. fol. 67. r Anatomy of Abuses. pag. 125. * See Ludovicus Vives, De Eruditione Mulieris Christianæ. l. 1. c. 14. & *Sebastianus Brant*, Navis Stultifera.

unlawfull unto Christians. Sixtly, *Dancing*, (say they) *as now it is used,* [t] *is an occasion of much wantonnesse, lewdnesse, and lasciviousnesse; of much riot, epicurisme, effeminacy, voluptuousnesse; of much prodigall expence, much losse of time, much superfluity, costlinesse, and new-fangledneſſe in apparell, much pride and haughtinesse, much impudency and immodesty, especially in the female sex; whom dancing doth of all others least beseeme. Besides, it with-drawes young Gentlemen from their Studies to the Dancing-Schoole, which ingrosseth all their time; it avocates young Gentlewomen from their Needles, and such like honest imployments, and for the most part makes them idle Huſwives,* * *Whores, or Spend-thrifts ever after: It drawes men on, and traines them up to nought but idlenesse, the nursery of all other vices: it glues mens hearts to carnall pleasures and delights of sinne, and makes them careleſſe of Gods service, unmindefull of their owne salvation, or of the day of death and iudgement, which should be alwayes fixed in their most serious meditations.* [t] *More-over, it quite unfits men, and oft with-drawes them from the religious performance of holy duties, many Lords-dayes, most other Holy-dayes, (set apart for Gods peculiar worship) being oft-times grosly prophaned, if not wholy spent on lewde lascivious dancing, and such Heathenish pastimes:* as the *Councell of Affricke, Can.* 18. *the* 4. *Councell of Carthage, Can.* 88. *the* 3. *Councell of Toledo, Canon* 23. *The* 6. *Councell of Constantinople, Canon* 66. *The Provinciall Councell of Colen. Anno Dom.* 1536. *part* 9. *cap.* 9. 10. *The Provinciall Councell of Mentz. Anno Dom.* 1549. *cap.* 61. *Lib.* 6. *Capit. Caroli Magni. apud Bochellum. Decreta. Eccles. Gal. lib.* 4. *Tit.* 10. *cap.* 6. *Iustinian. Codic. l.* 3. *Tit.* 12. *De Feriis, Lex.* 10. *De Fest. Ignatius Ep.* 6. *ad Magnesianos. Clemens Romanus. Apost. Constit. l.* 2. *c.* 64. 65. *Clemens Alexandrinus. Padagogi. lib.* 3. *cap.* 11. *Augustine Enarrat. in Psal.* 32. *Cyrillus Alexandrinus, in Ioannis Evangelium. l.* 8. *c.* 5. *p.* 595. *S. Asterius in Festum Kalendarum. Oratio. Bibl. Patrum. Tom.* 4. *p.* 705. 706. *Salvian, De Gubernatione Dei. lib.* 6. *p.* 195. 196. *Leo.* 1. *Sermo in Octava Petri & Pauli.*

* Hinc itaque apparet qualis fuerit aulæ Herodis disciplina? nam etsi pleriq; saltâdi licentiam tunc sibi permitterant, meretriciæ tamen lasciviæ turpis nota fuit nubilis puellæ saltatio. Certe * quicunq; habuerunt curam honestæ gravitatis, damnarũt saltationes præsertim in puella. Verum impura Herodias Solomen filiam, ne sibi dedecori esset, ad mores suos ita formaverat. Hoc igitur cõveniebat scorti filiæ. *Calvin & Marlorat. in Matth.* 14. v. 6.

[t] *See Here, Act* 6. *Scene* 13, thorowout accordingly. & pag. 231.

cap. 5.

cap. 5. fol. 165. Eusebius, apud Damascenum. Parallelorum. l. 3. c. 47. Agrippa De Vanitate Scientiarum. c. 59. De Festis. Polidor Virgil De Inventoribus rerum. l. 5. c. 2. pag. 285. 386. Episcopus Chemnensis, Onus Ecclesiæ. c. 28. sect. 6. Bonaventure in lib. 4. Sententiarum. Distinctio 16. Numb. 13. and sundry other of the Schoolemen there. Alexander Fabritius Destructorium Vitiorum. pars 3. c. 10. & 4. c. 23. The Waldenses. History of the Waldenses & Albigenses. pars 3. l. 2. c. 9. p. 64. 65, 66. Bp. *Latymer in his Sermons. fol. 13.* The 3. *Blast of Retrait from Playes and Theaters. pag. 62. to* 68. M. *Brinsly* in his 3. *part of the true Watch. chap. 11. Abomination* 30. *pag. 302. Astexanus De Casibus. l. 2. Tit. 53. Alexander Alensis. Summa Theologiæ pars* 4. *Quæst.* 11. *M.* 2. *Artic.* 11. *sect.* 4. *Quæst.* 8. *pag. 392. 393. with sundry others complaine: who doe likewise all of them unanimously condemne dancing, as an unlawfull exercise and pastime, especially on* * *Lords-dayes, and Holydayes*; which circumstance of time, (as they all conclude) *makes dancing unavoydably sinfull and abominable.* Which I observe the rather, to confute the grosse mistake of some licentious *Libertines*; who hold dancing on Lords-dayes, to be no * *unlawfull exercise, sport, or pastime, within the pious Statute of* 1. *Caroli. cap.* 1. within which there is no question, but dancing is included; it being an exercise which all the fore-quoted Councels, Fathers, and Christian Authors, *have unanimously condemned, as unlawfull, especially on the Sabbath, or Lords-day,* as we stile it; which our owne [u] *Homelies,* [x] *and Canons* enioyne us to *spend, in hearing the Word of God read and taught; in private and publike prayers; in acknowledging our offences to God, and amendment of the same; in reconciling our selves charitably to our neighbours where displeasure hath beene, in oftentimes receiving the Communion of the Body and Blood of Christ; in visiting of the poore and sicke, using all godly and sober conversation:* informing us withall; [y] *That God hath*

* *Roderick Mors his Compl: to the Parliam. c. 24.* & M. *Northbrookes* Treatise against Playes & Dancing. fol. 68. *Thomas Lovel,* his Dialogue against Dancing. See *Iohn Field* his Declaratiõ of Gods Iudgment at *Paris* Garden. The Treatise against the use and abuse of Dancing. *Anno* 1581. to this purpose. *Thomas Beacon,* in his Catechisme. fol. 341. * *Giles Widdowes,* in his Sermon at *Carfolkes* in Oxford, Iuly the 5. 1631. on Psal. 68. v. 25. wherein he openly & purposely iustified the lawfulnesse of mixt dancing at Churchales and Maypoles, even upon the Lords-day, in the Pulpit, and then confirmed his doctrine by his practice.

[u] Of the Time and place of Prayer. part 1. p. 124. 125. [x] Queene *Eliz.* Iniunctions. Iiunct. 20. & Canon 13. [y] The 1. part of the Sermon of the Time and place of Prayer. p. 125. 126.

given expresse charge to all men, that upon the Sabbath day, they should cease from all weekely and workeday labour, to the intent, that like as God himselfe wrought sixe dayes, and rested the seventh, and blessed and sanctified it, and consecrated it to quietnesse and rest from labour; even so Gods obedient people should use the Sunday holylie, and rest from their common and daily businesse, and also give themselves WHOLLY to heavenly exercises of Gods true religion and service. But alas (quoth the Homely) *all these notwithstanding, it is lamentable to see the wicked boldnes of those that will be counted Gods people, who passe nothing at all of keeping and halloming the Sunday. And these people are of two sorts.* z *The one sort, if there be businesse to doe, though there be no extreme need, they must not spare the Sunday: they must ride and iourny on the Sunday, &c. they must keepe Markets and Faires on the Sunday; finally, they use all dayes alike, Working-dayes and Holydayes are all one. The other sort is worse: For although they will not travell nor labour on the Sunday as they doe on the weeke day, yet they will not rest in holinesse as God commandeth: but they rest in ungodlinesse and filthinesse, prancing in their pride; pranking and pricking, pointing and painting themselves to be gorgeous and gay; they rest in excesse and superfluity, in gluttony and drunkennesse like Rats and Swine: they rest in brawling and rayling, in quarrelling and fighting: they rest* * *in wantonnesse, in toyish talking, in filthy fleshlinesse, so that it doth too evidently appeare, that God is more dishonoured, and*

z See Concilium Laodicenũ Can. 29. Tarraconése. Can. 4. 7. Aurelianense 3. Can. 27. Matisconense 2. Can. 1. Antisiodorense. Can. 16. Cabilonense 1. Can. 18. Constátinopolitanũ 6. Can. 8. & Canones in Trullo. 89. 90 Concilium apud Palatium Vernis. Can. 14. Foro-Iulienſe. Can. 13. Arelatense 4. Can. 16. Turonense 3. Can. 40. Moguntinum. Anno. 813. Can. 25. 37. Synodus Rhemensis. An. 813. Can. 35. Concil. Parisiense, lib. 1. cap. 50. lib. 3. cap. 5. & 19. Synodus Aquisgranensis sub, Lud. Pio. Can. 17. 21. Concil. Friburiense. Can. 35. Basilense Sess. 19. Surius Concil. Tom. 4. pag. 57. Reformatio Cleri Germaniæ. cap. 20. Ibid. p. 714. Synodus Augustensis. An. 1548. Ibid. p. 808. Synodus Moguntina, Anno. 1549. cap. 98. Ibid. p. 879 together with Capitula Caroli Magni, Synodus Andagau. Synodus Galonis & Simonis Legator. Concilium Biturense. An. 1584. & Synodus Paris. 1557. *quoted by* Bochellus. Decretorum, Ecclesiæ Gallic. lib. 4. Tit. 10. p. 592. to 599. which inhibit all workes of Tillage, Husbandry, all Faires, Markets, Pleas, and other kinde of labour, together with all sports and pastimes on the Lords-day. * Vnder which Dancing is included: or if not, yet at least it is as unlawfull as it, or any of the particulars here specified; and therefore as much condemned by this Homely as they.

the

the Devill better served on the Sunday, then upon all the daies in the weeke besides, And I assure you the beasts which are commanded to rest on the Sunday, honour God better then this kinde of people: For they offend not God, they breake not their holy-dayes. Wherefore O ye people of God, lay your hands upon your hearts, repent and amend this grievous and dangerous wickednesse, stand in awe of the Commandement of God himselfe, be not disobedient to the godly order of Christs Church, used and kept from the Apostles time untill this day. Feare the displeasure and iust plagues of Almighty God if ye be negligent.

Dancing therefore on the Lords-day (which no godly Christians in the Primitive Church did once use for ought we read,) is an unlawfull exercise, if our *Homelies* or *Canons* may be iudges; therefore an unlawfull pastime punishable by the *Statute of* 1. *Caroli. cap.* 1. which intended to suppresse dancing on the Lords-day, *as well as Beare-barting, Bull-barting, Enterludes, and Common Playes*; which were not so rife, so common as dancing, when this law was first inacted. Finally, this dancing as the [a] *Waldenses* teach, *doth lead men on to the breach of all the ten Commandements*, and to sundry inevitable sinnes and mischiefes: In all these respects therefore, they conclude[b] it to bee evill, and unbeseeming Christians. Seventhly, Dancing (as *Peter Martyr, Vives, Agrippa, Erasmus, Brant, Lovell, Northbrooke, Stubs, Gualther*, and others in their fore-alleaged places testifie) is for the most part attended *with many amorous smiles, lascivious gestures, wanton complements, lustfull embracements, loose behaviour, * unchaste kisses, meretricious scurrilous Songs and Sonnets, effeminate musicke, lust-provoking attire, obscene discourses, ridiculous Love-prankes, lewde companions*; all which are as so many *severall strong solicitations to whoredome and uncleanesse*; and [b] *savour onely of sensuallity, of raging fleshly lusts, which warre against the soule.* Therefore *its* [c] *wholly* to be abandoned of all good Christians. Eighthly, this [k] *Dancing serves to no necessary use, no profitable, laudable, or pious end at all; it neither glorifies God, nor benefits men in*

[a] See here pag. 231.

* Inest & in oculis manibus dulcis voluptas. *Theocrit. Caprarius.* Apud Poetas minores. p. 22. See *Paul. Warn. Sermo* 10.

[b] 1 Cor 10. 7. 8 1 Pet. 2. 11. Tit. 3. 3. Ephes 4. 17. 19.

[c] 1 Pet. 2. 11. Ephes 5. 11. 1 Thes. 5. 22.

[k] See *Petrarcha, Calvin, Martyr, Gualther, Erasmus, Vives, Brant, Lovell, Stubs, & Northbrooke*, in their fore-quoted places.

soule, in body, in estate, or reputation: it issues onely from the inbred pravity, vanity, wantonnesse, incontinency, pride, prophanesse, or madnesse of mens depraved natures; and it serves onely [l] *to make provision for the flesh, to fulfill the lusts thereof*; whereas [m] *all those who are Christs have crucified the flesh with the affections and lusts thereof:* Therefore it must needs be unlawfull unto Christians. Ninthly, this kinde of dancing, as it was never in use among the Primitiue Christians, [n] *whose footsteps we should tread in:* so it is quite out of the road of Christianity, and salvation. Wee never reade of any Christians that went dancing into Heaven; though we read of [o] *sundry wicked ones who have gone dancing downe to Hell.* The way to Heaven is too steepe, too narrow for men to dance in, and keepe revell rout: No way is large or smooth enough for capering Roisters, for iumping, skipping, dancing Dames, but that [p] *broad beaten pleasant road that leades to Hell. The gate of Heaven is to* [q] *strait, the way to blisse to narrow,* for whole roundes, whole troopes of Dancers to march in together: Men never went as yet by multitudes, much lesse by Morrice-dancing troopes to Heaven: Alas there are [r] *but few who finde that narrow way*; they scarce goe two together: and those few what are they? Not dancers, but [s] *mourners*: not laughers, but [t] *weepers*; whose tune is [u] *Lachrymæ*, whose musicke, [x] *sighes for sinne*; who know no other Cinqua-pace but this to Heaven, [y] *to goe mourning all the day long for their iniquities; to mourne in secret like Doues, to chatter like Cranes for their owne and others sinnes.* [a] *Fasting, prayers, mourning, teares, tribulations, martyrdome were the onely rounds that led all the Saints to Heaven*; no other dance but these sad tunes will

l Rom. 13. 14. m Gal. 5. 24. c. 6. 14. Col. 3. 5. n Phil. 3. 17, 18. 1 Cor. 4. 16. c. 11. 1. 1 Thes. 2 14. 2 Thes. 3. 7 9. Heb. 6. 12. o Iob 21. 11, 12, 13. Isay 5. 12, 13, 14. Amos 6. 1. to 12. See D. *Beards* Theatre of Gods Iudgments. part 2. c. 36. Edit. vlt. p. 431, to 436. & *Froyssards* chronicle. vol. 4. ch. 193. 194. p Matth. 7. 13. q matth. 7. 13. Luk. 13. 24. r Matth. 7. 14. s Isay 49. 11. c. 61. 2, 3. Zech 12 10, 11, 12. Ioel 2. 12. Amos 8. 10. t Ier. 31. 9, 15. Numb. 25. 6. 2 Sam. 15. 30. Iob 16. 16. Psal. 6. 8. Psal. 102. 9. Ioel. 2. 12. Ezra 3. 12. c. 10. 1. Isay 2. 13. Ier. 9. 1. c. 13. 7. u Iob 16. 20. Psal. 6. 6. & 39. 12. & 80. 5. & 126. 5. Isay 25. 8. Ier. 9. 1, 18. Lam. 2. 11, 18. Luk. 7. 33, 44. Acts 20. 19, 31. 2 Cor. 2, 4. 2 Tim. 1. 4. x Rom. 8. 23, 26. 2 Cor. 5. 2, 4. Lam. 1. 22. y Iob 30. 28. Psal. 38. 6. Psal. 42. 9. & 43. 2. & 44. 22. z Isay 38. 14. Psal. 119. 136. Ezech 9. 4. a See Rom 8. 35, 36. Matth. 5. 10, 11, 12. Acts 14. 22. 1 Cor. 4. 9, 10, 11, 12, 13. 2 Cor. 4. 9, 10, 11, 12.

will bring men to the place of endlesse ioy. These other dances oft-times end in sinne, in hell, in horror, in Heaven never; therefore all Christians should doe well [b] *to turne this dancing into mourning, this ioy and carnall laughter into spirituall heavinesse*, as S. *Iames* commands them, that so [c] *sowing thus in teares, they may reape an harvest of eternall ioy.* Lastly, Pagans themselves have abundantly condemned all mixt, lascivious, accurate, amorous dancing, as misbeseeming civill, chaste, or sober persons: and shall Christians iustifie or practise that which the very Heathen censure and cry shame on? [d] *Macrobius*, [e] *Æmilius Probus*, [f] *Cicero*, [g] *Salust*, together with [h] *Alexander ab Alexandro*: [i] *Celius Rhodiginus*, [k] *Agrippa*, [l] *Peter Martyr*, [m] *Gualther*, [n] *Northbrooke*, and [o] Master *Stubs* informe us: *that it was an infamous, a dishonourable thing for men or women, among the ancient Pagan Romanes, to have skill in dancing, or to dance in any feast or publike meeting.* And yet many Christians now a-dayes repute this their glory; that they are accurate expert Dancers, which these ingenuous Pagans deemed their shame. *Salust*, a grave Roman Historian, layes this as a brand of infamy on *Sempronia*, [p] *that she was taught to sing and dance more elegantly, then became an honest woman: which singing and dancing* (saith he) *are the instruments of luxury.* And what did these two rare qualities (which we now so much admire) worke in this curious, wel-educated Roman Dame? the Historian tels us: *All things were alwayes dearer to her then reputation and chastity: and she was so enflamed with lust, that she would oftner seeke after men, then they after her.* [p] *Macrobius* informes us: *that not onely Skill in dancing was reputed infamous and a badge of dishonesty among the Romanes: but that notwithstanding it* * *the Sonnes*

[b] Iam. 3.9,10. Amos 8.10.
[c] Psal. 126.5.6.
[d] Saturnalium. lib.3. cap. 14.
[e] Epaminõdas.
[f] Oratio pro Murænaspro Cn Plancio, & pro Rege Deiorato.
[g] De Bello Catil. p. 22.23.
[h] Genial. Dierum. l.2.c.25.
[i] Antiqu. Lect. l.5. cap.4.5.
[k] De Vanit. Scient. cap. 18.
[l] Locorũ Communiũ Classis. 2.c.11. sect.66. 67,68.
[m] Hom.51. in Mark, & Hom. 186. in Matth.
[n] Treatise against Dancing pag.67.
[o] Anatomy of Abuses. p.115. 116.

[p] Sempronia docta fuit psallere, saltare elegantius quam necesse est probæ; quæ instrumenta luxuriæ sunt. Ei cariora semper omnia quam decus atque pudicitia fuit: lubidine sic accensa, ut sæpius peteret viros quàm peteretur. *Bellum Catil. pag.* 22.23. [p] Saturnalium. lib.3. cap.14. pag. 458.459. * Nobilium vero filios, & (quod dictu nefas est) filias quoque virgines, inter studiosa numerasse saltandi meditationem, testis est *Scipio Africanus*, &c. *Ibidem.*

Docentur præstigias inhonestas: cum cinædulis & sambuca psalterioque eunt in laudem histrionũ: discunt cantare: quæ maiores nostri ingenuis probro ducier voluerũt. Eunt, inquam, in ludum saltatoriũ inter cinædos, virgines pueriq; ingenui. Hæc cum mihi quisquam narrabat, non poteram animum inducere, ea liberos suos nobiles homines docere: sed cum ductus sum in ludum saltatorium, plus medius fidius in eo ludo vidi pueris virginibusque quingentis. In his unum (quo me reipub. maxime miserum est) puerum bullatũ, petitoris filiũ, non minorẽ annis duodecim, cum crotalis saltare: quam saltationem impudicus servulus honeste saltare non posset. Vides quemadmodũ ingemuit Africanus, quod vidisset cum crotalis saltantem petitoris filium, &c. *Ibidem.* [r] Saltator illic Catilinæ Consul. *Oratio pro Cn. Plancio.* [s] In convivio saltabat nudus. *In Verrem. lib.* 3. [t] Cũ collegæ tui domus, cantu & cymbalis personaret, cumq; ipse nudus in convivio saltaret in quo nẽ tũ quidẽ cũ illũ saltatoriũ suũ versaret orbẽ fortunæ rotã pertimescebat. *Oratio in L. Pisonem.*

of Noble-men, and (which is a shame to utter) their very Daughters also being yet Virgins, did reckon dancing among their other serious studies. Scipio Affricanus Æmilianus, *is a witnesse of this, who in his Oration against the iudiciary law of Tiberius Graccus saith thus:* ¶ *they are taught dishonest iuggling: they goe with pretty impudent Dancers, with a dulcimer and psaltery to the praise of Stage-players: they learne to sing, which our Ancestors wished should be reputed a disgrace in Gentlemen. There goe, I say, into the Dancing-Schoole among Dancers, both Noble Girles and Youthes. When one related these things to me, I could not perswade my selfe, that Noble persons would teach their Children these things: but when I was brought into the Dancing-Schoole, I saw in good earnest in that Schoole above five hundred Boyes and Girles. Among these (wherein I most of all pitied the Common-weale) I saw one garnished proud Boy, the Sonne of one that sued for a great Office, no lesse then tweelve yeeres old, dancing with rattles, which kinde of dance a lewde foolish serving-boy could not honestly dance. Thou seest* (saith he) *how* Africanus *mourned, that he had seene the Sonne of one who sued for an Office, which the hope and reason of obtaining a Magistracy (at which time he ought to vindicate himselfe and his from all reproachfull acts) could not then restraine from doing that, which could not be reputed but dishonest: And before he complaines that most of the Nobility did exercise this dishonesty.* Thus *Scipio Africanus* and *Macrobius* iudge of dancing. *Cicero*, that unparalleld Roman Orator; *as he by way of scorne stiles Gabinius, Catilines Consul,* a [r] *Dancer:* and withall *accuseth Verres for his intimate acquaintance with* Apronius *a dissolute adulterous, lascivious Pot-companion, (who danced naked at a drunken feast: which crime of dancing naked he obiects to* [s] *L. Piso. So in his elegant Oratiõ for* Mur-

æn,

ma, *he censures* [a] Cato, *for stiling* L. Muræna *a Dancer*; *which if it be truely obiected* (saith he) *it is a reproach of a most vehement accuser: if falsly, of an ill-tongued rayler. For since thou art of so great authority, thou oughtest not,* O Marcus Cato, *to take up a slander out of the street, or from the reproach of any Railer, neither yet rashly to call the Consul of the Roman Nation, a Dancer, but to consider with what other vices he must necessarily be affected, to whom this may truely be obiected. For no man almost doth dance sober, unlesse peradventure he be mad, neither being alone, neither yet at a moderate and honest banquet: extreame dancing is alwayes the companion of a disorderly feast, a pleasant place, and of many voluptuous delights. Thou alleagest this against me, which must needs be the extreme or utmost of all vices; thou omittest those things, which being removed, this vice can never be at all; no dishonest banquet, no love, no revellings, no lust, no prodigall expence is shewed: and when these things are not to be found, which have the name of voluptuousnes and which are vitious: in whom thou canst not finde luxury it selfe; in him doest thou thinke to finde the shadow of luxury?* And in his *Oration, Pro Deiorato Rege,* he thus labours *to excuse him from the infamy of dancing.* [x] *What finally? whether doth this Gallowes-bird proceed? he saith that* Deioratus *was so transported with mirth, and overcome with wine, that he danced naked in a feast. What Gallowes is sufficient to punish this fugitive? Who ever saw* Deioratus *dancing or drunken? all royall vertues are in him, &c. he therefore who whiles he was yet a childe, was so eminently glorious, that he never did any thing but most severely and gravely, hath he in this repute and age of his, thinke you, danced? Thou oughtest rather to have imitated the manners and discipline of thy Grandfather* Castor, *then to slander a good and famous man, with the tongue of a fugitive. But if thou hadest had a Dancer to thy Grandfather, and not that man from whom patternes of modesty and chastity might be taken, yet this reproach would not at all be convenient against that*

[a] Saltatorē appellat. L. Muræna Cato maledictū est si verē obijcitur, vehementis accusatoris: sin falsò, maledici conviciatoris. Quare cum ista sis auctoritate, non debes. M. Cato, arripere maledictum ex trivijs aut ex scurrarum aliquo convitiō; neque temere consulem populi Romani saltatorem vocare: sed conspicere quibus præterea vitijs affectum esse necesse sit eum, cui vere illud obijci potest. Nemo enim ferè saltat sobrius, nisi fortè insanit, &c. *Ibidem p.* 459.

[x] Quid denique furcifer quo progreditur? ait, hac lætitia Deioratū elatum, vino se obruisse, in convivioq; nudum saltavisse. Quæ crux huic fugitivo potest satis supplicij afferre? Deioratum saltantem quisquam aut ebrium vidit unquam? omnes sunt in illo regiæ virtutes, &c. *vide Ibidem.*

age,

age, which from its youth hath fenſed it ſelfe with the ſtudy, not of dancing, but of well-managing armes and Horſes, which ſeverall paſſages, together with that in the *third Booke of his Offices:* [y] *That a iuſt or honeſt man, would not dance in publike, though he might be heire to M.* Craſſus, *though perchance a diſhoneſt man would doe it:* ſufficiently teſtifie, that dancing was an infamous thing in men of place and note, among the Romanes: that it was a notorious reproach among them to be ſtiled, much more to bee a Dancer, and that no ſober men, but vitious, riotous Whore-maſters and Drunkards onely uſed it, in their Cups and ebrious Feaſts. It is *Seneca* his lamentable complaint of his times, and we may iuſtly take up the ſame of ours, [z] *that the wits of ſlothfull youth were growne lazie, neither were they induſtrious in the ſtudy of any honeſt thing. Sleepe, and ſloath, and that which was worſe then either ſleepe or lazineſſe, the diligent purſuite of evill things, hath invaded their mindes. The obſcene ſtudies of ſinging and dancing* (pray marke his epithite) *doe poſſeſſe the effeminate: and to frounce and curle the haire, to become effeminate in ſpeech and body, is the very patterne of our youth.* And now obſerve what followed here upon:) *they are conquerors of others chaſtity, negligent of their owne.* (Againe, in his *Naturall Queſtions. lib. 7. cap. 32.* he complaines; [a] *that the houſe of* Pyladis *and* Batillus (two Dancing-maſters and Stage-players) *had ſucceſſors to continue it: that there were many Schollers and many Maſters of theſe arts: Theſe Maſters teach privately, (or there is a private Dancing-Schoole) thorowout the City; where both men and women dance: Men and their wives ſtrive betweene themſelves, which of them ſhall firſt turne the ſide to the Dancing-maſter. After-*

y At dares hanc vim M. Craſſo, ut digitorum percuſſione, heres poſſet ſcriptus eſſe, qui revera non eſſet heres; in foro (mihi crede) ſaltaret. At homo iuſtus, & quem ſentimus virum bonum, nihil cuiquam quod in ſe transferat, detrahet, &c. *Ibid.*

z Torpent ecce ingenia deſidioſæ iuventutis, nec in ullius honeſtæ rei labore vigilatur. Somnus languorq; ac ſomno ac languore turpior, malarum rerum induſtria, invaſit animos. Cantandi ſaltãdiq; nunc obſcæna ſtudia effæminatos tenent: & capillũ frangere, &c. noſtrorum adoleſcentium ſpecimen eſt. Emolliti enerueſq; quod nati ſunt inuiti manent; expugnatores alienæ pudicitiæ, negligentes ſuæ. *Controverſ. lib. 1. Proæmio. pag. 967.*

a Stat per ſucceſſores Pyladis & Batilli domus, harum artium multi diſcipuli ſunt multiq; doctores. Privatim urbe tota ſonat pulpitum: In hoc viri, in hoc fæminæ tripudiant. Mares inter ſe uxoreſque contendunt, uter det latus illis. Deinde ſub perſona, cum diu trita frons eſt, tranſitur ad ganeam. *Ibid. p. 453. Seward, Epiſt. 90. p. 377-379.*

wards, when as their modesty, and all their shame is worne quite away, they passe disguised to a Brothel-house. Loe here the end, the fruits of dancing, which this Heathen Philosopher much deplores. To passe by [b] *Iustin*; who stiles *musicke and dances, the instruments of Luxury:* together with [c] *Ovid*, [d] *Virgil*, [e] *Tibullus*, and [f] *Horace*; who censure *dancing, as an effeminate practice of drunken, lewde, adulterous men and women, in their luxurious feasts and meetings*; and withall to omit the Story, of [g] *Zenophons dancing Trull, who enamored* Socrates *and the other Spectators, with her dancing and Player-like action*: The Poet [h] *Iuvenal makes dancing, the very badge of an adultereſſe, the fuell of luſt, the cauſe of adultery and much prodigall expence; reputing him an unhappy Husband, who hath a dancing Dame to his wife.* And if this be true, how many happy Husbands are there now, when there are so few un-dancing wives? [i] *Suetonius* records this, among other of *Caligula his vices, that he was a Singer and a Dancer: that he was so transported with the pleasure of dancing and singing, that hee could not so much as refraine in publike Enterludes, but he must sing together with the Tragœdian that acted; and openly imitate the gesture of the Stage-player, either as it were praysing or correcting it. He did likewise dance* (saith he) *in the night sometimes: and upon a time, sending for three grave men who had beene Consuls, into his Palace, in the second watch of the night, he placed them being in a very great feare, upon a Scaffold: and then he leaped out suddenly with a great noyse of Pipes and Fidlers clad in a womans Gowne, and a long coate, and having danced out a dance, he departed.* [k] *Polibius* and [l] *Athenæus*, doe both much condemne *Antiochus* sur-

[b] Instrumenta luxuriæ, tympana atq; tripudia. *Histor. l.30. pag 254.*

[c] Fastorum, l.3 p.51. l.5. p.89.

De Remedio Amoris. lib. 2. pag. 230.

[d] Æneid. l.9. p.312.313. & Copa. p.509.

[e] Epist. lib.1. Epist.14. p.260.

[g] Zenoph. Cõvivium. p.893. to 900.

[h] Cum tibia lumbos Incitat & cornu pariter, vinoq; feruntur Attonitæ, crinẽq; rotant vlulante Priapo Mænades: ô quantus tunc illis mentibus ardor Concubitus? quæ vox saltante libidine, &c. Nil ibi per ludum simulabitur, omnia fient Ad verũ; quibus incendi iam frigidus ævo Laomedontiades, & Nestoris hernia possit. *Satyr. 6. p. 53. vid Ibid.* Forsitan expectes ut Gaditana canoro Incipiat prurire choro, plausuq; probatæ Ad terrã tremulo descendant clune puellæ. Spectant hoc nuptæ iuxta recumbante marito, Quod pudeat narrasse aliqnem præsentibus ipsis. Irritamentũ veneris languentis, & acres Divitis urticæ, major tamen ista voluptas Alterius sexus, magis ille extenditur, & mox Auribus atq; oculis concepta urinã movetur, &c. *Satyr. 11. p. 110. vid. Ibid.*

[i] *Suetonij Caligula*, sect. 45.

[k] Histor. lib. 26. quoted by *Athenæus*.

[l] Dipnosoph. lib. 10. cap. 12. p. 694. 695.

named the Illustrious, yet stiled, the *mad, by them: for that in his riotous drunken Feasts, he would sometimes play together with the Actors: and once being vailed quite over, he was brought in upon the Stage by Players, and laid upon the ground, as if he were one of them: Afterwards oportunity calling him forth, he did caper, he did dance and jest with the Players, so that all there present were ashamed: To such miserable things as these, doth that stupidity induce men, which is ingendred of drunkennesse.* The same [m] *Athenæus*, out of *Theopompus*, doth censure *Stratus* King of the *Sydonians, who exceeded all men in the study of pleasure and delights; for that he made assemblies of Fidlers, Dancing-women, Lutanists, and sent for many Leamons, Whores, or Mistresses out of Pelleponnesus, for many singing women out of Ionia, and for many amorous Girles out of all Greece, some of which he tendred to those that danced, others of them he usually offred to his friends that sung as a reward of their combate, &c.* which verefies the former position, that dancing is the occasion of much lewdenesse; and that Dancers for the most part are adulterous, lecherous people, given up to sensuality, and all kinde of vice. Which is further verified in his *Dipnos. l.4.c.6.l.8.c.12.13.l.10.c.9.12.l.12.c.6.10.13.l.*[n] *13.c.6. 10.31.& l.14.c.3.5.11.12.* where he shewes, *that all common prostituted whores were expert Dancers; and all Dancers whores, adulterers, or lascivious, deboist* [o] *Bacchanalian persons, and that so they were reputed among Pagans. Homer, Odyss. lib.14 p.418.* and out of him *Stobæus, Sermo. 18. fol. 126.* enumerate this among other effects of *Wine* and drunkennesse, [p] *that they make a wise man to sing and dance.* Which proves, that wise men anciently never danced but when they were drunken, or frantique; which *Euripides* his Tragedie stiled *Bacchæ*, and *Strabo* his *Geograph.* lib. 10. pag. 48 to 55. will most * plentifully evidence,

[m] Dipnos. l. 12. c. 13. p. 841.

[n] Amicas saltatrices vobis exposui. Formosas primũ nunc nobis dicere non est Floretes saltatrices, quæ genua recidũt Mercedi, ac rapiunt onera portantibus illam. *Ibidem.*

[o] Quis tumultus hic? quid hæ saltationes? quæ petulantia in Dionysiadẽ irrupit tumultuosa scenæ? *Ibid. p. 984. vid. l.4. c.3.17,33, 34. l.5. c.3.4.l. 6.c.6.l.10.c.9. 11,12.l.11.c.1. 3,16.l.12.c.2. 4,10,15,18.l. 13.c.17.l.15. cap.1.8.*

[p] Vinum etiam impellit sapientem valdè cantare, & leniter ridere, & saltare impellit. *Ibid.* Inest vino sacra pars convivij, & splendoris. Inest etiam pars saltationis. Vinũ tantæ est potentiæ, ut ad choreas vel senes ipsos trahet. *Panyasides, & Eriphus. Apud Poet. Minores. part. vlt. p. 178. 264.* * See likewise *Plato Legum. Dialog. 7. pag. 881.*

denee,

dence, to those who have leisure to peruse them. True it is that [q] *Plato* and [r] *Aristotle* approve of *dancing in the Festivities and Solemnities of their Idol-Gods, in which they were most in use:* which dances as they were very rare, perchance [s] *once or twice a yeere*; so they were likewise [t] *certaine, appointed by their idolatrous Priests, or by the Overseers of their dances, which dances might not be altered, but by publike authority by the Priests and Magistrates speciall direction.* Neither were they such dances as Christians can approve. *For* Plato *even in these sacred dances dedicated to Idol-Gods, would have Youthes and Girles to dance together naked, that so they might the better discerne one anothers beauty or deformity, and so might not be deceived in their matches and marriages:* Which custome *of dancing naked,* as it seemes by [x] *Tully,* [y] *Athenæus,* [z] *Basil,* * *Euripedes,* and others, *was much in use in former times in drunken Feasts; in which* [a] *naked whores or women oft-times attended,* the more to *enrage the naked Dancers and the Spectators lusts, to which they were prostituted at their pleasure.* Such lascivious, beastly dances as these did these lewde Philosophers, and the [b] *drunken Greekes allow, in the Festivals of their filthy Idols.* But for all other private dances (*such onely excepted as were* [c] *stiled Pirricall, wherein men vaulted, and danced in their Armor to shew their activity and strength*;) they were evermore infamous among Pagans, as the precedent Authors and Doctor * *Reinolds* witnesse: therefore they should be much more abominable to all chaste, all modest Christians.

[q] Legum Dialog. 6. p. 860. 861. & Dialog. 7. p. 880. 881, 882, 872, 873. 874.

[r] Politic. l. 7. c. 17. sect. 77. & l. 8. c. 5. 6, 7.

[s] Cum cantibus & choreis annuos ludos Libero patri faciunt, &c. *Polibius Hist. lib.* 4. pag. 340.

[t] *Plato* Legum. Dial. l. 6. p. 860 & Dialog 7. p. 874. 881, 882.

[a] Huiusmodi igitur studij gratia etiã lusus & choreas adolescentũ & puellarum constituere oportet, ut & nudi nudas spectent, & spectenturab illis, cũ ratione & ætate quadã suos prætextus habente, usq ad moderatum singulorum pudorem. *Legum Dial.* 6. p. 860.

[x] In Verrem. l. 3. Oratio in L. Pisonem. & Pro Rege Deiotaro.

[y] Dipnos. l. 14. c. 12.

[z] De Ebri. & Luxu. Ser.

* In his Bacchæ.

[a] Athenæus Dipn. l. 12. c. 5. 7, 13. *Suetonij Tiberius*, sect. 42. 43.

[b] See Æmilij Probi Epaminondas. Polibius. Hist. l. 4. p. 340. Homeri Iliad. l. 18 p. 694. 700. Euripidis Bacchæ. Dyonys. Hallicar. Antiqu. Rom. l. 7. sect. 9. Strabo Geogr. l. 10. Athenæus. Dipnos. l. 14. c. 12.

[c] Plato. Legum. Dialog. 7. pag. 880. 881, 882. Zenophon. De Expedit. Cyri Hist. lib. 6. pag. 370. 371. Strabo Geogr. lib. 10. Athenæus Dipnosoph. lib. 14. c. 12. Plutarchi Symposiacum. 9 Quæst. 15. Alex. ab Alexandro. l. 5, c. 19. Cælius Rhodig. Antiqu. Lect. l. 5. c. 4. & l. 18. c. 26. See Bulengérus De Theatro. lib. 1. cap. 52.

* See his Overthrow of Stage-playes. passim. p. 17. 18. 23. &c.

Obiect. 1. If any here obiect in defence of amorous mixt lascivious dancing, (I speake not of grave single, chaste, and sober measures men with men) which is now so much in use and high esteeme. First, that there are many laudable examples of dancing in the Scripture: as [d] *that of Miriam and the Israelitish women after the drowning of the Egyptians, and their miraculous deliverance from them: that of* [e] *Iephthaes Daughter:* [f] *of the Israelitish women after the slaughter of* Goliah *and the Philistins: and that* [g] *of* David, *who danced before the Arke with all his might.* Secondly, *that God commandes us,* [h] *to praise him with cymbals and dances: That* Salomon *writes;* [i] *there is a time to dance; and that* [k] *other Scriptures seeme to allow of dancing* as lawfull. Therefore it cannot be unlawfull.

1

[d] Exo.15.20,21.
[e] Iudg.11.39.
[f] 1 Sam.18.6,7.
[g] 2 Sam.6.16.
1 Chron.15.29.
[h] Psal.149.3.
Psal.150.4.
[i] Eccles.3.4.
[k] Psal.30.11.
Ier 31.4,13.
Lam. 5.15.
Matth.11.17.

Answer 1. To these, I answer first; that these Scriptures and examples warrant that kinde of dancing only which is specified, and commended by them; not our theatricall, *our moderne common dancing, which* [l] *differs from it in many materiall circumstances,* well worth the observation. For first, these dances which we read of in the Scripture, [m] *were all single, consisting altogether of men, or of women onely: (which kinde of single measures were anciently in use among* [n] *the Persians and Grecians, & are yet retained among the* [o] *Brasilians and others.)* Whereas our moderne dances are for the most part mixt, both men and women dancing promiscuously together by selected couples. Secondly, these dances were no artificiall *cursions Galliards, Iigs, or Carontoes,* learned with much paines and practise at a Dancing-Schoole, as ours are: [p] *but simple, plaine, unartificiall sober motions.* Thirdly, *these dances were no ordinary daily recreations,* practised at every feast

[l] See *Peter Martyr, Gualther, Northbrooke, Stubs,* & *Lovell,* in their forequoted places, where these Scriptures and objections are more fully answered.
[m] See Exod.15.20,21.Iudg.11.34.c.21.21,23. 1 Sam.18.6,7. 2 Sam.6,16. Ier.31.4.Iudith 15.12,13.Mat. 14.6,7.Mar.6. 22.
[n] Zenophon, De Expedit. Cyri.l.6.p.370.371. *Athenæus* Dipnos. l.14.c.12. [o] *Lerius* De Navigatione in Brasiliam.c.9. *Purchas* Pilgr.l.1.c.1.l.6.c.15 l.8.c.14.lib.9.cap.2.
[p] See *Gualther.*Hom.51,in Marc.& Hom.186.in Matth. *Peter Martyr,*Locorū Com. Classis.2.c.11.sect.63,to 68. M. *Northbrooke* & *Stubs,* qua supra. M. *Iohn Downham,* Christian Warfare.l.3.c.21.sect.5.See *Horace* De Arte Poëtica, p.303. *Tibullus* Eleg. lib.2.Eleg.1.& *Virgil* Georg.lib.2. pag.40.

or

or meeting, upon every Lords-day, Holi-day, or vacant time; and that upon no other occaſion, but for mirth or laughter ſake, to paſſe away the time, or to ſatiate mens unruly luſts, *(the* [q] *onely props of dancing;)* as all our moderne dances are. But they were [r] *publike extraordinary ſpeciall dances, taken up by pious Chriſtians to praiſe the Lord withall, after ſome extraordinary great deliverances from, or victories over their enemies,* which ſcarce hapned twice in divers ages: Whereas our dances are not ſuch. Fourthly, theſe dances were not made in any private Houſe, or Hall; in any Ale-houſe, Taverne, or Bower neere adjoyning; much leſſe at any [s] *May-pole, Wake, or Church-ale*; at any Play-houſe, Wedding, or Dancing-Schoole, as ours are: but in the open *field, where the victorious Generall and his Army were to paſſe*; whom they *went out to meet and welcome home with theſe their dances,* [u] *which ſounded forth his praiſes in thoſe Pſalmes and heavenly Songs, which the Scripture hath recorded.* Fiftly, they danced not by couples or in meaſure as we uſe to doe, [x] *but in one intire traine or round.* Sixtly, they did not wantonly leape, caper, fling or skip about like Does or Bedlams; *nor* [y] *mincingly trip it,* as our laſcivious amorous Dancers doe: but they *uſed a* [z] *modeſt grave and ſober motion, much like to* [*] *walking or the grave old meaſures; having timbrels and cymbals in their hands, and* [a] *Pſalmes* (not ſcurrilous amorous Paſtorals) *in their mouthes, wherewith they did unfainedly bleſſe and praiſe the Lord for their obtained victories and deliverances, and* [b] *ſound forth the Victors praiſes.* Seventhly, Theſe dances were free from all laſcivious dalliances, from all amorous geſtures, gropings, kiſſes, complements, love-trickes, and wanton embracements; which abound in all our moderne Dances. Laſtly, [c] *theſe dances were wholy devoted*

[q] Tolle libidinem ſuſtuleris & choreã. *Petrarcha De Remedio utr Fortunæ l.* 1 *Dial.* 24.

[r] See Exod. 15. 20, 21. Iudg. 11 34. c. 21. 19, 21, 23, 24. 1 Sam. 18 6, 7. 2 Sam. 6. 16. Iudith 15. 12, 13.

[s] See Polydor. Virgil. De Invent. Rerũ. l. 5. c. 2. M *Stubs* Anatomy of Abuſes. p. 109. to 114. againſt theſe May-poles and Wakes which ſome begin to preach for even in opẽ Pulpit

[t] Exod. 15. 20, 21. Iudg. 11 34. 1 Sam. 18. 6, 7. Iudith 15. 12, 13

[u] Exod. 15. 20, 21. Iudges 5. thorowout.

1 Sam. 18. 6, 7.

2 Sam. 22. thorowout. Iudith c. 15. & 16.

[x] Exod. 15. 20, 21. 1 Sam. 18. 6, 7. Iudith 15. 12, 13. compared together. [y] Iſay 3. 16. [z] Exod 15. 20. 1 Sam. 18. 6, 7. Iudith 15. 12, 13. &c. 1. [*] It was like our Lincolnes Inne ſinging of Mirth and Solace. [a] Exod. 15. 20, 21. Iudg. 5. 1 Sam. 22. Iudith 16. compared with Epheſ 5. 19, 20. Col. 3. 16. Iam. 5. 13. Ier. 31. 4, 13. [b] 1 Sam 18. 6, 7. [c] See [a] before: & Pſal 149. 3. Pſ. 150. 4 Pſ. 30. 11. Theſe dances were like the ſinging of *Te Deum Laudamus*, after victories, of which we have ſundry preſidents in our Engliſh Chronicles.

* See *Theodoret.* Hist. Eccl. l. 3. c. 22. & Cent. 4 Col. 412. & *Philo Iudæus de Vita Contempl. p. 1215. 1216.*

to Gods praise and glory; * *they were a holy religious service done to God, proceeding from the thankefulnesse of such hearts, as were ravished with Gods more speciall mercies:* Our moderne wanton dances have no such pious ends and circumstances, they proceed not from such hearts, such occasions, such extraordinary favours of God as these: they differ from them in all these severall circūstances: therefore these dances, these examples doe no wayes iustifie, but condemne all ours, which have no affinity nor cognation with them.

Answer 2.

To the second Objection; that *Salomon* saith, [d] *there is a time to dance.* I answer first, that by dancing in this, and the other [e] *obiected Scriptures*, is not meant any corporall dancing, or artificiall moving of the feet in measure: *but either an inward cheerefulnesse of heart, and readines of spirit in Gods service: or else a spirituall exultation of the soule in the apprehension of some speciall favour of God unto it, expressed in an abundant praysing of God in psalmes, in hymnes and spirituall songs.* This and no other is the dancing intended by *Salomon*, and commanded in the Scripture, as [f] *Olympiodorus*, [g] *Chrysostome*, [h] *Ambrose*, [i] *Glossa Ordinaris*, *Lyra*, [k] *Calvin*, and [l] *sundry others* teach us. Secondly, admit this text be meant of corporall dancing, yet it intends no other but religious holy dances, in which *either men or women* [m] *praise the Lord with Hymnes and godly Psalmes, singing with a grace in their hearts* to him, who hath given them so great an occasion of much holy ioy: it allowes no other dances but such, in which the heart is more active then the feet; in which Gods glory (not carnall iollity) is the utmost end. It gives no tolleration therefore for our common dances, which have neither holinesse for their quallity, nor piety for their end. Lastly, *Salomon* saith onely, *that there is a time to dance:* and this time, I am sure, is neither [n] *Lords-*

1 Eccles. 3. 4.

e See Psal. 30. 11. Psal. 149. 3. Psal. 150. 4. Ier. 31. 4, 13. Lam. 5. 15. Mat. 11. 17. Luk. 7. 31. See *Ambrose, Augustine, Hierom. Beda, Calvin, Lyra, Marlorat, Gualther, Rabanus Maurus, Osiander, Tostatus*, & other Commentators on these texts accordingly.

[f] In Eccles. 3.

[g] Hom. 38. & 49. in Matth.

[h] De Pœnitentia. l. 2. c. 6. Ep. l. 4. Epist. 30. Comment l. 6. in Luc. 7. Tom. 3. pag. 47.

[i] In Psal. 149. & 150. [k] In Ps. 30. v. 11. [l] *Peter Martyr, Gualther, Northbrooke, Stubs, Lovel, Downham*, & others, *quæ supra* [m] Ephes. 5. 19, 20. Col. 3. 16. Iam. 5. 13. Psal. 30. 11. Psal. 149. 3. Psal. 150. 4. compared with this text of *Salomon*. [n] See p. 231. 240. to 244.

dayes,

dayes, nor any other solemne Festivals devoted to Gods service, as the fore-quoted Councels, Fathers, and moderne Authors testifie: these are not times of dancing, but of * praying, hearing, reading, meditating, and such like holy duties. All dancing therefore on such times as these (which are now made the chiefest dancing seasons) are out of *Salomons* dispensation. Againe, the time of working, of following our vocations, of performing private familie duties of religion; the times of sleepe and rest (I meane the night, * which is more often spent in dancing then in praying, or any pious duty) is none of *Salomons* times for dancing: it being altogether untimely at these seasons; Therefore those who spend their working, praying, reading, studying time (° *which God commandes them to redeeme*) in dancing, (which too many make their worke, their life, their trade) dance out of *Salomons time and measure*; who gives no allowance to their untimely Rounds. Againe, dancing after a man is tyred out with honest labour, is altogether unseasonable: P *sleepe and quiet rest, are a wearied mans best, his fittest recreations*: They that worke hard all day, had more need to rest, then dance, all night. And yet how many are there, who after an hard iourny or a toylsome dayes worke, will take more paines at night in dancing, then they did in labouring all the day time? & because they are quite tyred out with working, they will yet tire themselves once againe in dancing; and so disable themselves the more for the workes and duties of the ensuing day; whereas *every recreation should helpe, not hinder men in their callings*. Hard workers therefore have little time, at least but little need or reason to turne Dancers. For others, who can finde either little, or no time at all to worke, (which is the epidemicall deplorable gentile fashion r *of our lazy age*,) I am sure *Salomon* hath bounded them out no time to dance: *Eccles.* 3. hath set downe 24. *severall times* at least, for *severall workes*, and but *one* (if that) for *dancing*. Those therefore who

* See p. 241, 242, 243.

* See *Seneca*, Epist. 122. & *Athenæus* Dipn. l. 12. cap 6. l. 8. c. 12. & lib. 15. cap. 1.

° Ephes. 5. 16. Col. 4. 5. See Act. 6. Scene 1.

P Eccles 5. 12.

q See M. *Wheatlies* Sermon of Times redemption, with all those who write of Recreation.

r Much like to that of Sodom. Ezech. 16. 49. or that in the 1 Cor. 10. 7. Isay 5. 11, 12. & Amos 6. 1. to 7. See *Iohn. Saresburie*, De Nugis Curial. lib. 1. cap. 1. 4, 5.

who

who exempt themselves from these times of working, can make no title to this dancing season. He that *will not labour*, [f] *'tis unfit he should play*. He that hath no working time, tis equall he should have no dancing time. And yet how many are there now a-dayes who will needs intitle themselves to this time to dance, though they professedly disclaime all times to mourne or worke? How many are there that worke till they freeze, and yet dance till they sweat? that cannot worke or pray one houre in a day for sloath, and yet *can dance nimbly day and night all the weeke long? that* [t] *cannot walke twenty yards to Church on foot without the helpe of a Coach*; and yet will dance 40. Galliards or Carantoes five hundred paces long? These indefatigable dancers, who would rather die then worke; and not live then live well: need onely a time to worke (which I wish they may find:) not a time to dance, (which they will be sure to gaine) since they dance and play away all their time: Wherefore since neither Labourers nor Loyterers have any need of dancing, they have certainly no title, to *Salomons* time of dancing: and so both their dancing and arguments are out of season. Since therefore it is infallibly evident by all these premises, that our theatricall amorous mixt lascivious dancing, is sinfull and unchristian at the least, if [u] *not Heathenish and Diabolicall*; The Major of my precedent Syllogisme must be grãted: which I shal here close up with that notable passage of *Alexander Fabritius*, an ancient English though somewhat Popish Author, who writes thus of *Dancing*. * *The entring into the processions of dances, hinders men from ingresse into the heavenly procession, and those who*

[f] See 2 Thes. 3. 8, 10, 11, 12. See all our English Statutes of Labourers, and against Rogues & Vagabonds: accordingly.

[t] See *Ludovicus Vives*, De Erudit. Mulieris Christianæ. l. 1 c. 13, 14. Master *Northbrooks* Treatise against Dancing f 64. b. & *Chrysost.* Hom. 7. in Matth. Tom. 2. Col. 59. A. accordingly.

[u] So *Hierom. Eusebius, Damascene, Fulgentius, Theophylact, Vives, Calvin, Gualther, Marlorat, Musculus, Erasmus, Agrippa, Brant, Northbrooke, Stubs*, & others stile it, together with the Waldenses, in their forequoted places.

* Chorearum processionibus ingressus ab ingressu cælestis processionis impediat, & nimirũ nam, in diebus festis choreas ducentes faciunt contra omnia sacramenta Ecclesiæ. Primò contra Baptismum, in hoc quia frangunt pactum quod inierunt cum Deo in baptismo, ubi promiserunt se abrenunciare Satanæ & omnibus pompis eius: sed pomposam processionẽ Diaboli intrant cum choreas ducunt. Nam processio Diaboli dicitur chorea, ut dicit, *Gu'ielmus Parisiensis. Alexand. Fabritius. Destructorium Vitiorum. part* 3 c, 10, D. See *Holkot*, Lect. 173. in lib. Sapientiæ, cap. 15. *fol.* 133. accordingly.

dance

dance (especially upon Holy-dayes) offend against all the Sacraments of the Church. First, against Baptisme, in this, that they breake the Covenant which they have entred into with God in baptisme, where they have promised, that they would renounce the Devill and all his Pompes; but they enter into the pompous procession of the Devill when they dance. For * *a dance as* Gulielmus Parisiensis *saith, is the Devils procession.* Secondly, *dances offend against the Sacrament of Order; For Clergie men who have received holy Orders, take those orders that they may conveniently celebrate divine services in the Church of God: but these vanities make divine Service to be contemned and neglected; for those who ought to be present at Mattens and Vespers, are oft-times present at these dances.* Thirdly, *they offend against the Sacrament of Matrimony; for oft-times in dances, by signes of wantonnesse, vaine songs, and unlawfull confabulations, the faith of Matrimony is violated either in consent or worke.* Fourthly, *they sinne against the Sacrament of Confirmation: for in the Sacrament of confirmation the signe of the Crosse is imprinted on their foreheads, as being bought with the passion of Christ: but in such dances the signe of the Crosse being cast away, they place the signe of the Devill on their heads.* Fiftly, *they doe against the Sacrament of Pennance: For in the Sacrament of repentance by which they were reconciled unto God, they promised that they would never hereafter offend in the like kinde: but in such vanities they plainely doe the contrary.* Sixtly, *they offend against the Sacrament of the Altar, For on Easter-day they receive the Sacrament of the Altar,* * *but immediately after they are like to* Iudas *the Traytor: who when he had eaten at the Lords Table, out of his owne Dish, he went out presently after, and tooke a band of Soldiers from the High-Priests and Pharises, and came against Iesus, as appeareth* Iohn *the* 18. *So these transgressing in the foresaid manner, come directly against Iesus: for when they are in a dance the procession of the Devill, they are not with Iesus, as himselfe saith,* Luke 11. *he that is not with me is against me. As Kings in Autumne and Summer are wont to goe forth to the Warres, that they may*

* See here pag. 229.230,232. & *Chrysostom.* Hom.15.17,18 & 23.ad Pop. Antioch.Hom. 2. de Verbis Isaiæ.& Hom.in S. Iulianum. Tom.1.Edit. Parisijs 1621. per Fronto Ducæum.p.613. a.b. *Augustine,* Epist. 202. accordingly.

* And doe not our Bacchanalian Christmas-keepers, who spend that sacred time in revel-rout doe the like?

take that from their enemies which they have gained by their labour in Winter: so the Devill the enemy of mankinde after Easter; yea, on Easter-day it selfe (we may more truely affirme it on our Christmas and Whitson Holy-dayes) *gathers together an army of Dancers, that he may take from the Sonnes and Servants of Christ who are his enemies, their spirituall fruits, which they have gathered together in the Lent-time. Seventhly, they offend against the Sacrament of extreme Unction by which those who are sicke receive spirituall health: but these wretches in their playes and dances doe often lose the health both of their bodies and their soules. After this, he compares all women-dancers, (especially such as are gorgeously attired and set out with costly array, with painted faces, with false haire, shaven off from some dead womans scull; with head-tires of Gold, of silver, Pearles, and precious Stones, contrary to the Apostles precept, * which the Devill who rides upon such women hath set upon their heads, as so many crownes of vanity for those many triumphes over the Sonnes of God which he hath gained by them,) to those locusts and that smoke which ascended out of the bottomlesse pit, Apocalipse the 9. Advising all men out of Ecclesiasticus the 9. not to keepe company with a woman that is a Dancer, not yet to hearken to her voyce, least they chance to perish by her snares: and wishing all Christians to renounce all dancing, as being thus opposite to all the Sacraments.* Thus much concerning dancing, in probat of my Major, in which I have the more inlarged my discourse, both in respect of the neere affinity that is betweene Playes and Dancing; and in regard of the universality of this lewde infamous exercise, which overspreds our owne and other Nations, whose commonnesse hath purchased it: such credit such applause in this effeminate, unchaste lascivious dissolute age wherein we live; that most repute it a necessary ornament, an

* Per hoc enim quod dicit super capita eorũ tanquam coronæ similes auro, intelligitur vanus ornatus auri & argenti & pretiosorum lapidũ quibus ungntur saltatrices in capitibus suis sunt tanquam coronæ quas Diabolus posuit supra capita illarum pro multiplici triumpho quem habuit ipse Diabolus per eas de filijs Dei. Vnde sicut strenui milites in torneamentis solent in capitibus equorum suorum in signum victoriæ coronas de floribus ponere: sic Diabolus equitans super tales mulieres in signum victoriæ quod per eas habet contra filios Dei supra capita illarum tales vanitatis coronas imponit. *Ibidem.* See *Pauli Wan. Sermo* 10. *de Custodia Tactus.* accordingly.

essentiall

essentiall commendable quality or vertue, to make vp a Gentleman, a Gentlewoman, who are deemed incompleate, at leastwise rude without it: when as all the fore-quoted Councels, Fathers, Pagans, and mōderne Christian Authors, with * infinite others, have thus branded, censured it (especially in the female sex who are now most devoted to it) as * *a Diabolicall, infernall,* effeminate, unchristian, wicked, unchaste, immodest heathenish pastime, contrary to all Gods Commandements and Sacraments: and as the very pomps of Satan which wee renounce in Baptisme: which mee thinkes should now at last rectifie our depraved iudgements in this point of Dancing, and reforme our lives.

For the Minor, that Stage-playes are commonly attended with mixt effeminate amorous dancing; it is most apparant; not onely by our owne moderne experience, but likewise by the copious testimony of sundry Pagan and Christian Writers of all sorts: as namely, of [x] *Polibius. Historiæ. lib.* 4. *pag.* 340. Of *Livy. Rom. Hist. lib.* 7. *sect.* 3. Of *Dionysius Hallicarnasseus. Antiqu. Lect. l.* 7. *sect.* 9. Of *Plutarch. Symposiacon. lib* 9. *Quæst.* 15. *pag.* 315. 316, 317. Of *Athenæus Dipnosophorum. lib.* 8. *c.* 12. *p* 695. *lib.* 14 *c.* 3 *p.* 980. 981. *c.* 7 *p.* 990. [z] *c.* 11. *p.* 999. & *c.* 12. *pag.* [a] 1005. Of *Macrobius Saturnalium. lib.* 2. *c.* 7. Of *Horace* [b] *Sermonum. l.* 1. *Satyr.* 5. *p.* 180. & *De Arte Poetica lib. p.* 303. 306. Of *Euripides*, in his *Bacchæ*. Of *Ovid*, De [c] *Remedio Amoris. l.* 2. *p.* 230. Of *Plato. Legum. Dial.* 7.

* See *Samuel Eyrd*, his Treatise of the Pleasures of this present life. London 1580. *c.* 4. *f.* 34. 35. *Pauli Wan. Sermo.* 5. & 7. *De Custodia quinq; sensuum.* A French Treatise against Dancing, Dedicated by the French Ministers of the Reformed Churches to the King of *Navarr. Richard Price*, his destruction of small vices. London 1581. *Gulielmus Parisiensis De Vitijs & Virtutibus.*

* Vbi saltatio, ibi Diabolus: in saltationibus exultant Dæmones &

lætantur Ministri Dæmonum. *Chrysost. Hom.* 49. & 74 *in Math.* & *Holkot in lib. Sapientiæ. Lectio* 172. [x] Spectacula ac ludos in theatris, cum cantibus & choreis, singulis quibusq; annis civibus præbent. *Ibid.* [y] Etenim saltatio adsciuit ad sodalitatem vulgari quadā Poetica, societate cælestis illius poeseos amissa, in stultis & attonitis theatris obtinet tanquā tyrannus subiugata sibi quadā exili musica: omnem autem apud prudentes & divinos viros perdidit revera honorem. *Ibid.* [z] Nam embateria cum tibijs ordineq; exercētes, saltationibusq; studentes, cū publica & cura & sumptu singulis annis in theatris conspiciuntur, &c. *Ibid.* [a] Sunt autē tres saltationes poēsis scenicæ, Tragica, Comica, Satyrica, &c. *Ibid.* [b] Saltaret ut Cyclopa rogaret, &c. *Ibid.* [c] At tanti tibi sit non indulgere Theatris. Illic assiduè ficti saltantur amores, &c. *Ibidem.*

Aristotle Poetic. l. 1. c. 1. Suetonij Caligula. c. 54. 55. Claudian in Eutropium. lib. 2. Clemens Alexandrinus. Pædagogi. lib. 2. cap 4. fol. [d] *50. & lib. 3. c. 11. Tertullian &* [c] *Cyprian De Spectac. lib. Arnobius Adverſ. Gentes. l. 2. p. 75. & l. 4.* [*] *p. 149. 150. & l. 7. pag. 230. to 240. Lactantius* [f] *Divinorum Inſtit. Epit. c. 6. Ambroſe, De Pœnitentia. lib. 2. cap. 6. Baſil Hexam. Hom. 4. pag. 45. Nazienzen ad Selucum De Recta Educatione. p. 1063. 1064. Chryſoſtome. Hom. 6. 7. & 38. in Matth.* [g] *Auguſtine, De Civit. Dei. lib. 7. c. 26. Caſſiodorus Variarum. l. 1. Epiſt. 20. Salvian De Gubernat. Dei. l. 6. Iſidor. Hiſp. Originum. l. 18. c. 48. 50. The 6. Councell of Conſtantinople. Canon 51.* (which [h] *inhibits all Players, Playes, and Dancing on the Stage, under paine of excommunication:*) *& Euſebius apud Damaſcenum. Parallelorum. lib. 3. c. 47.* where thus he writes. [i] *But what doth he behold who runnes to Theaters? Diabolicall Songs; dancing Girles; or that I may ſpeake more truely, Girles ſtirred hither and thither with the furies of the Devill. For what doth a Dancereſſe doe? She impudently uncovers her head, which* Paul *hath commanded to be continually vailed: ſhe inverts her necke; ſhe toſſeth about her haire this way and that way; Even theſe things are likewiſe done by her who is poſſeſſed by the Devill. Such likewiſe was the feaſt of* Herod: *the Daughter of* Herodias *entring in, danced, and cut of the head of* Iohn *the* Baptiſt; *and ſo ſhe obtained the ſubterraneous places of Hell inſtead of an inheritance. Wherefore, thoſe who love rounds and dances,*

[d] Ne fractis quidem & enervatis his ſaltatoribus, qui Cynædicâ turpitudinem mutam in ſcenam transferût. *Ibid.*

[e] Commovetur civitas tota ut deſaltentur fabuloſæ antiquitatum lubidines. *Ibidem.*

[*] Amans ſaltatur Venus, & per affectus omnes meretriciæ vilitatis impudica exprimitur imitatione bacchari. Saltatur & magna ſacris compta cum infulis mater, &c. *Ibid.*

[f] Hiſtrionici etiam impudici geſtus, libidines quas ſaltando exprimunt docent. *Ibid.* [g] Quid ſunt ad hoc malû Mercurij furta, veneris laſcivia, ſtupra, & turpitudines cæterorum, quæ proferremus de libris, niſi quotidie cantarentur & ſaltarentur in theatris. *Ibid* [h] Omnino prohibet hæc ſancta & univerſalis Synodus eos qui dicuntur mimos, & eorum ſpectacula, eaſq; quæ in ſcenâ fiunt ſaltationes, &c. *Surius. Concil. Tom. 2. pag.* 1048. [i] Quid autem cernit qui ad theatra currit? Diabolicos cantus; mulierculas ſaltitantes, vel ut rectius loquar, Dæmonis intemperijs agitatas. Quid enim ſaltatrix facit? Caput quod Paulus perpetuò tegi vult impudenter aperit; colſum invertit; comam huc atq; illuc expandit. Hæc porrò etiam ab ea fiunt quam Dæmon obſeſſam tenet. Tale nimirû Herodis quoq; convivium erat. Herodiadis filia ingreſſa tripudiavit, ac Ioannis Baptiſtæ caput amputavit, & ſubterranea inferni loca hæreditatis loco conſecuta eſt. Quocirca qui choreas & ſaltationes amant, cum ea portionem habent. *Ibidem.*

dances,

dancers, have certainely a portion with her in Hell.* A terrible sentence sufficient to startle all our dancing Dames, and frisquing effeminate Gallants; who make dancing their onely excellency, and supreme delight. To these I could accumulate, *Polydor Virgil. De Inventoribus rerum. l.3.c.13. Alexander Sardis, De Inventoribus rerum. l.1.p.42. Calius Rhodiginus. Antiqu. Lect. l.5.c.4.5.* M. *Gualther, Hom. 52. in Marc. Alexander ab Alexandro. Gen. Dierum. l.6.c.19. Agrippa De Vanit. Scient. c.20.* M. *Gosson*, his *Playes Confuted. Action* 2. D. *Reinolds* his *Overthrow of Stage-playes. pag.* 12. *to* 19. *&* 130. *to* 139. *Godwin*, his *Roman Antiquities. l.2. sect.3.c.11. Bulengerus De Theatro. l.1.c.52.* with *sundry other Authors which *Bulenger* there recites. All which expresly informe us; *that dancing was alwayes heretofore, and yet continues an unseperable concomitant, if not a necessary part of Stage-playes.* The premises therefore being thus confirmed, my conclusion from them against Stage-playes must be granted

* See *Augustin.* De Tempore. Sermo. 215. Epist. 202. & De Genesi. ad Litteram. l.12. c.22. against Dancers.

* Oratio *Edgari* Regis. Bibl. Patrum. Tom. 13. p.153.154. Hæc mimi cantant & saltant, &c.

* See M. *Northbrooke*, & Mr. *Stubs* qui supra. *Lucian*, De Saltatione. accordingly.

ACTVS 5. SCENA NONA.

THe second unlawfull Concomitant of Stage-playes, is amorous, obscene, lascivious lust-provoking Songs and Poems, which were once so odious in our Church; that in the *Articles to be inquired of in Visitations*, set forth in the first yeere of Queene ELIZABETH Raigne, *Article* 54. *Church-wardens were enioyned to inquire; whether any Minstrels, or any other persons did use to sing or say any Songs or Ditties that be vile and uncleane;* which suggests this 24. Play-oppugning Argument to me.

* See Seneca Epist: 90. & Aluarus Pelagius de Planctu Ecclesiæ. l.2. Artic. 44. 45. fol. 147. 148. against such Songs.

& Gulielmus Perald. Raulus Summa Virtutū ac Vitiorū. Tom. 2. Tit. Luxuria: pars 3. c.6. f.16. & De Superbia. c.24. f.135.136.

Argument 24.

Thoſe Playes which are uſually accompaned with amorous Paſtoralls, laſcivious ribaldrous Songs and Ditties, * *muſt needs be unlawfull, yea abominable unto Chriſtians.*

But Stage-playes are uſually accompanied with ſuch Paſtorals, Songs, and Ditties as theſe.

Therefore they muſt needs be unlawfull, yea abominable unto Chriſtians.

The Minor is moſt aparant. Firſt, by our owne moderne experience, there being nothing more frequent, in all our Stage-playes (as all our Play-haunters can abundantly teſtifie;) then amorous Paſtorals, or obſcene laſcivious Love-ſongs, moſt melodiouſly chãted out upon the Stage betweene each ſeueral Action; both to ſupply that Chaſme or vacant Interim which the Tyring-houſe takes up, in changing the Actors robes, to fit them for ſome other part in the enſuing Scene: (a thing *in uſe in Ancient times, as* [k] *Horace,* [l] *Livy, and* [m] *ſundry others have* recorded;) as likewiſe to pleaſe the itching eares, if not to inflame the outragious luſts of lewde Spectators, who are oft-times raviſhed with theſe ribaldrous pleaſing Ditties, and tranſported by them into a [n] *Mahometan Paradiſe*, or extaſie of uncleaneſſe. Secondly, as experience, ſo ſundry ancient and moderne Authors fully ſuffragate to my Minors truth. [o] *In Stage-playes* (writes S. *Baſil*) *corrupt Songs ingenerate too much luſt in the mindes of men. Theſe Whoriſh Songs reſiding in the mindes of the hearers, doe nought elſe but perſwade filthineſſe*

* Aiunt Philoſophi, nihil potentius eſſe ad enervandam animum quam lenocinium melodiæ. In huius rei verum argumentum accipe, quod difficile invenitur aliquis levis vocis & gravis vitæ vidi infinitos tam viros quã fœminas tantò pejoris vitæ quanto melioris vocis. *Antonini Chron. pars 2. Tit. 18. c. 5. ſect. 10.*

[k] Nunc tibicinibus, nunc eſt gauviſa Tragædis. *Epiſt. l. 2. Epiſt. 2. p. 280.* Actoris partes chorus officiúque virile Defendat: neu quid medios intercinat actus, Quod non propoſito conducat & hæreat aptè. *De Arte Poët. pag. 301.*

[l] Hiſtoriæ. Rom. l. 7. ſect. 3. [m] Dionyſius Hallicarnaſ. Antiq. Rom l. 7. ſect. 9. *Calius* Rhod. Antiq. Lect. l. 8 c. 8. *Polydor Virgil*, De Inventor. rerum, l. 3. cap. 13. *Alexander Sardis*, De Rerum Inventor. l. 1. p. 43. 44. *Bulengerus*, De Theatro, l. 1. c. 52. & l. 2. c. 1. 9. &c. *Godwins* Roman Antiqu. l. 2. ſect. 3. c. 11. [n] Turci ventris venereaſq; voluptates in paradiſo ſomniant. Vxores aiunt fore ſelectiſſimas, &c. *Philip. Lonicerus, Tur Hiſt. l. 2. c. 22. Bellonius Obſervationum. l. 3. c. 8. Purchas Pilgr. Booke 3. chap. 4. & 5.* [o] Spectaculis corrupti cantus nimiam in animis ingenerant libidinem. Meretricij enim cantus, auditorum animis inſidentes, nil aliud efficiunt, quam ut turpitudinem omnibus perſuadeant. *Hexameron Hom. 4. p. 45.*

to

to all that heare them. P *Wherefore wee commend not those contumelious Poets who place felicity in obscene Songs. In Stage-playes* (writes q *Chrysostome,*) *are broken effeminate lascivious words, meretricious songs, and voyces provoking vehemently to voluptuousnesse; and polluting mens eares farre more then any dirt or filth. What* (write r *Eusebius* and *Damascen*) *doth he perceive who runs to Theaters? Diabolicall Songs; certaine lascivious and altogether corrupt Ditties, which ingenerate much lust in the mindes of the hearers,* &c. To these I might adde S. *Augustine. De Civit. Dei. l.* 6. *c.* 6. 7 & 26. & *l* 12. *c.* 25. *Lactantius, De Vero Cultu, c.* 21. *Nazianzen ad Selucum, De recta Educatione. p.* 1063. And *Oratio* 28. *p.* 471. where he writes thus of his Father. *Nec aurem & linguam res divinas partim accipientē partim pronunciantē ethnicis narrationibus theatricisq; cantilenis conspurcari siverit; nihil enim prophani sacrosanctis hominibus convenire putabat. Salvian, De Gubernatione Dei. l.* 6. *Ioannis Salisburiensis, De Nugis Curialium. l.* 1. *c.* 8. *Concilium Parisiense. l.* 1. *c.* 38. together with *Athenæus Dipnosophorum. l.* 13. *c.* 27 *The* 3. *Blast of Retrait from Playes and Theaters. pag.* 100. *Cæsar Bulengerus, De Theatro. l.* 2. *c.* 9. *De Cantu in Scena*; where there are sundry Authors quoted to this purpose, which you may peruse at leisure. *Iuvenal. Satyr* 6. *p.* 53. *to* 57. & *Satyr.* 11. *p.* 109. 110. *Petronius. Satyricon. p.* 23. 24. *Mariana & Brissonius*, in their Bookes, *De Spectaculis.* M. *Northbrooke*, D. *Reinolds*, M. *Gosson*, and M. *Stubs*, in their fore-quoted *Treatises against Stage-playes*: and others already mentioned in * *Act* 3. *Scene* 1. Who all unanimously testifie; *That Stage-playes are alwayes fraught with adulterous, obscene, lascivious Songs, and wanton Pastorals, which adde strength and fuell to mens lusts.* My Minor therefore must be granted.

The Major is unquestionable; because all ribaldrous, amorous Songs: (which now are *too too rife, not onely in Stage-playes, but ever at private Christians Feasts, and other Taverne-meetings*, from which f *Theodosius*, nibus adhibere lege prohibuit. *Eutropius Rom. Hist. l.* 13. *p.* 173. *Aurelius Victor & Grimston in Theodosio. Codex Theodosij. Tit. De Scenicis l.* 10. & *Bulengerus De Theatro l.* 2. *c.* 9.

P Illos Poëtas contumeliosos non laudamus, qui in canticis obscœnis fælicitatem ponũt. *De Legendis libris Gentilium. Oratio.*

q Ibi verba fracta lasciva q; : ibi cantiones meritriciæ: ibi voces vehementer ad voluptatem incitantes, &c. *Chrysostome. Hom.* 3. *De Davide & Saul. Tom.* 1. *Col.* 510. *D.* See *Hom.* 38. *in Matth.* accordingly.

r Quid autem cernit qui ad Theatra currit? Diabolicos cantus; lascivas quasdam ac prorsus corruptas cantilenas, quæq; multam libidinem in animis pariant, &c. *Eusebius apud Damascenum Parallelorum. lib.* 3. *cap* 47.

* See here pag. 63. to 71.

f Theodosius ministeria lasciva psaltriasq; commessatio-

Stilico,

[t] *Stilico, and others excluded all Songs and singing-women; (the very ornaments and delights of lascivious banquets, as* [u] *Homer,* [x] *Gellius,* and [y] *Quintilian* stile them:) are abundantly condemned as abominable, sinfull pastimes misbeseeming godly Christians. First, by the expresse verdict of the Scripture; *which as it* [z] *inioynes all Christians in their Feasts, their mirth, and private meetings, to sing Psalmes, and Hymnes, and spiritnall Songs, of prayer, of praise to God with a grace and melody in their hearts: a practise, which all the Primitive Christians* (as the *marginall* [a] *Authors* witnesse) *observed in their Love-feasts, in all their private and publike meetings:* and I would, those moderne Christians, who banish these things from their Feasts and Merriments, as altogether unseasonable, exhilerating themselves [b] *with nought but scurrilous beastly Songs, lascivious musicke, wanton dancing, and such unchristian mirth*; would now againe reviue it. So it expresly prohibits [c] *all filthy, corrupt, unedifying communication:* [d] *all fornication and uncleanesse which are not so much as once to be named among Christians: together with* [e] *all foolish talking and iesting; all ribaldry and scurrility, either in songs or iests* (which [f] *Plato,* and the *Athenians,* though Pagans, *did prohibite by an unanimous law,) as odious unto God, pernicious to the manners, mindes, and soules of men, and misbeseeming*

[t] Nullo citharæ cõvivia cantu, Non pueri lasciva sonant. *Claudian De Laudibus Stiliconis. lib. 2. p. 185.*

[u] Cantus saltationq; hæc enim sunt ornamenta convivij. *Odyssea. l. 1. pag. 8.*

[x] Halyattes rex terræ Lydiæ more atq; luxu barbarico præditus cum bellũ Milesijs faceret, concinentes fistulatores & tibicines atq; fœminas etiam tibicinas in exercitu atq; in procinctu habuit, lascivientium delicias conviviorum.

Noctium Attic. l. 1. c. 11. p. 26. & Herodoti Clio. sect 3. [y] Omne convivium obscœnis canticis strepit, pudenda dicta spectantur. *Lib. 1. c. 3.* See *Bulengerus, De Theatro l. 2. c. 9. p. 350* 351. accordingly. [z] Iam. 5. 13 Eph. 5. 4, 19, 20. Col. 3. 16, 17. Heb. 13. 15. Isay 38. 20 c. 49. 13. Ps. 21. 13. Ps. 33. 2, 3. Ps. 66. 2, 4. Ps. 68. 4. Ps. 96. 1. Ps. 95. 1. Exod. 15. 1, 21. 1 Chron. 16. 9. [a] Philo Iudæus, De Vita Contempl. lib. p 1211. to 1217. *Clemens Alexandrinus* Pædag. l. 2. c. 4. *Tertulliani,* Apollogia. c. 39. *Dionysius* Areopagita Eccles. Heirarch. lib. c. 3. *Nazienzen,* Oratio 37. 38, 39, 40. *Gregorie Nissen,* De Vita beati *Gregorij* Oratio. *Chrysostom.* Hom in Psal. 41. Tom. 1. Col. 735. *Theodoret,* De Evangel. Veritatis Cognitione. l. 8. & De Martyribus. l. p. 390. F. Tom. 2. *Pliny* Epist. l. 10. Ep. 97. [b] Quis rogo hic error est, quæ stultitia? Nunquid lætari assiduè & ridere non possumus, nisi risum nostrum atque lætitiam scelus esse faciamus, &c? *Salvian, De Gubernat. Dei. lib. 6. pag. 192.* [c] Ephes. 4. 29, 31, cap. 5. 4. 1 Cor. 15. 33. See Act. 3. Scene 1. pag. 63. to 66. [d] Ephes. 5. 3. [e] Ephes. 5. 4. [f] Omnibus enim suffragijs hæc lex vincit, ut & in cantilenis bonis verbis utamur, & ut cantilenæ genus undiquaq; ex gratiosis verbis constet. *Plato Legum Dialog. 7. pag. 874.*

Christiani,

Christians, [g] *whose words should be alwayes gracious, seasoned with salt, that so they might administer grace,* not poyson or corruption, *to the hearers.* Ribaldrous amorous Songs, are so unsutable for the mouthes, the eares of Christians; that [h] *Theophylact* plainly tells us, *that those who sing such Songs, are possessed with an uncleane spirit:* and S. [i] *Bernard, that he who is delighted with obscene Iests, and secular Ditties,* (as alas too many are) *is in the very pavilion or possession of the Devill.* No wonder therefore if the Scripture condemnes such songs as these, as unbefitting Christians. Secondly, as the Scripture, so sundry *ancient and moderne Councels* expresly censure, such *Poems, Songs, and Ditties; as abominable and polluted in themselves, defiling the mouthes, the eares, of those who chaunt, or heare them chaunted: as allectives unto lewdnesse, incentives unto lust,* [k] *which grieve the holy Spirit of God, whereby we are sealed up to the day of redemption, and wholy effeminate the mindes of men.* Witnesse *Concilium Arelatense. 3. apud Surium. Concil. Tom. 1. pag. 727. Concil. Agathense. Can. 39. Veneticum, Can. 11. Toletanum. 3. Can. 23. Altisiodorense. Can. 9. & 40. Cabilonense. 1. Can. 19. Senonense. Cap. 25. Surius. Tom. 4. p. 742. 743: Cabilonense. 2. Can. 9. Moguntinum sub Carolo Magno. cap. 10. & 14. Rhemense. cap. 17. Parisiense. lib. 1. cap. 38. Moguntinum sub Rabano. Archiepiscopo. cap. 13. Turonense. 3. cap. 7. 8. Colonense 1536. pars 2. cap. 25. & pars 9. c. 10* [l] *Synodus Carnotensis. Anno 1526. Concilium Burdigense. Anno 1582. & Synodus Turonica, 1583.* which 17 severall *Councels, inhibite all Christians, especially Clergymen, both from the use, the hearing, and singing of such Songs as these, for the precedent reasons.* A sufficient inducement to cause all godly Christians to abandon them, together with all those Playes, those Play-houses and places

[g] Col. 4. 6. Ephes. 4. 29.

[h] Qui Satanicas cantilenas concinunt, spiritu immundo imbuuntur. *Enar. in Ephes. 5. pag. 510. D.*

[i] Qui enim iocis & seculi cantionibus delectatur, in tentorio Diaboli est. *De Nuptijs filij Regis. Col. 1725. A.*

[k] Mors intrat per aures audiendo libenter cantus & instrumenta musica ad lasciviã provocãtia: per ista enim valdè emollitur animus, & præcipuè per cantus mulierũ. Cum enim blanda vox quæritur sobria vita deseritur. Cãntus dissolutus mẽtem virilẽ vulnerat & emollit. Et ex hoc cõmuniter cantatrices & cantores sunt instabiles & malorũ morũ, &c. Ecce hominem vocis blandissimæ & vitæ pessimæ. *Pauli Warn. Sermo 7. de Custodia Auditus.*

[l] Apud Bochellum. Decreta Ecclesiæ. Gal. lib. 6. Tit. 19. cap. 4. 16. 19.

k Ephes. 4. 29, 30. See *Ambrose, Chrysostome, Hierom, Theodoret, Sedulius, Primasius, Remigius, Anselme, Beda, Oecumenius, Haymo, Theophylact, Calvin, Musculus, Marlorat, Lyra,* & *Gorrhan,* Ibid. accordingly.

where they are in use. Thirdly, as these Scriptures and Councels; so likewise the Fathers are very copious in censuring such ribaldrous lascivious songs as these, which if we beleeve [m] S. *Ambrose* or S. *Basil, defile the very earth and aire where they are breathed out.* Survey we but *Clemens Alexandrinus, Padag. l. 2. c. 4 & 6. & * l. 3. c. 11. Tertullian & Cyprian*, in their Bookes *De Spectaculis. Arnobius adverſ. Gentes. lib. 4. & 7. Tatianus, Oratio adverſus Græcos. Lactantius de Vero Cultu l. 6. c. 21. Basil. Hexaemeron. Hom. 4. De Ebrietate & Luxu. Sermo 2. & De Legendis libris Gentiliũ Oratio. Nazienzen Oratio 28. 37, 38. & 48. & Ad Selucum De Recta Educatione. p. 1063. Hierom Epist. 2. c. 6. Ep. 9. c. 5. Ep. 10 c. 4. & Adverſus Iovinianum. l. 2. c. 7 Cyrillus Hieruſolomitanus Chatecheſis Myſtagogica. 1.* (who makes such [n] *ſongs, the very workes and pompes of the Devill, which we renounce in baptiſme:*) *Euſebius apud Damaſcenum. Parallelorum. l. 3. c. 47. Ambroſe, De Elia & Ieiunio. c. 18 & Sermo 33. Sti. Aſterij Homilia in Feſtum Kalendarum. Oratio. Bibl. Patrũ. Tom. 4. p. 706. Auguſtine De Civit. Dei. lib. 6. c. 6. 7. De Rectitudine Catholicæ Converſationis Tractatus. & De Decem Chordis. cap. 4. Tom. 9. De Tempore Sermo 225. De Verbis Apoſtol. Sermo 17. Hippolitus Martyr, De Conſummatione mundi & Antichriſto Oratio. Bibl. Patrum. Tom. 3. p. 16. H. & 17. A. B. Gaudentius Brixia. Epiſc. De Lectione Evangelij. Sermo 8. Bibl. Patrum. Tom. 4. pag. 813. C. D. Primaſius, Oecumenius, Theodoret, Sedulius, Remigius, Anſelmus, Haymo, Rabanus Maurus, & Theophylact, on Epheſ. 4. 29, 30. & on cap. 5. 3, 4. Salvianus De Gubernatione Dei. l. 6. Fulgentius ſuper Audivit Herodes Tetrarcha, &c. Sermo. Chryſologus Sermo 128. Olympiodorus in Eccleſiaſt. Enarrat, c. 12. Caſſiodorus Variarum. lib. 2. Epiſt. 40. Bernardus,* [o] *Oratio ad Milites Templi. cap. 4. Col. 832. L. & De Nuptijs Filij Regis. Col. 1725. A. Ioannis Saliſburienſis, De Nugis Curialium. l. 1. c. 6. & 8. Petrus Bleſenſis, Ep. 76. Maphæus Vegius, De Educat. Lib. l. 3. c. 10. 12. Paulus*

[m] Aerem insuper meretricijs cantibus, & terram contaminavêre, &c. *De Elia & Ieiunio. c. 18. & Basil De Ebrietate & Luxu. Sermo.*

* Foris autem impijs modis & amatorijs canticis se oblectant, tibiarũ cantu, plausu, temulentia, & quovis cæno ac sorde oppleti. Hoc autem tlum cantant & recántant, ij qui immortalitatẽ anteà celebrabant, tandẽ pernicioſiſſimam mali malè canunt palinodiam; Comedamus & bibamus cras enim morimur. Ij autem non cras verè sed iam Deo mortui sunt, sepeliẽtes mortuos suos, hoc est seipsos in mortem infodientes. *Ibid.*

[n] See here pag. 49. to 53. [o] Scurriles cantilenas tanquam vanitates & insanias falsas respuunt & abominantur. *Ibidem.*

Wan.

Wan. Sermo 7. *Espencæus in Tim.* 1. *Digressionum. l.* 1. *c.* 11. p. 212. & *Gratian De Consecratione Distinctio.* 3. we shall finde such Songs, such Poems as these* abundantly condemned, as P *filthy and unchristian defilements, which contaminate the soules, effeminate the mindes, deprave the manners, of those that heare or sing them, exciting, enticeing them to lust; to whoredome, adultery, prophanes, wantonnesse, scurrility, luxury, drunkennesse, excesse; alienating their mindes from God, from grace and heavenly things: and Syren-like, with their sweet enchantments entrap, ensnare, destroy mens soules, proving bitter potions to them at the last, though they seeme sweet and pleasant for the present.* Let S. *Chrysostome*, that q *all-golden Father*, as *Theodoret* stiles him, *whose lips did drop with Myrre and Hony*, speake here for all the rest, who is somewhat copious in this theame. r *Like as Swine* (writes he) *runne thither where there is mire, and as Bees doe live where there are spices and perfumes: so where there are whorish Songs, there are the Devils gathered together: but where there are spirituall Songs, thither the grace of the holy Ghost doth flie; and the mouth sanctifieth the heart. And as those who bring in Stage-players, and Harlots into their Feasts* (I would those whose practise it is now, would marke his words) *doe call in Devils thither: so they who call in* David *with his Harpe* (he meanes his Psalmes of which he speakes) *doe call in Christ by him. They make their house a Theater, doe thou make thy Cottage a Church.* s *This, saith*

* See Vincent. Spec. hist. l. 29. c. 144. Agrip. de Vanit. Scientiarum. c. 64. ac

P Quare ambularemus delectati canticis vanis nulli rei profututis, ad tempus dulcibus, in posterũ amaris? Talibus enim turpitudinibus cantionũ animi humani illecti enervantur, & decidũt, à virtute, defluentes in turpitudinem: & propter ipsas turpitudines posteà sentiunt dolores, & cum magna amaritudine digerũt, quod cum dulcedine temporali biberunt. *Augusti De Decem Chordis. c.* 4. *Tom.* 9. *pars* 1. *pag.* 1152.

q Totum aurũ indicant hæc verba Chrysostomũ, cuius è labris doctrinæ sermones melledulciores emanarũt, quos qui gustant multa myrrha implẽtur, id est, laboribus mortificant membra sua super terram. *Theodoret Interp in Cantica Cantic. Tom.* 1 *pag.* 252.

r Quemadmodũ ubi quidẽ est cænũ eò porci concurrũt, ubi autem sunt arõmata & suffitus illic apes habitant: ita, ubi sunt quidẽ meretricia cantica, illic congregantur Dæmones: ubi autem cantica spiritualia, illuc advolat gratia spiritus, & os sanctificat animã &c. Quemadmodũ enim qui mimos & saltatores & mulieres meretrices introducũt in convivia, Dæmones & diabolũ illuc vocant: ità qui vocant *David* cũ cythara, intus Christũ per ipsum vocan. Illi domũ suã faciunt Theatrũ, tu Ecclesiam factuam domũculam *Hom. in Psal* 41. *Tom.* 1. *Col.* 735 s Hoc est mihi inquit perpetuũ canticũ, &c. Hoc est mihi perpetuũ munus, Deum laudare. Audiant, qui Satanicis canticis remolliscunt & putrefiunt. Quod non supplicium subibunt, &c? *Hom. in Psal.* 117. *Tom.* 1. *Col.* 984. *D.* See *Hom.* 6. *ad Pop. Antioch. Tom.* 5. *Col.* 62. *C. D.*

David, *is my perpetuall Song, this my constant worke and office, to prayse the Lord. Let them give eare, who effeminate and putrifie themselves with satanicall Songs. What punishment shall not they undergoe; or what dispensation may be given them, when as he being alwayes imployed in praysing his Saviour, they are perpetually wallowing themselves in these filthy Ditties? By* t *this are we taught, to what great punishment they are obnoxious, who utter libidinous and obscene songs, who pronounce comicall toyes, who vent lyes and clamours in Cerques, &c.* u *If then, contemning and forsaking Stageplayes, thou shalt hereafter frequent the Church, thou hast then restored health to thy haulting feet: If thou shalt despise diabolicall songs, and instead of them shalt learne Spirituall Psalmes, thou mayest now speake, whereas before thou wast but mute.* And in another *Homely* he writes thus: x *As slime and dirt are wont to stop the eares of the body, so meretricious songs do use to stop the eares of the minde, more then any filth: or rather, they doe not onely stop, but likewise contaminate and defile them: for such songs doe as it were cast dirt into the eares. What that Barbarian threatned saying; you shall eate your owne dung: that verily doe many to you now, not in word, but in deed: yea, that which is farre worse and filthier: For adulterous songs are much more abominable then any dung. And that which is farre worse to be endured.* (though it bee the very humour and practise of our lascivious times) *you are not onely not offended nor grieved at the hearing of such songs, but you laugh and reioyce: and whereas you ought to avoyd and abominate them, you entertaine and applaud them.* To conclude: y *Dancing, musicke, adul-*

t Qui docemur, quãto supplicio obnoxij sint qui libidinosas & obscænas cantilenas proferunt; qui comicas nugas pronunciant, qui mendacia & clamores in Circẽsibus ludis edunt. *Hom. in Psal.* 118. *v.* 170, 171. *Tom.* 1. *Col.* 1925. *D.*

u Si Theatralibus ludis spretis atque neglectis ecclesiam peteris, claudicanti pedi incolumitatem reddidisti. Si Diabolicos cantus despexeris & eorum loco spiritales didiceris, iã loqueris, cùm anteà mutus esses. *Hom.* 33. *in Mat.* Tõ 2 *Col.* 262. *B.*

x Nam quemadmodũ limus & sordes aures corporis obstruere solent, sic meretricij cantus aures mentis solent magis quàm quævis sordes obstruere. Vel potius non obstruũt tantũ, verũ etiam imputũ faciũt & immundũ: quasi enim stercus immittunt auribus vestris huiusmodi colloquia. Quod barbarus ille minabatur, dicens; Comedetis stercus vestrũ, id etiàm multi non verbo, sed re vobis faciunt, imò verò multò pejus ac fædius. Nam Fornicatorij cantus multò magis quam stercora sunt abominabiles. Quodq; ægrius ferendũ; non solũ nullã talia audientes molestiã capitis, verũ etiã ridetis atq; lætamini. Cũq; vitare ista, abominariq; deberetis; suscipitis atq; laudatis *Hom* 38. *in Matth. Tom.* 2. *Col.* 297. *C.* See *Hom.* 2. *De Verbis Isaiæ. Tom.* 1. *Col.* 1288. *A.*

y Choreæ, cymbala, tibiæ, cantica turpia plena scortationũ ac adulteriorũ, Diaboli pompa, &c. *Hom.* 42. *in Acta. Tom.* 3. *Col.* 611. *C. & Hom.* 12 *in* 1 *Cor. Tom.* 4. *Col.* 357. *A.*

terous

terous ribaldry songs (saith this Father) *which are so rife and frequent in our marriages* (and yet not so frequent then, as they are now in ours:) *are the very Devils pompe and hotch-potch &c.* [z] *What wilt thou say of their songs which are fraught with all incontinency? which bring in dishoneſt loves, unlawfull, nay wicked copulations, the eversions of houses and innumerable Tragedies, and have oft-times in them the name of a Mistris, and a Lover, a Sweet-heart and a Beloved. And that which is worst of all, there are Virgins present at them, who laying aside all shame, doe in the middest of unchaste Yongsters* (a practice too common with our chaunting, dancing blushlesse females now) *demeane themselves lasciviously and unseemely: sporting themselves with disorderly songs, obscene discourses, satanicall musicke, in honour, or rather to the dishonour of the new married Spouse. And dost thou yet inquire of me, whence adulterers, whence whoredomes, whence corruptions of marriages should proceed?* Lo here the effects of such scurrilous songs and dances. To which I shall here adde the saying of S. *Valerian* concerning such *songs as these*, in his 6. *Homely, De Otiosis verbis, Bibliotheca Patrum. Tom.5. pars 3. pag.482.483.* [a] *As oft* (writes he) *as the hearing is soothed with the pleasant voyce, so often the sight is invited to a filthy deed. Let no man trust these trecherous songs, nor looke backe to those incitations of a lustfull voyce; which rage whiles they delight, and kill when they flatter.* [b] *Thus we often see Birds to be deceived with flattering whistels, and sottish wild beasts to be drawen into a snare of death by the sweetnesse of the voyce. Such, my beloved, is the case of mor-*

z Quid dixeris de ipsis canticis quæ sunt plena omni impudicitia, & amores pravos, & concubitus illigitimos ac nefarios, & domorum eversiones & tragædias, inducunt innumerabiles, & frequens habēt nomen amici & amantis, & amicæ & dilectæ: & quod est omniū gravissimum, eis adsunt virgines, omni exuto pudore, & ad spōsæ honorē vel potius ignominiam; & inter impudicos adolescentes, incompositis lascivientes & indecore se gerentes cantule-

ais, verbisq; turpibus, & Satanica consonantia. Et adhuc me rogas, unde matrimoniorum corruptores? *Hom.12. in 1 Cor. Tom.4. Col.358. C.* See *Hom 21. ad Pop Antioch. Tom.5. Col.162. C. D.* a Quotiescunque dulci voce mulcetur auditus, ad turpe facinus invitatur aspectus. Nemo insidiosis cantibus credat, nec ad illa libidinosæ vocis inclamenta respiciat; quæ cum oblectant, sæviunt; cum blandiuntur, occidunt. *Ibidem.*
b Sic frequēter vidimus blandis sibilis aves decipi, & hebetes feras in laqueum mortis dulcedine vocis impelli. Similis est dilectissimi, causa mortalium, quos dulcisoni cantus cura sollicitat. In hoc autem proficiunt varietates vocum, & producta sine syllabis verba, ut homo aut capiatur, aut capiat. Explicari non potest, dilectissimi, quam periculosos laqueos exhibeant mimicæ studia voluptatis, &c. *Ibidem.*

tall men, whom the care of pleasant songs sollicites. In this onely the varieties of voyces profit, and words drawen out at length by warblings without syllables, that a man may be either taken, or may take. It cannot be expressed, my beloved, what dangerous snares the studies of mimicall pleasure exhibite. For if any man could search out the secrets of mens brests, he should finde the hearts of unhappy men to sigh againe at every sound of the Flute. Understand therefore what over-familiar and secret speech may doe betweene men and women, what neere neighbourhood, what conferences mixed with iests, what a pallate invited with delight, ; what the desire of gold exposed to every wickednesse of prostitution, if even the inticements of a dumbe voyce may charme the fury of another. [c] *This error therefore of the sound of the voyce is to be avoyded, which hath wrought bitternes in the hearts of men by its sweetnesse, & by a certaine perswasion of a mellifluous song, hath oft-times ministred deadly poysons to the sicke. In which place the eares are first to be* *stopped, *by opposing the Buckler of Faith, whereby the hearing of every voyce enticing unto lewdnesse may more easily be excluded. And discipline also is to be administred, which may repell the desires of the eyes, and may bridle the incitations of a consuming heart.* To all which passages, I may ioyne that of S. *Augustine, De Tempore Sermo.* 215. * *Before all things, where soever you*

[c] Refugiendus est igitur error iste, vocis sonus, qui humanis pectoribus dulcedine sua amaritudinem fecit, & persuasione quadam melliflui cantus frequenter mortifera ægris venena commiscuit. In quo loco primũ obturendæ aures sunt, opponentes scutum fidei, quo facilius omnis lenocinantis vocis excludatur auditus. Adhibenda etiam disciplina, quæ oculorum desideria repellat, & tabescentis cordis incitamenta compescat. *Ibidem.* * See *Thomas Beacon* his Catechisme. fol. 355 accordingly. * Ante omnia ubicunq; fueritis, sive in domo, &c. verba turpia & luxuriosa nolite ex ore vestro proferre; sed magis vicinos & proximos vestros iugiter admonere, ut semper quod bonum est & honestum loqui studeant, ne forte malè loquendo & in sanctis festivitatibus choros ducendo, cantica luxuriosa & verba proferendo de lingua sua, unde debuerant Deum laudare, inde sibi vulnera videantur infligere. Isti enim infælices & miseri homines qui balationes & saltationes ante ipsas basilicas sanctorum exercere nec metuũt nec erubescunt, etsi Christiani ad Ecclesiam venerint, Pagani de Ecclesia revertuntur; quia ista consuetudo balandi de Paganorum observatione remansit. Et iam videte qualis est ille Christianus qui ad Ecclesiam venit orare, & neglecta oratione, sacrilega verba Paganorum non erubescit ex ore proferre: videte tamen fratres charissimi, si iustum est, ut ex ore Christianorum ubi corpus Christi ingreditur, luxuriosum canticum quasi venenum Diaboli proferatur? *Ibid. Tom. 9. pars* 2. *pag.* 631. See *Ambros. Sermo.* 33. *Tom.* 5. *pag.* 23.

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*are, whether in a house, or in a iourney, or in a feast, or in a publike assembly, utter not yee out of your mouthes any scurrilous or voluptuous words; but rather cõtinually admonish your neighbours and friends, that they alwayes study to speake that which is honest and good, lest perchance by evill speaking, by dancing upon holy Festivals, and by singing luxurious ribaldry songs, they may seeme to inflict wounds upon themselves, even from whence they ought to have prayed God. For these unhappy and miserable men, who neither feare nor blush to exercise lascivious songs and dances before the very Temples of the Saints, although they should come Christians to the Church, yet they returne Pagans from the Church, because this custome of singing and dancing is but a relique of the observation of Pagans. And now behold what a Christian he is, who comes unto the Church to pray, and neglecting prayer, is not ashamed to utter the sacrilegious words of Pagans. Consider deare brethren, whether it be iust, that out of that mouth of Christians where the body of Christ doth enter in, a deboist song should be brought forth, as the very poyson of the Devill? *Wherefore* (writeth he in another place) *should we then walke delighted with vaine songs, that are profitable for nothing, being sweet onely for a time, but bitter afterwards? For with such scurrilities of songs the intised mindes of men are effaminated, and fall away from vertue, flowing downe into filthinesse, and for these very filthinesses they afterwards feele paines, and vomit up that againe with great bitternesse which they have drunke downe with temporall pleasure, &c.* To which I may annex that * *Canon of the Roman Synode under* Lotharius *and* Lodovicke: *Let the Priests admonish men and women who meet together at Church on Holy-dayes, that they sing no filthy songs, nor lead nor keepe any dances: And that Constitution of* Charles *and* Lodovicke: * *Let no man dance any filthy Dances or Carantoes, nor sing any dishonest riotous songs, nor use any such Diabolicall*

* Quare ambularemus delectati vanis canticis, nulli rei profuturis, ad tempus dulcibus, in posterũ amaris? Talibus enim turpitudinibus cantionũ animi humani illecti enervantur, & decidant virtute, defluẽtes in turpitudinem & propter ipsas turpitudines posteà sentiunt dolores, & cum magna amaritudine digerunt, quod cũ temporali dulcedine biberunt. *De Decem Chordis. cap. 4. Tom. 9. pars 1. pag. 1152.* * Apud Henrici Spelmanni Glossarium. p. 66. Ballare, & Binius Conciliorum. Tom. 3. * Capitular. Caroli & Ludou. l. 6. Can. 191. & Spelmanni Glossarium. p. 67. Ballare.

sports,

sports, either in the streets or in their houses. By all which you may easily discerne, what the *Fathers* iudged of amorous ribaldrous songs; which should cause all Christians, at leastwise to condemne them in their iudgements; as all these Fathers doe; *if not to* [d] *abandon them in their practice.* To these Testimonies of the Fathers I might accumulate, not onely [e] *Plato*, [f] *Seneca*, [g] *Ovid*, [h] *Horace*, and other Pagan Authors, *who condemne all amorous wanton Pastorals, as fit for none but Strumpets, and lewde lascivious effeminate persons:* but likewise whole Volumes of moderne Authors; there being few *Commentators on the Psalmes, upon* [i] *Ephes.* 4. 29, 30. *&* c. 5. 3. 4. *or upon Coloss.* 4. 6. *Few Expositors on the* 7. [k] *Commandement:* few [l] *Common-place Compilers*; in their places or Titles, of *Singing Psalmes, Musicke, Iests, Scurrility, Modesty, Chastity*, and the like: Few Writers, [m] *against Stage-playes*; but have particularly condemned these lascivious, amorous, ribaldrous Songs, (which are now too much in use) [n] *as Diabolicall*, unchristian lust-exciting, vice-fomenting, soule-impoysoning pleasures, which all Christians should eternally abominate, as the very snares of Hell, [o] *the very plagues of that Common-weale wherein they are tollerated*, and the very baites of Satan to draw men on to sinne:

[d] Quare? quia infixa nobis eius rei aversatio est, quã natura damnavit. *Seneca. Epist.* 79.

[e] *Legum Dialog.* 7. *pag.* 874.

[f] Quid illi, qui in audiendis, visendis, componendis canticis occupati sunt; dũ vocem cuius rectum cursum natura & optimũ & simplicissimum fecit, inflexu modulationis ineptissime torquent? Quorum digiti aliquod inter se carmen metientes semper sonant: quorũ cùm ad res serias, etiam sæpè tristes, adhibiti sunt, exauditur tacita modulatio? Non habent isti otium, sed iners negotiũ. *De Brevit. Vitæ c.* 12.

[f] Enervant animos cytharæ, cantusq;, lyræq;. Et vox, &c. *De Remedio Amoris. l.* 2. *p.* 230.

[g] Grataq; fœminis, Imbelli cythara carmina dividis. *Carmin. l.* 1. *Ode.* 15. *p.* 18. See l. 3. Ode. 11. p. 83. & Ode. 15 p. 88. l. 4. Ode. 11 p. 124. Epist. l. 1 Epist. 2 p. 240.

[h] See Iuvenal. Satyr. 6. p 54. 55, 56. & Satyr. 10. p. 99.

[i] See *Lyra, Gorrhan, Tostatus, Cornelius à Lapide, Estius, Osiander, Calvin, Musculus, Marlorat, Zanchius, Arctius, Bullenger, Melangton*, and others. *Ibid.*

[k] See *Hooper, Beacon, Babington, Dod, Elton, Perkins, Lake, Williams, Ames*, and others.

[l] See *Peter Martyr, Trelcatius, Mercer, Polanus*, and others, and *Mapheus Vegius*, De Liberorũ Educat. l. 3. c. 7. & 12.

[m] The 3. Blast of Retrait from Playes and Theaters. p. 100. together with *Reinolds, Gosson, Stubs, Bulenger, Brissonius, Mariana*, and others.

[n] Aures vestras condidi, ut audiretis Scripturas, at vos parastis ea ad cantica Dæmonum, cytharas & ridicula, &c. *Hippolitus Martyr. De Consum Mundi Oratio. Bibl. Patrũ. Tom* 3. *p.* 16. 17.

[o] Turpes & effæminati cantus prius rempublicam universam pestifera tabe inficiunt, quam malum quod afferunt ratione præcaveri potest. *Osorius De Regum. Instit. lib.* 4. *fol.* 123. 124.

sinne, and so to endlesse destruction. Since therefore Stage-playes are evermore accompanied, adorned with such execrable unchristian Pastorals, Songs and Poems as these, (which I would wish all Christians, especially such as are most devoted to them, as they tender the everlasting welfare of their soules, even now for to abandon, [p] *for feare these momentary fading pleasures plunge them into many endlesse torments.*) I must thereupon now conclude, as all the fore-going Fathers and Authors in the Major doe; that they must needs be sinfull, and altogether unlawfull unto Christians, as these their attendants are; which need no other aggravations to condemne them but themselves alone. [q] *Noscitur ex comite qui non cognoscitur ex se*, was the ancient Proverbe. You may therefore iudge of Stage-playes, by these filthy Songs and Sonnets that accompany them; which *Songs* the very *Title to our English singing Psalmes, commands all Christians to lay a part, as tending onely to the nourishing of vice, and corrupting of youth*, with which I shall close this Scene.

[p] See Rev. 18.7 Iob 21.12,13. Isay 5 11,12. Amos 6.1,5,7. Iam. 5.1,5. Luke 16.25. Temporariam habent voluptatem, pænam autē sempiternam. *Chrysost. Hom. 54. ad Pop. Antioch. Tom. 5. Col. 315. B.* Si luxuriosam egeris vitam hanc, æternis incendijs torqueberis in alia. O quam momentania est carnis delectatio? quàm labilis voluptatis hora qua perditur vita æterna! Quod rogo, emolumentum affert corpori, quodve tribuit luchrum, id quod tàm citò animam ducit ad tartarum? *Ambros. De Vitiorum, Virtutumq; Consl. &c. Tom. 5. p. 249. B.* [q] See Carmina Proverbialia.

ACTVS 5. SCENA DECIMA.

THe third unlawfull Concomitant of Stage-playes, *is effeminate, delicate, lust-provoking Musicke*, as S. [r] *Basil* [3]

[r] Oportet nec oculos spectaculis, nec vanis præstigiatorū oblectationibus tradere, nec per aures animarū corruptricē melodiā haurire. Hoc enim musicæ genus libidinū stimulos aeuere solet. Tanta sanè melodiæ rectæ à turpi atq; obscæna differentia est, ut eam quæ nunc in usu est non minus fugere debeatis, quā rem aliquā turpissimam. *De Legendis libris Gentiliū, Oratio. Tom. 1. pag. 412.*

phraseth it, *which Christians ought to flie as a most filthy thing*; both because it workes upon their mindes, to corrupt them, upon their lusts, to provoke them to all voluptuousnesse and uncleanesse whatsoever. From whence this 25. Argument may be formed.

Argument 25.

That which is alwaies accompanied with effeminate lust-provoking Musicke, is doubtlesse inexpedient and unlawfull unto Christians.

But Stage-playes are alwayes accompanied with such Musicke.

Therefore they are doubtlesse inexpedient and unlawfull unto Christians.

The Major is easily confirmed, by prooving effeminate lust-enflaming Musicke, unlawfull. That Musicke of it selfe is lawfull, usefull, and commendable; no man, no Christian dares denie, since the [r] *Scriptures*, [t] *Fathers*, and generally [u] *all Christian*, [x] *all Pagan Authors extant, doe with one consent averre it*. But that lascivious, amorous, effeminate, voluptuous Musicke, (which I onely here incounter,) should be either expedient, or lawfull unto Christians, there is none so audacious as to iustifie it, since both Scripture, Fathers, moderne Christian Writers; yea and Heathen Nations, States and Authors,

[r] Exod. 15. 1, &c. Numb. 21. 17. Iudges 5. 3. 2 Sam. 19. 35. 1 Chron. 6. 32. c. 13. 8. c. 15. 9, 27. c 16. 42. 2 Chron. 5. 13. c. 9. 11. c. 20, 21, 22. c 23. 13. c. 29 28. c. 35. 15. Nehem. 7. 1. c. 10. 39. c. 11. 22, 23. c. 12. 45, 46, 47. Psal. 149. & 150. Eccles. 2. 8. Ephes. 5. 19. Col. 3. 19. [t] Clemens Alexand. Pædag. l. 2. c. 4. Iustin Martyr, Explic. Quæst. à Gentibus posita rum. Quæst. 107. Augustinus, Musicæ, l. 6. Beda. De Musica Theorica. lib. & De Musica Quadata. lib. *Hierom, Ambrose, Chrysostom, Basil. Theodoret, Sedulius, Remigius, Rabanus Maurus, Oecumenius, Theophylact*, on Ephes. 5. & Col. 3. & in lib. Psalmorum. Cassiodorus Variarum. l. 2. Epist. 40. Ioannis Sarisburiensis, De Nugis Curialium. l. 1. c. 6. [u] Platonis Crito. & Legum Dial. 3. p. 591. to 599. Aristot. Polit. l. 8. c. 3. 4, 5, 6, 7. Ovid Fastorum. l. 6. p. 114. & Tristium. l. 4. Polybius. Historiæ. l. 4. p. 339. 340, 341. Strabo Geogr. l. 10. p. 48. 49. Plutarchi Laconica Instituta. Athenæus Dipnos. l. 14. c. 10. 11. Gellius, Noctium Attic. l. 1. c. 11. Quintil. Instit. Oratoriæ. l. 1. c. 16. Macrobius De Somno Scipionis. l. 2. c. 3. Dioginis Laertij Socrates. Ælian, variæ Historiæ. l. 2. c. 39. with sundry others. [x] Cælius Rhodiginus. Antiqu. Lect. l. 9. c. 1. to 10. Alexander ab Alexandro. l. 2. c. 25. Polydor Virgil, De Invent. rerum. l. 1. cap. 14. 15. Osorius De Instit. Regum. l. 4. fol. 122. Clerke, De Aulico. lib. 1. pag. 62. 63, 64. Agrippa, De Vanitate Scientiarum. cap. 17. Case Polit. lib. 7. cap. 3. 5, 6, 7. with others.

have

have past a doome upon it. If we revolue the Fathers, we shall finde [y] *Clemens Alexandrinus* declaiming thus against it. *Those who are seriously occupied in musicke, songs and dances, and such like dissolute recreations, become immodest, insolent, and very farre estranged from good discipline, as those about whom cymbals and dulcimers are sounding, and the instruments of fraud making a noyse. But it mainly behoveth us to cut off every filthy spectacle, every dishonest sound, and to use but a word, every dishonest sence of intemperance, (which is verily a true privation of sence) that doth tickle or effeminate our eyes or eares, bewaring pleasure: For * the various sorceries of effeminate songs, and of the mournfull measures of the Caricke Muse, corrupt the manners, with intemperate and wicked musicke, drawing men to the affection of riotous feasting. The Pipe therefore, the Flute and such like instruments are to be abandoned from a sober feast, which are more fit for beasts then men, and for those people who are most estranged from reason. But modest and chaste harmonies are to be admitted, by removing as farre as may be all soft effeminate musicke from our strong and valiant cogitation, which using a dishonest art of warbling the voyce, doe leade to a delicate and slothfull kinde of life. Therefore Chromaticall harmonies are to be left to impudent malapartnesse in wine, to whorish musicke crowned with flowers,* [z] *Iustin Martyr,* (if the Booke be his) writes thus to the selfesame purpose. *It is not unlawfull, nor yet altogether unseemely for Boyes to sing; but to sing with inanimate instruments; to sing with dancing and cymbals; the use of which kinde of instruments, with others fit onely for Children, are exploded out of our Churches, where * nothing is retained but singing onely.* S. *Hierem* in his 10. Epistle to *Furia.c.*4. writes thus. [a] *Let the Singer be thrust out of thine house as noxious: expell out of thy doores all Fidlers, Singing-women, with all this quire of the Devill, as the deadly songs of Syrens.* And in his *Commentary upon the*

y Pædagogi. lib.2.cap.4. *Fractorũ cantuũ & flebiliũ Caricæ Musæ modorũ varia veneficia intemperanti& pravo Musicæ artificio mores corrumpunt,ad cõmessationis affectionẽ trahentes,&c. A forti itaq; & nervosa cogitatione nostra verè molles & enervatæ harmoniæ amandandæ sunt quam longissimè,quæ improbe flexuum vocis artificio utentes, ad delicatã & ignavam vitæ agendæ rationem deducunt,&c. *Ibidem.*

z Explicatio' Quæstionum à Gẽtibus Christianis positarũ. Quæst.107. * Therefore they had no other Church-musicke but singing in his time. *Quodnota.*

a Comatulos,comptos,atq; lascivos, domus tuæ tecta non videant. Cantor pellatur ut noxius. Fidicinas & Psaltrias,& istiusmodi chorum Diaboli quasi mortifera Syrenarũ carmina,proturba ex ædibus tuis. *Ibidem.*

[b] Audiant hæc adolescentuli; audiant hi quibus psallendi in ecclesia officium est; Deo non voce sed corde cantandum: nec in Tragædorum more guttur & fauces dulci medicamine colliniendas; ut in Ecclesia theatrales moduli audiantur & cãtica: sed in timore in opere in scientia scripturarũ. Sic cantet servus Christi, ut non vox canentis, sed verba placeant quæ leguntur; ut spiritus malus quæ erat in Saule, ejiciatur ab his, qui similitèr ab eò possidentur, & non introducatur in eos, qui de Dei domo scenam fecêre populorum. *Ibidem.*

Ephes. lib. 3. cap. 2. Tom. 6. pag. 188. A. [b] *Let Youthes heare these things; let those whose office it is to sing in the Church heare these things; that we must sing to God with the heart, not with the voyce; neither after the manner of Tragedians are the throate and chops to be anoynted with some pleasant oyntment, that theatrical songs & measures may be heard in the Church; but we must sing in feare, in worke, in the knowledge of the Scriptures. So let the Servãt of Christ sing, that not the voyce of the Singer, but the words that are read may please: that the evill spirit which was in* Saul *may be cast out of those, who are possessed by him in the same manner, and that he may not be brought into those, who have made a Play-house of the House of God.* And in his *Commentary upon the* 6. *of* Amos. *Tom.* 5. *p.* 114. *A.* he writes thus. [c] *The lust of the pallate, and all variety of dainty meates is not sufficient, for you soothe your eares with the songs of the Pipe, the Psaltery, and the Harpe: and that which* David *hath made for the worship of God, finding out variety of Organs, and musicall instruments, you transfer to pleasure and luxury.* S. *Valerian* in his 6. *Homely, De Otiosis Verbis. Bibl. Patrum. Tom.* 5. *pars* 3. *pag.* 482. 483. writes thus. [d] *We therefore oft-times finde a way to be fenced to incontinency, and fomentations to adulteries to be from hence administred, whiles this man playes on the sounding Citheren with a nimble quill, and another with a skilfull finger composeth the melodious inticements of the roaring Organs. These are the snares, by whose assistance, among other wounds the Devill workes the deathes of men, &c.* S. *Basil* in his *Commentary upon Esay* 5. *Tom.* 3. *p.* 419. 420. hath these ensuing passages, against Musicians, Songs, and Dances.

[c] Quibus non sufficit libido gutturis, &c. nisi & tibiarum & psalterij, & lyræ canticis, aures vestras mulceatis: & quod David fecit ad cultum Dei, levitarum ordines, & organorum reperiens varietates; vos ad voluptatem & luxuriam conferatis. *Ibidem.* [d] Invenimus igitur frequenter, ità impudicitiæ viam muniri atque ex hoc fomenta adulterijs ministrari, cum hic agili plectro tinnientis citharæ sonos expedit, ille docili digito laborantis organi blandimenta componit. Isti sunt laquei, quibus famulantibus, inter cætera vulnera Diabolus hominum mortes operatur, &c. *Ibidem.*

[e] *Fidlers*

e Fidlers and Musicians, who passe the time of their flourishing age in villanies, together with Dances and songs drawne forth in publike by wicked persons, enervate the virility of mens bodies with their lewde intisements, and soothing their soules with that publike consort, doe breake thorow them, and stirre up Drunkards to the embracing of all filthy and unlawfull pleasure. Their eares are taken with the sweet harmony, but such as may pricke them on to a flagitious lubricity, &c. What a miserable Spectacle is it to chaste and wel-mannered eyes, to see a woman, not to follow her needle or distaffe, but to sing to a Lute? not to be knowne by her owne husband, but to be often veiwed by others as a publike whore: not to modulate or sing a Psalme of confession, but to sing songs inticing unto lust: not to supplicate to God, but willingly to hasten unto Hell: not to goe diligently to the Church of God, but to with-draw others with her selfe from thence, &c. s With thee there lyeth a Lute interlaced and adorned with Gold or Elephants tooth, a Demoniacall Statue and Idoll, fastned at it were to some high Altar: and a certaine miserable woman, who by reason of the necessity of her servile condition, should apply her selfe to her distaffe, is taught of thee, perchance an hireling, perchance of one who shall deliver her over to some Bawde or prostituted Whore; afterwards when she hath satisfied all the lust in her owne body, she is set over other yong Girles, as a Mistris of the like actions. Wherefore in the day of iudgement; a double punishment shall seise upon thee; both for those wickednesses thou committest when thou art drunke, and likewise for thy wicked doctrine whereby thou hast quite alienated an unhappy soule from God,

e Tibicinæ & fidicinæ quæ tempus floridæ ætatis per flagitia traducút: chori insuper & cantilenæ in commune depromptæ per improbos virilitatem corporum suis enervãt lenocinijs, animosq; deliuientes illo publico concentu perfringunt, & ad cõplexũ obscenæ omnis & illigitimæ voluptatis ebrios extimulant. Aures capiuntur melico concentu, sed qui ad flagitiosam lubricitatem extimulet, &c. *Ibid.*

f Castis &benè moratis oculis, quã miserabile spectaculũ, nullierem non telã ordiri, aut deducere pensum, sed cantillare ad lyrã? non à proprio viro cognosci, sed ab alijs publicã inspectari meritricẽ: non modulari Psalmũ confessionis, sed cantica concinnere ad libidinẽ prolicientia: non supplicare Deo, sed ultrò properare ad gehennã: non ad Ecclesiã Dei studiosè contendere, sed & secũ alios inde avocare. *Ibid.*

g Atqui apud te iacet lyra auro denteq; elephantino interstincta & variegata; affixa velut sublimi cuipiã altari, statua & Idolũ Dæmoniacũ. Et mulier quidẽ misera, &c. edocta abs te est, forte à mercenario, forsan ab eo qui eam lenæ cuipiã mulieri aut prostitutæ tradiderit: mox ubi in proprio corpore omnẽ explevit libidinẽ, præsidet adolescentulis similium doctrix operum. Quamobrem die iudicij, pæna duplex tibi occurret, nimirum ob ea quæ flagitia committis, propter item doctrinam improbam. quâ à Deo abalienasti animam infælicem, &c *Ibidem.*

&c. [h] *Of those arts which depend upon the studie of vanity, whether it be the art of Musicke, of Dancing, of sounding Pipes, or such like, as soone as the action it selfe hath ceased, the worke it selfe declareth it selfe, and that altogether according to the Apostles sentence; whose end is destruction and perdition: Let these things suffice to be spoken against those who thorow overmuch effeminacy give themselves wholy over to delights, and that continually; Or else against those who in the dayes of mirth or gladnesse suppose of marriages or feasts, doe more diligently procure Waites, Musicke, rounds and dancing, when as none of these is required of us: who have learned by the teaching of the Scripture, that the wrath of God is bent against all such studies and conversation of life. Therefore for feare of imminent evill from hence-forth amend this wicked custome of your life.* Thus farre this Father, who in his Sermon, *De Legendis Libris Gentilium, & De Ebrietate & Luxu, & Hexaëmeron, Hom.* 4. hath other passages to this purpose. To passe by *Chrysostome*, who writes; [i] *that Cymbals, Pipes, and filthy Songs are the very pomps and hodgepotch of the Devill*, together with our ancient learned Country-man *Alchuvinus*; who reckons up [k] *shrill, wanton amorous musicke, which doth oft-times mollifie and effeminate the vigor of Christians, among those pomps of the Devill, which Christians in their Baptisme doe renounce.* S. *Cyrill* of *Alexandria* affirmes; [l] *That where there is the sound of the Harpe, the beating of Cymbals, the consort of Fidlers, with the concinnity of numbers and applauses, there also is all kinde of filthi-*

[h] Earũ autem artiũ quæ pendent à studio vanitatis, ceu sũt citharistica, saltatoria, ars inflandi tibias, & aliæ ejusmodi, mox ut desijt actio ipsum se declarat opus, idq; prorsus iuxta Apostolicàm sententiam; quorũ finis, interitus & perditio. Hæc sanè dicta sunto adversum eos qui per immodicam molliciem, totos se dedunt delicijs, præterientaculum prandium & cænam sive continuè: aut certè in eos qui diebus hilaritatis & lætitiæ, puta nuptiarũ aut conviviorũ accuratius conquirunt & adhibent tibias, citharas & tripudia saltationesq;, quando nihil horũ à nobis requisitũ est: quippe qui divina nos docente Scriptura didicimus indignationẽ promotam esse adversus istiusmodi studia & vitæ conversationẽ. Timore igitur impendentiũ malorũ flagitiosam hanc vitæ vestræ consuetudinem deinceps permutate in melius. *Ibid.*

[i] Cymbala, tibiæ, & cantica turpia Diaboli pompa & farrago, &c. *Hom* 42. *in Acta. Tom.* 3. *Col.* 611. *C. & Hom.* 12. *in* 1 *Cor. Tom* 4. *Col.* 357. *A*

[k] Pompæ illius sunt canora musica, in quibus sæpè solvitur & mollitur Christianus vigor. *De Cæremoniis Baptismi Epist. Col.* 1158. *B.*

[l] Vbi namq; citharæ sonus est & tympanorum pulsus, ac tibicinum concentus cum numerorũ concinnitate & plausibus, ibi omninò est & omne genus fæditatis, eaq; fiunt clàm ab illis, quæ turpè est vel dicere. *In Hesaiam. lib.* 1. *cap.* 5. *Tom.* 1. *pag.* 141. *A.*

nesse;

nesse; and those things are done of these in private, which is even unseemely for to utter. [m] *Gregory Nazienzen* records, *that the Christians in his time had no dancing, no idle Songs, or wanton Musicke in their publike feasts and solemnities; but onely Psalmes and Spirituall Songs with which they praysed God.* And *Epiphanius* in his *Compendiaria Doctrina, De fide Catholicæ & Apostolicæ Ecclesiæ*; ascertaines us; *that the whole Catholicke and Apostolicke Church,* [n] *condemned Theaters, Playes and Musicians. Eusebius* and *Damascen*, *as they declaime against wanton Musicke, songs, and dancing*; so they pronounce an [o] *woe against all such who play upon the Harpe or Citharen on the Lords-day; comparing a Fidler that playes to Dancers, to a Devill.* A harsh comparison, enough to scare such from their ungodly trade. Saint *Augustine* in his *first Booke, De Musica.* from *c.* 1. *to* 8. declaimes *against all wanton, effeminate, amorous, Stage-musicke: which was much in use with Players, who were commonly bad, not good, Musicians in his age: and that Musicke he most discommends which was accompanied with Playes* [p] *or lascivious dancing. The* 3. *Synode of Tours under* Charles *the Great. Canon* 7. condemnes effeminate Musicke in these termes: [q] *The Ministers of God ought to abstaine from all things which pertaine to the enticements of the eares or eyes, from whence the vigor of the minde may be thought to be effeminated: which may be imagined of certaine kindes of Musicke, &c.* Which severall Authorities are a sufficient testimony of the unlawfulnesse of effeminate, amorous, wanton Musicke. Which as it is discommendable in Feasts and merry meetings, so much more in Churches. Hence is that notable passage of *Aelredus*, Abbot of *Rivaulx in Yorke-shire*, about the yeere 1160. in his *Speculum Charitatis. lib.* 2. *cap.* 23. *Bibl. Patrum. Tom.* 13.

[m] Oratio. 48. pag. 796. 797. Nec vestibula nostra tibicinum concentu plausibusque personant, &c. *vid. Ibidem.*

[n] Prohibet Theatra & ludos equestres, & venationem, musicos item, &c. *Ibidem. Col.* 922. *E.*

[o] Væ his qui Dominico die cithara ludunt. Citharædus autem, tanquam Dæmon, cum ligno conflictatur. *Damascen. Parallelorum. lib.* 3. *cap.* 47. *&* *Eusebius* quoted, *Ibidem.*

[p] Si quis suavissimè canens, & pulchrè saltans, velit eo ipso lascivire, cum res severitatem desiderat, non benè utique numerosa modulatione

utitur, idest, ea motione quæ iam bona, ex eo quia numerosa est, dici potest malè ille, id est incongruenter utitur. *Ibidem. cap.* 3. *Tom* 1. *pag* 445. [q] Ab omnibus quæcunque ad aurium & ad oculorum pertinent illecebras, unde vigor animi emolliri posse credatur (quod de aliquibus generibus musicorum sentiri potest) Dei sacerdotes abstinere debent. *Surius. Tom.* 3. *pag.* 274.

pag. 111. [r] *Let me speake now* (saith he) *of those, who under the shew of religion doe obpalliate the businesse of pleasure: which usurpe those things for the service of their vanity, which the ancient Fathers did profitably exercise, in their types of future things. Whence then I pray, all types and figures now ceasing, whence hath the Church so many Organs and Musicall Instruments? To what purpose, I demand, is that terrible blowing of Bellocs, expressing rather the crackes of Thunder, then the swestnesse of a voyce? To what purpose serves that contraction and inflection of the voyce? This man sings a base, this a small meane, another a treble, a fourth divides and cuts assunder, as it were, certaine middle notes. One while the voyce is strained, anon it is remitted, now againe it is dashed, and then againe it is inlarged with a lowder sound. Sometimes, which is a shame to speake, it is enforced into an horses neighings; sometimes, the masculine vigor being laid aside, it is sharpned into the shrilnesse of a womans voyce: now and then it is wrethed, and retorted with a certaine artificiall circumvolution. Sometimes thou mayest see a man with an open mouth, not to sing; but as it were to breath out his last gaspe, by shutting in his breath, and by a certaine ridiculous interception of his voyce, as it were to threaten silence, and now againe to imitate the agonies of a dying man, or the extasies of such as suffer. In the meane time the whole body is stirred up and downe with certaine histrionical gestures: the lips are wreathed; the eyes turne round, the shoulders play; and the bending of the fingers doth answer every note. And this ridiculous dissolution is called religion; and where these things are most frequently done, it is proclaimed*

[b] De his nunc sermo sit, qui sub specie religionis negocium voluptatis obpalliant: qui ea quæ antiqui patres in typis futurorum salubriter exercebant, in usum suæ vanitatis usurpant. Vnde quæso, cessantibus iam typys & figùris, unde Ecclesia tot Organa, tot Cymbala? Ad quid rogo terribilis ille follium flatus, tonitrui potius fragorẽ quàm vocis exprimens suavitatem? Ad quid illa vocis contractio & infractio? Hic succinit, ille discinit, alter supercinit, alter medias quasdam notas dividit & incidit. Nunc vox stringitur, nunc frangitur, nunc impingitur, nunc diffusiori sono dilatatur. Aliquando, quod pudet dicere, in equinos hinnitus cogitur, aliquandò virili vigore depositò in fæminiæ vocis gracilitate acuitur: nonnunquàm artificiosa quadam circũvolutione torquetur & retorquetur. Videas aliquando hominem aperto ore, quasi intercluso halitu expirare, non cantare, acridiculosa quadam vocis interceptione, quasi minitari silentium, nunc agones morientium, vel extasim patientium imitari. Interim histrionicis quibusdam gestibus totum corpus agitatur; torquentur labia, rotant oculi, ludunt humeri, & singulas quasque notas digitorum flexus respondet. Et hæc ridiculosa dissolutio vocatur religio; & ubi hæc frequentius agitantur, ibi Deus honorabilius serviri clamatur, *Ibidem.*

abroad

abroad that God is there more honourably served. [f] *In the meane time the common people standing by, trembling and astonished, admire the sound of the Organs, the noyse of the Cymbals and musicall instruments, the harmony of the Pipes and Cornets: but yet looke upon the lascivious gesticulations of the Singers, the meretricious alternations, interchanges, and infractions of the voyces, not without dirision and laughter: so that a man may thinke that they came, not to an Oratory, or house of prayer, but to a Theater; not to pray, but to gaze about them: neither is that dreadfull maiesty feared before whom they stand, &c. Thus this Church-singing, which the holy Fathers have ordained that the weake might be stirred up to piety, is perverted to the use of unlawfull pleasure, &c.* Thus this ancient Englisn Abbot, whom *Iohn Saresbury* another ancient Englisn Writer, about the yeere of our Lord 1140. doth second in these words, in his * First Booke, *De Nugis Curialium.* cap. 6. *Hic est enim usus Musicæ aut solus, aut præcipuus. Phrygius vero modus, & cætera corruptionis lenocinia sanæ institutionis non habent usum, sed produnt malitiam abutentis. Dolet igitur & ingemiscit species laudabilis disciplinæ, se ab alieno vitio deformari, & quod facies meritricis facta est ei, quæ viriles quoque animos accendere consueverat ad virtutem. Amatoria bucolicorum apud viros graves esse, fuerat criminis. Nunc vero laudi ducitur, si videas graviores amatoria, quæ ab ipsis dicuntur elegantius, stulticinia, personare. Ipsum quoq; cultum religionis incestat, quod ante conspectum domini, in ipsis penetralibus sanctuarij, lasciuientis vocis luxu, quadam ostentatione sui, mulibribus modis notularum articulorumq; cæsuris, stupentes animulas emollire nituntur; Cum præcinentium, & succinentium, canentium, & decinentium, intercinentium & occinentium, præmolles modulationes audieris, Syrenarum concentus credas esse, non hominum, & de vocum facilitate miraberis, quibus Philomena vel Psittacus, aut si quid sonorius est, modos suos nequeunt coæquare. Ea siquidem est ascendendi, descendendiq; facilitas, ea sectio vel geminatio notularum, ea replicatio articulorum, singulorumq; consolidatio, sic acuta vel acutissima, gravi-*

[f] Stans interea vulgus sonitú folliú, crepitũ Cymbalorum, harmoniã fistularum, tremens attonituſq; miratur: sed lascivas cantantium gesticulationes meretricias vocum alternationes & infractiones non sine cachinno risuq; intuetur; ut eos non ad oratoriũ sed ad theatrũ, nec ad orandũ sed ad spectandũ æstimes cõvenisse: nec timetur illa treměda maiestas cui assistitur, &c. Sic quod sancti. Patres instituerũt ut infirmi excitarentur ad affectum pietatis, in usum assumitur illicitæ voluptatis, &c. *Ibidem.*

* Bibl. Patrum. Tom. 15. pag. 347.

bus & subgravibus temperantur, ut auribus sui iudicij fere subtrahatur autoritas & animus quem tantæ suavitatis demulsit gratia, auditorum merita examinare non sufficit, * Cum hac quidem modum excesserunt, lumborum pruriginem, quam devotionem mentis, poterunt citius excitare. Si vero moderationis formula limitantur, animum à curis redimunt, exterminant temporalium solicitudinem, & quadam participatione lætitiæ, & quietis, & amica exultatione in Deum, mentes humanas trajciunt ad societatem angelorum. Sed unde hanc moderationis formulam tenes? * Exultabunt, inquit, cum cantavero tibi, labia mea. Si ergo ex abundantia cordis os tuum laudem Domini moduletur, si spiritu psallis & mente, psallis denique sapienter, etiam citra articulatæ vocis intelligentiam, rectissimam modestiæ regulam tenes, & non tam vocis, quam mentis iubilo aures mulces altissimi, & indignationem eius prudenter avertis. Qui autem voluptatis aut vanitatis affectus exprimit, qui vocis gratiam prostituit concupiscentijs suis, qui lenociniorum clientulam musicam facit, ignorat quidem canticum Domini, modis Babilonijs festivus in terra aliena. Qui nescio quo pacto plus placeant, nisi quia

Nitimur in vetitum Semper, cupimusq; negata.

& aquæ furtivæ dulciores, & panis absconditus suavior est. Et quidem Phrygius modus, decreto Philosophorum, ab aula Graciæ iampridem missus est, & cæteri quibus descensus fit in lasciviam & corruptionem. Thus far *Iohn Saresbury*. Our learned Country-man[t] *Thomas Beacon*, in his *authorized Reliques of Rome. cap.* 37. 38. Of *Plain-song, Prick-song, Descant, and Singing in the Church*, Writes thus: *That*[u] *Pope* Vitalian

* Vincentij Spec. Mst. l. 27. c. 45. & l. 29. cap. 144. together with Paul. Warn. Serm. 7. Alex. Fabricius. De structorũ Vitiorum. pars 3. cap. 10. accordingly.

* Laudate eum in tympano & choro & Organo & chordis, ait Psalmista: non æritinnienti ad mulcendos ac deliniendos animos accommodatis divinos cantus committens, verũ nos ad nonens, ut ex carne nostra [illegible] effectus, sic nempè ut nullum posteri affectus motum habeat, verum terrenis membris mortua & extincta sit. Per chorũ autem,

concordiam Ecclesiæ concentũ postulat: Per chordas item sensus nostros intelligit, quorum opera linguæ plectrũ pulsatur. Deniq; Organũ quivis nostrũ est, cùm Deo mores suos ac vitam probat atq; hominũ commodis aptus est. *Isidor. Pelusiota. Epist. l. 1. Epist. 364. Bibl. Patrũ. Tom. 5. pars 2. p. 510.* [t] Printed at London by *Iohn Day*, 1563. Cùm Privilegio Regiæ Majestatis per septennium. [u] See *Iohn Bales* Declaration of *Bonners* Articles, Artic. 18. fol. 63. 64. accordingly. *Platina, Bale*, & *Barnes* in his life. *Volateranus* in his Cronicle, & *Polydor Virgil* De Inventor. Rerum. l. 6. c. 2. See *Thomas Waldensis*. Tom. 3. Tit 2. c. 18, 19, 20. fol. 40. to 45. of singing in Churches, what it ought to be, and how it came in. *Claudius Espencæus*, Digressionum in Tim. lib. 1. cap. 10. pag. 218. 219. *Walafridus Strabo*, De Rebus Ecclesiasticis. lib. c. 25. Bibl. Patrum. Tom. 9. pars 1. pag. 962. 963.

being

being a lusty Singer, and fresh courragious Musician himselfe, was the first that brought Prick-song, Descant, and all kinde of pleasant melody into the Church; in the yeere 653. And because nothing should want to delight the vaine fooliſh and idle eares of fond fantasticall men, he ioyned the Organs to the curious Musicke. Thus was Pauls *preaching, and* Peters *praying, turned into vaine singing, and childish playing, unto the great losse of time, and unto the utter undooing of Christian mens soules, which live not by singing and piping, but by every Word that proceedeth out of the mouth of God.* Franciscus Petrarcha, *in his* x *Booke,* De Remedijs utriusque Fortunæ (saith he) *declareth: that S.* Athanasius *did utterly forbid singing to be used in the Church at Service time, because he would put away all lightnesse and vanity, which by the reason of singing doth oftentimes arise in the mindes, both of the Singers and of the Hearers.* *S. Hierom, *reproved not onely the lewde fashion of the singing men in his time, but also their manner of singing: when notwithstanding if the singing used in his time were compared with that minsed musicke which now beareth chiefe rule in Churches, it might seeme very grave, modest, and tolerable; and ours so light, vaine, madde, fond, fooliſh and fantasticall, that* Hickscorner *himselfe could not devise a more wanton pastime.* Then he recites *some passages out of* y Hierom, z Cyprian, a Ambrose, b Augustine, c Gregory, d Chrysostome, *and* e Iustinian, *against such curious Prick-song, and melodious singing in Churches, in which plaine singing only, which every man may understand, and which is in a manner nothing else but plaine reading, ought to be used.* And then hee concludes the *Chapter with these Authorities.* f Gulielmus Durandus saith, *that the use of singing was ordained for carnall and fleshly men, and not for spirituall and godly minded men.* g Polidorus Vergilius *writeth on this manner. How greatly that ordinance of singing brought into the Church by Pope* Damasus *and* * S. Ambrose

x Lib. 1. Dialogus. 23. See much more against wanton, effeminate, amorous musicke *ibid.* & in *Espencæus* Digres. in Tim. l. 1 cap 10. accordingly.

* See Gratian: Distinctio. 92. & Suma Angellica Cantus. accord:

y In Epistola ad Ephesios. c. 5

z In Oratione Dominica.

a Lib. de *Cain* & *Abel.*

b De Catechis. Rudibus. lib. & Confessionū lib. 10. cap. 33.

c In Regiſtro. pars 5. c. 44. & Moral. lib. 22. cap. 18.

d Hom. 44 de Ioan. & Pauli Festo. e In Constitut. Authent. 123. f Rationall. Divin. Offic. g De Inventor. Rerum. lib. 6. cap. 2. * See Queene *Elizabeths* Iniunctions. Iniunction 49. accordingly.

began even in those dayes to be profitable, S. Austen declareth evidently in the Booke of his Confessions: where he asketh forgiveneſſe of God because he had given more heed, and better eare to the ſinging, then to the weighty matter of the holy Words. But now adayes, ſaith Polydor, it appeareth evidently, that it is much leſſe profitable for our Common-wealth, ſeeing our Singers make ſuch a chattering charme in the Temples, that nothing can be heard but the voyce: and they that are preſent (they are preſent ſo many as are in the City) being content with ſuch a noyſe as delights their eares, care nothing at all for the vertue, pith, or ſtrength of the words: * ſo that now it is come to this point, that with the common ſort of people all the worſhipping of God ſeemeth to be ſet in theſe ſingſters, although there is generally no kinde of people more light nor more lewde. And yet the greater part of the people for to heare them, boing, bleating and yelling, flocke into the Churches as into a common Game-place. They hire them with money, they cheriſh and feed them; yea, to be ſhort, they thinke them alone to be the precious Iewels and Ornaments of Gods houſe, &c. Wherefore without doubt, it were better for Religion to caſt out of the Churches ſuch chattering and iangling Iayes, or elſe ſo to appoint them, that when they ſing, they ſhould rather rehearſe the ſongs after the manner of ſuch as reade, then follow the faſhion of chattering Charmers: which thing S. Auſten in his foreſaid Booke doth witneſſe, that S. Athanaſius Biſhop of Alexandria, did in his Dioceſſe, and he commendeth him greatly for it. [i] Cornelius Agrippa writeth of ſinging in Churches in this manner, Athanaſius did forbid ſinging in his Churches becauſe of the vanity thereof: but Ambroſe as one more deſirous of Ceremonies and pompe, ordained the uſe of ſinging and making melody in Churches. Auſten as a man indifferent betwixt both, in his Booke De Confeſſionibus, granteth that by this meanes he was in a great perplexity and doubt concerning this matter. * But now a-dayes Muſicke is growne

* Vnde eò ventum eſt, ut apud vulgus, omnis fere divini cultus ratio in iſtis cantoribus ſita eſſe videatur; quos bona pars populi ut audiat in ſacras ædes velut in theatrũ concurrit, eos prætio conducet, eos fovet, eos deniq; ſolos domũ Dei ornamẽto eſſe exiſtimat, &c. *Ibidem.*

[i] De Vanitate Scientiarũ c. 17.

* Hodiè verò in Eccleſijs tanta muſicæ licentia eſt, ut etiã una cũ Miſſæ ipſius canone obſcænæ quæq; cantiunculæ, interim in Organis partes vices habeant, ipſaq; divina officia, ſacræ & orationũ præces conductis magno ære laſcivis muſicis, nõ ad audientiũ intelligentiam, non ad ſpiritus elevationẽ, ſed ad fornicariam pruriginẽ; nõ humanis vocibus, ſed belluinis ſtrepitibus, cãtillant, dũ hinniant diſcãtũ pueri, mugiunt alij tenorẽ, alij latrant contra punctũ, alij boant altũ, alij frendẽt baſſam, faciuntq; ut ſonorũ quidẽ plurimũ audiatur, verborũ & orationis intelligatur nihil, ſed auribus pariter & animo iudicij ſubtrahitur authoritas. *Ibidem.*

to

to such and so great licentiousnesse, that even at the ministration of the holy Sacrament, all kinde of wanton and lewde trifling Songs, with piping of Organs have their place and course. As for the Divine Service and Common prayer, it is so chaunted and minsed, and mangled, of our costly hired, curious, and nice Musitions (not to instruct the audience withall, nor to stirre up mens mindes unto devotion, but with a whorish harmony to tickle their eares:) that it may justly seeme, not to be a noyse made of men, but rather a bleating of bruite beasts; whiles the Coristers ney descant as it were a sort of Colts; others bellowe a tenour, as it were a company of Oxen: others barke a counter-point, as it were a* kennell of Dogs: others rore out a treble like a sort of Buls: others grunt out a base as it were a number of Hogs; so that a foule evill favoured noyse is made, but as for the words and sentences, and the very matter it selfe is nothing understanded at all; but the authority and power of judgement is taken away, both from the minde and from the eares utterly.* [i] Erasmus Roterodamus *expresseth his minde concerning the curious manner of singing used in Churches, on this wise, and saith, Why doth the Church doubt to follow so worthy an Author* (Paul?) *yea, how dare it be bold to dissent from him. What other thing is heard in Monasteries, in Colledges, in Temples almost generally, then a confused noyse of voyces? But in the time of* Paul, *there was no singing but saying onely. Singing was with great difficulty received of them of the latter time; and yet such singing as was none other thing, then a distinct and plaine pronunciation, even such as we have yet among us, when we sound the Lords prayer in the holy Canon, and the tongue wherein those things were sung, the common people did then understand, and answered,* Amen. *But now, what other thing doth the common people heare than voyces signifying nothing? And such for the most part is the pronunciation, that not so much as the words or voyces are heard: onely the sound beateth the eares.* Thus farre this worthy ancient Englisn Professor, *Thomas Beacon*, and his alleaged Authors: to which I shall adde that notable passage to the like purpose, in the [k] *second part of the Homely of*

* See Aquinas; 2ª 2ª. Quæst. 91; Artic. 2: Summa Angelica: Cantus. Gratian. Distinctio. 92: Haddon. Contr. Osorium. l. 3. f. 262. 263. against such piping & singing:

* Waldenses cantum Ecclesiasticum & horarum canonicarum Dicunt esse latratus canum. Item ædificia altarium & Organorum reprobant *Index Errorũ quibus Waldenses infecti sunt:* Bibl. Patrum. Tom. 13. pag. 340.

i Annot. in 1 Corinth. cap. 14.

[k] Page 131.

the Place and time of Prayer. Finally Gods vengeance hath beene and is daily provoked, because much wicked people passe nothing to resort to the Church; either for that they are so sore blinded, that they understand nothing of God or godlinesse, or else for that they see the Church altogether scoured of all such gazing sights as their phantasie was greatly delighted with &c. which seemes an unsavoury thing to their unsavoury taste, as may appeare by this, that a woman said to her neighbour. Alas Gossip, what shall we now doe at Church, since all the Saints are taken away; since all the goodly sights we were wont to have, are gone; since we cannot heare the like piping, singing, chaunting, and playing on the Organs (* brought first into England by Pope *Agatho*, about the yeere 679.) *that we could before. But (dearely beloved) we ought greatly to reioyce, & give God thankes, that our Churches are delivered out of all these things which displeased God so sore, and filthily defiled his holy House and his place of Prayer, for the which he hath iustly destroyed many Nations, &c.* Effeminate wanton accurate musicke then, by the verdict of these severall Authors and of our owne Homelies, is *altogether dispeasing unto God, corrupts his worship, and filthily defiles his holy House, &c.* therefore it must needs bee evill. Whereupon *Synodus Carnotensis. An.* 1526. [l] *Concilium Senonense.* 1528. *Can.* 17. *Concilium Burdigense.* 1582. *Concilium Rhemense.* 1583. *Concilium Biturience.* 1584. *Apud Bochellum. Decret. Ecclesiæ. Gal. lib.* 1. *Tit.* 7. *cap.* 23. 24. 26. 27. 28. 30. and the *Councell of Trent* it selfe, *Sessio.* 22. *Decretum, De observandis & evitandis in celebratione Missæ*; decreed, [m] *that all impure, lascivious, amorous, se-*

* Pope *Agatho* was the first that brought singing & Organ-playing into the Church of England, in the yeere of our Lord 679. See *Iohn Bale*, his Declaratiõ of *Bonners* Articles. Artic. 18. fol. 63. 64. *Bedi*, De Gestis Anglorũ. l. 4. c. 1. & Gratian Distinctio 19. accordingly.

l See Surius Conciliorum. Tom. 4. p. 740.

* Surius. Tom. 4. pag. 962.

m Præcipimus, ut in Ecclesijs sint musici cantus distincti, & discreti, movẽtes cor ad devotionẽ compunctionemq; porrò in Ecclesijs prætextu musici cantus, non sunt audiendæ publicæ cantilenæ ac lascivæ. Neq; enim in tragædiorũ modũ (inquit *Hieronimus*) guttur & fauces medicamine sunt leniendæ; ne dũ blãda vox quæritur, congrua vita negligatur. Nã ut cantor minister Deum moribus stimulat, cũ populũ vocibus delectat: ita lasciuus animus, dũ lascivioribus delectatur modis, eos sæpè audiens emollitur & frangitur. Curét ergò Sacerdotes & Clerici sic suos cantus instituere, ut modesta honestaq; psallendi gravitate, placidaq; & grata modulatione, sic audientiũ aures delineãt, ut provocent excitentq; ad devotionẽ, compunctionẽque; non ad lasciviã, cordisue aut animi titillationẽ. Nolumus itaq;, quod Organicis instrumentis resonet in Ecclesia, [illegible] impudica aut lasciva melodia, sed sonus omnino dulcis, qui nihil præter Hymnos divinos, & Cantica spiritualia repræsentet. *Concil. Senonense Can.* 17.

[illegible] culat

cular Songs and * *Musicke, sauouring of levity and folly, should be excluded the Church, because they did effeminate the lascivious mindes of the people, and provoke them unto lust; not excite or stirre them up to devotion and compunction, as all Church Musicke,(*which should be grave, and serious) ought to doe.* If therefore we give any credit to these recited Authorities; to *Osorius, De Regum Institutione. lib. 4. fol.* 120 *to* 126. who largely declaimes *against amorous delicious Songs and Musicke, as so many enchaunting Syrens; which draw men on to idlenesse, effeminacy, luxury, and a kind of wanton dissoluteness, to the corruption of their manners, of their mindes, and the perdition of their soules:* Or to sundry * other Christian Authors which I spare to mention, in their *Expositions and Commentaries on the 7. Commandement: on Esay* 5.11.12. *&* 24. 9. *Amos* 6. 1. *to* 8. *Iob* 21.12.13. *Exod.* 32.18.19. *and the Booke of Psalmes*; my Major must be granted. But I passe from these to Pagans. It is storied of the [n] *ancient Ægyptians; that they condemned Musicke, not onely as unprofitable, but as noxious too, because they were perswaded, it would enervate the vigor of mens mindes: which caused them to enact a kinde of law; that their Children should for this cause learne no Musicke.* Not to record the singular opinion of [o] *Ephorus; who writes; that Musicke was invented onely to deceive men;* It is registred of [p] *Alcibiades, that he reiected delicious Musicke as unworthy any ingenuous person:* Of [q] *Ateas, a Scythian King; that when he heard* Ismenia *an accurate Musician, playing with great applause and admiration of others; he replyed, that the neighing of an Horse was much more pleasing and delightfull to him:* And of [r] *Diogenes Cynicus, that he neglected Musicke as an unprofitable, needlesse, uselesse thing.* But these perchance are over-rigorous, and lesse proper for our present purpose; I therefore passe to

* Organorum melodia in Templis sic adhibebitur ne lasciviam magis quam devotionē excitet, &c. *Concil. Coloniense. Anno* 1536. *pars* 2. *cap.* 15.

* See Concil. Constant. 6. Canon. 75.

* See Pauli Wan. Sermo. 7. Summa Angelica Cantus.

[n] *Diodorus.* See Bibl. Hist. l. 1. sect. 81. *Polydor Virgil* De Invent. rerum. l. 1. c. 19. *Agrippa,* De Vanit. Scient. c. 17. *Alexander* ab Alex. l. 2. c. 35. *Boemus* De Mor. Gentium. l. 1. c. 5. p. 46. 47. *Cælius* Rhodig. Antiq. Lect. l. 6. c. 1.

[o] *Polybius* Hist. l. 4. p. 339 340. *Athenæus,* Dipnos. l. 14. c. 11. *Agrip.* De Van. Scient. cap 17.

Polydor Virgil. De Invent. l. 1. c. 14. *Alexander* ab Alex. l 2. c. 25. [p] *Plutarchi Alcibiades. Alexander* ab Alex. l. 2. c. 25. f. 103. b. [q] *Plutarchi* Apothog. Tom. 1. mor. pag. 397. *Cælius* Rhodig. Antiqu. Lect. lib. 9. cap. 1. *Clerke,* de Aulico. lib. 1. & 2. vid. Ibidem. [r] *Diog.* Laert. lib. 6. pag. 353.

more

more punctuall with ſſes. It is ſtoried of the [f] *Lacedemonians, that though they approved of plaine, of grave and modeſt; yet they utterly exploded all effeminate, light, new-fangled harmonies; for the practiſe of which* Terpander *and* Timotheus, *were fined and cenſured by their Ephori.* [t] *Polibius* a grave Hiſtorian; *condemnes all amorous, laſcivious harmonies; together with the uſe of muſicke for effeminate or voluptuous ends.* [u] Plato, *though he approves of Muſicke, yet he exiles all looſe unmanly, voluptuous wanton Lydian or Ionicke Harmonies and Muſicions; together with all muſicall Inſtruments of many ſtrings; as being a meanes to effeminate mens mindes, corrupt their manners, abate their courage, conſume their time; and to draw them on to idleneſſe and voluptuous living;* with whom [x] *Ariſtotle and Socrates concurre upon the ſelfe-ſame grounds.* [y] *Saluſt* and *Iuſtin*, have both long ſince *condemned laſcivious Muſicke and Dancing, as the inſtruments of luxury.* [z] Ovid *and* [a] Athenæus, *two great Patriots of Muſicke, have notwithſtanding cenſured effeminate accurate Songs and Harmonies, as emaſculating the virility, and unbending the ſinewes of mens mindes, making them of Courteous, effeminate; of temperate, intemperate; of valiant, unmanly perſons: whence they adviſe men to abandon them.* [b] *When the Lydians had revolted from* Cyrus, *and taken up Armes againſt him, King* Creſus *adviſed him this courſe, to keepe them in ſubiection for future times:* viz. *To prohibit them the uſe of Armes; to cauſe them to traine up their Children to effeminate Songs and Muſicke: and then, O King, ſaith he, their men will ſoone degenerate into women, ſo that thou needeſt not then to feare any rebellion;* which fell out accordingly. *For when as* Cyrus *had conquered them, he put this counſell into execution;* [c] *by meanes of which, this induſtrious mighty warlike Nation, became effeminate and riotous, and ſo quite degenerated from their former valour.*

[f] Plutarchi Laconica Inſtituta. pag. 504.
[t] Hiſt. l. 4. p. 342.
[u] De Republica Dial. 3. p. 591. 597. Legum Dial. 2. p. 800. 801, 802.
[x] Polit. l. 8. c. 6. p. 527. & c. 7. p. 533. 534, 536.
[y] Inſtrumenta luxuriæ tympana atq; tripudia. *Saluſt. De Bello Cat. pag* 22. *Iuſtin. Hiſt. l.* 30. *pag.* 254.
[z] Enervant animos cytharæ, cantuſque Lyræque, Et vox, & numeris brachia mota ſuis, &c. *De Remedio Amoris. lib.* 2.
[a] Pro humanitate, mollicie; pro tẽperantia, intemperantia; animiq; diſſolutionem operantur. *Dipnoſ. l* 14. *c.* 13. *p.* 1019. See *Chryſ. Hom.* 15. *&* 23. *ad Pop. Antiochiæ, &c.*
[b] Herodoti. Clio, ſect. 28. p. 63. Iuſtin. Hiſt. l. 1. p. 10. 11.
[c] Et ſic gens induſtria quondam potens, & manu ſtrenua, effæminata mollitie luxuriaque virtutem priſtinam perdidit. Et quos ante Cyrum invictos bella præſtiterant, in luxuriam lapſos, otium ac deſidia ſuperavit. *Iuſtin. Ibidem.*

By

By which experimentall example, and the fore-alleadged testimonies, it is most apparent; that effeminate accurate lust-provoking Musicke, (especially in *publike meetings, feasts and Enterludes,* where other concurrent circumstances confederate with it, to poast men on to sinfull actions; in which cases *the* [d] *Scriptures most condemne it:*) must undoubtedly bee utterly unlawfull unto Christians, in regard of the fore-named lewde effects which issue from it: and so by consequence must Playes be too, which are either compounded of it, or attended with it.

For the Minor, that Stage-playes (which have all other inescating lust-inflaming sollicitations accompanying them, that either human pravity, or Satans policy can invent) are attended with such lascivious amorous Musicke, *which is apt to* [e] *captivate mens chastity,* and foment their lusts; it is more then evident; not onely by moderne experience, (our Play-houses resounding alwayes with such voluptuous Melody;) but likewise by the suffrage of sundry Pagan and Christian Authors, both ancient and moderne. Witnesse *Plato, Legum Dialogus 3. pag. 822. Aristotle Politic. l. 8. c. 7. p. 532. 533. Livy, Rom. Hist. lib. 7. sect. 2. Polybius Hist. lib. 4. p. 340. Dionysius Hallicarnas. Antiqu. Rom. l. 7. sect. 9. Ovid, De Remedio Amoris. lib. 2. &* [f] *Fastorum. lib. 3 4. 5. Horace, De Arte Poëtica. lib. p.* [g] *302. 303. Athenæus Dipnosoph. l. 14. c. 3. 5. Tacitus Annal. l. 14. sect. 3. Suetonij Caligula. sect. 54. & Nero. sect. 20. 21. 23. 25. 32. Plutarchus De Musica. Macrobius Saturnalium. l. 2. c. 7. & l. 3. c. 14. Tertullian, De Spectaculis. lib. Arnobius adversus Gentes. lib. 4. & 7. Basil Hexaëmer. Hom. 4. Nazienzen ad Selucum. pag. 1063. Clemens Alexand. Padag. l. 2. c. 4. & l. 3. c. 11.* [h] *Chrysost.*

[d] Isay 5. 11. 12. Iob 21. 12, 13. Amos 6. 1. to 8. Isay 24. 9. Dan. 3. 5, 7, 15. Iam. 4. 9, 10. c 5. 1, 5. 1 Thes. 5. 22. Vbi sunt læta convivia quid frustra intendunt vocem? præsens enim præbet voluptatē per se convivij abūdantia mortalibus. *Euripidis Medea. pag* 274.

[e] Musica incorpoream animā corporaliter mulcet, & solo auditu ad quod vult deducit: quū tenere non prævalet verbo tacito, manibus clamat, sine ore loquitur, & per insensibilium obsequiū prævalet sensuum exercere dominatum. Cassiodorus Variarū l. 2. c. 40. [f] Cantabat fanis, cantabat tibia ludis. *Ibidem.* [g] Tibia non, ut nunc, aurichalco vincta tubæq; Æmula, sed tenuis simplex foramine pauco Adspirare & adesse choris erat utilis, atq;. Nondū spissa nimis complere sedilia flatu, &c. *vid. Ibid.* [h] Cūcta enim quæ ibi fiunt turpissima sunt; verba, voces, cātus, modulationes, tibiæ, fistulæ, &c. omnia (inquam) turpi lascivia plena sunt. *Ibidem. Tom. 2. Col. 298. D.*

*Hom.*38. & 89. *in Matth. Hom.*15.21.22.23. *Ad Pop. Antioch. Augustine, De Musica. l.*1. *c.*2. *to* 8. *Hierom. Comment. in Ephes. l.*3. *c.*2. *Tom.*6. *p.*188. *A. Isiodor. Hispalensis Originum. l.*18. *c.*47. *Damascen, Paralellorum. l.*3. *cap* 47. with sundry other Fathers and Councels quoted in the precedent Scene. *Alexander ab Alexandro. l.*2. *c.*25. *Mariana & Brissonius de Spectaculis. Stephen Gosson, his Schoole of Abuses, and Playes confuted. Action* 2. *Godwins Roman Antiquities. Booke* 2. *sect.*3. *chap.*11. *p.* 108.109. *Bodinus, De Republica. l.* 6. *c.*3. *Agrippa, De Vanitate Scientiarum, cap.*17. & 20. and above all, *Cæsar Bulengerus, De Theatro. lib.*2. *cap.* 1. *to* 47. All which, with * *infinite others*, largely ratifie the truth of this Assumption; that Playes are alwayes accompanied with most [i] *effeminate, amorous, lust-provoking Musicke, which depraves mens mindes and manners:* therefore both it and the Conclusion resulting from it, must be granted.

* Se Scene 9. before.

i In spectaculis modulatissimi tibiarum concentus meretriciæq; cantiones audientium animis insidentes, nihil aliud afferunt, quàm ut omnibus turpitèr & obscænè se gerere persuadeant, citharædorum scilicet, aut tibicinum pulsus imitantes. *Basil. Hexaëm. Hom.*4. & *Damascen. Paral. lib.*3. *cap.*47.

ACTVS 5. SCENA VNDECIMA.

4 THe last unlawfull Concomitant of Stage-playes, is, profuse lascivious laughter, accompanied with an immoderate applause of those scurrilous Playes and Actors, which Christians should rather abominate, then admire. From whence this 26. Argument against Stage-playes, may be framed.

Argumen. 26.

That which is alwaies accompanied with [k] *profuse*

k Reprænsibilis risus est, si immodicus, si pueriliter effusus, si muliebriter fractus. Odibilem quoq; hominē facit risus, aut superbus, aut clarus, aut malignus & furtivus, aut alienis malis evocatus. *Martinus Episc. Dumiensis, De* 4^or. *Virtutibus, lib. Bibl. Patrum. Tom.*6. *pars* 2. *p.*239. *A.*

lascivious

lascivious laughter, with immoderate sinfull applauses of Playes and infamous Actors, which Christians should abhorre, must certainely be unlawfull unto Christians.

But Stage-playes are alwayes accompanied with such laughter and applauses.

Therefore they must certainely bee unlawfull unto Christians.

The Major I shall evidence, by proving such laughter, such applauses to be sinfull. That profuse lascivious laughter, especially such as is occasioned by Stage-playes, is evill, it is most apparant. First, in regard of the originall efficient cause of it, *which is commonly some* **obscene, lascivious, sinfull passage, gesture, speech, or iest,* (*the* [l] *common obiect of mens hellish mirth*) *which should rather provoke the Actors, the Spectators to penitent sobs, then wanton smiles; to brinish teares, then carnall solace, which suite not with such sinfull obiects*; as [m] *Nazienzen*, [n] *Chrysostome*, and [o] *Antonius Laurentius* well observe. It is recorded of *Lot*, [p] *that he vexed his righteous soule from day to day, in seeing and hearing the unlawfull filthy deeds and conversation of the wicked Sodomites.* Of *David*; [q] *that rivers of teares ran downe his eyes, because men kept not Gods Law.* Of *Ieremiah*, [r] *that his heart did bleed in secret, his eyes weepe sore and trickle downe with teares, for the iniquities of his people.* Of *Paul*; [s] *that he seriously bewayled the unlamented, unrepented sinne of the incestuous Corinthian.* Of

* Oportet autẽ ipsum quoque subrisũ doceri & castigari: & si de rebus quidem turpibus fuerit, erubescere potius videri, quàm subridere, ne videamur per consensum collætari. *Clemens Alex. Pædag. l. 2. c. 5.*

[l] Nobis autem gaudere & ridere non sufficit, nisi cũ peccato atq; insanimus gaudeamus: nisi risus noster impuritatibus atq; flagitijs misceatur. An fortè infructuosum putemus gaudiũ simplex, nec delectat ridere sine crimine? Quod rogo hoc malũ, aut quis furor? *Salvian, De Gubernat. Dei. l. 6. p. 192.* Sine amore iocisq; nil est iucundũ. *Horace. Epist. l. 1. Ep. 6.*

[m] Nũ hæc potius prædicationes, inspectiones, iucunditates, an lachrymas atq; gemitus merentur, &c? *Nazienzen ad Selucum. p. 1063.*

[n] Quodq; ægrius ferendũ est, non solũ nullã talia audientes molestiã capitis, verũ etiã ridetis atq; lætamini. Cumq; vitari ista abominariq; deberetis, suscipitis atq; laudatis. Quas ob res non cachinnis diffluere sedentes, sed lachrymis gemere atq; dolere oportet. *Chrysost Hom 38 in Mat. Tom. 2. Col. 299.* Ne igitur desinatis super huiusmodi spectacula gemere, ac sæpius remorderi. *Hom. 6. in Mat. Col. 53. A.* [o] De Risu lib. p. 135. to 145. Marp. 1606. [p] 1 Pet. 2, 6, 7. [q] Psal. 119. 136, 158. [r] Ier. 13. 17. [s] 2 Cor. 12. 21.

Ezra, [t] *that he humbled himselfe, and rent his cloathes, and mourned and wept exceedingly for the Israelites sinne in marrying with Idolaters.* And of [u] *all the faithfull of Ierusalem, that they sighed and cryed for all the abominations that were committed in the middest thereof.* Yea, God himselfe *enioynes his servants,* [x] *to mourne for others sinnes:* [y] *to turne their sinfull laughter into heavinesse; and their carnall ioy* (arising from lascivious objects) *into mourning: effulminating an everlasting woe, a* [a] *dismall curse against all such graceless fooles, who* [b] *make a mocke of sinne, or recreate themselves with the iniquities of other men.* That Play-house laughter then which ariseth from such filthy scurrilous objects, must needs be evill, [c] *discovering nothing but a graceless heart; delighting onely in ribaldry, in uncleanesse;* whereas all *Christians,* [d] *must reioyce in God alone,* [e] *not in the Devill, not in sinfull pleasures,* [f] *which are but for a season.* Secondly, it must needs [g] *be sinfull in regard of its excesse, it being altogether boundlesse beyond the rules of modesty, temperance, christianity, sobriety, by which it should be regulated. Theatricall laughter knowes neither bounds, nor measure; men wholly resigne and let loose the reines of their hearts unto it, glutting, nay tyring their sides and spirits with it: the*

t Ezra. cap.9. throwout, & cap.10.1,2.
u Ezech.9.4. Propterea parest,ut animo cõtrahãtur lugeãt,contabescant,tũ qui delinquũt, tũ qui non delinquũt. Illi quidẽ propter admissa facinera; hi verò quia fratres viderunt fuisse immodestos. *Chrysostom. Kalendii.Oratio. Tõ.5.Col.799.A.*
x Luk. 19. 41. cap. 23. 27,28. Rom.12.15. 1 Cor.5.2.c.13. 6. 2 Cor.7.6. to12.Phil.3 18.
y Iam. 4. 9.
z Isay 5.20.Hab.2.15.16.Zeph 3.11.Prov.24.16,17.18. Luk.6.25. a Gen.19.22,25.
b Prov.14.9. c Improbũ risus ostendit, *Seneca. Epist.52. & Chrys. Hom.6. in Matth.*
d Qiãdo enim mimi illi atq; ridiculi blasphemiã ac turpè quid dixerũt,tunc potissimũ quiq; stolidiores solvuntur in risum:indè applaudentes magis,unde etiã illos lapidibus exagitare debuerãt; qui fornacẽ ignis horribilis ex hujusmodi voluptate in suũ ipsorũ caput succendũt. *Chrys.Hom.6 in Matth.Tom.2 Col 52.A* e Phil.4.5.Isay 29. 19.c.41.16.Ioel 2.23.Ps.97.12.Nonne audistis Paulũ dicentẽ;Gaudete in Domino. In Domino dixit,non in Diabolo. *Chrys.Hom 38.in Mat.Tõ.2.Col.298.B.* f Heb.11.25.
g Quin etiam ipse risus est cõpremendus eiq; modus & conveniens tẽpus adhibendũ est. Nã ipse quoq; si quo modo oportet proferatur,præse ferat decorem & honestatẽ: sin aliter prodeat,indicat intẽperantiam. Itaq; tanquã animalia ratione prædita oportet nos tẽperatè componere studij nostri acrimoniam, & nimiũ intensam vehementiam moderatè remittentes,non autẽ inconcinnè dissolventes. *Clem.Alex. Pedag. l.2.c.5.* Non malũ est risus,sed malũ est id quod est præter modũ,id quod est intẽpestivũ. Animo nostro insitus est risus,ut aliquando relaxetur animus,non ut diffundatur. *Chrys.Hom.15.in Heb.Tõ.4.Col.1593 C.D. Hom.15.21.& 23. ad Pop. Antioch.Tõ.5.Col. 522.A.B* See *Nazienzen.Sententiæ p.997.* h *Nazienzen.*ad Selucũ.p.1063 *Chrys.*Hom.6. & 38.in Matth.& 42.in Acta.Apost, *Salvian,* De Gubernat Dei.l.6, accordingly.

i *dissolute*

[i] *dissolute profuseneſſe of it therefore makes it evill.* Thirdly, the [k] *end of Play-house laughter, is onely to satiate mens fleshly lusts with secular iollity and delights of sinne: to pamper, to arme the rebellious flesh against the Spirit:* to quench those heauenly ioyes, and spirituall comforts which should raviſh Christian soules: *to* [l] *exile all true repentance, all godly sorrow and sound humiliation for sinne, which are altogether incompatible with these lascivious smiles:* [m] *to put the evill day farre off from men, by stupifying their selfe-condemning consciences,* and lulling them fast a sleepe in a most desperate carnall security. Such is the use, the fruite of this Stage-laughter: it cannot therefor but be evill. Fourthly, *this* [n] *laughter is altogether unseemely, unseasonable unto Christians.* Vnseemely, because immoderate: *profuse excessive laughter,* (especially at the sight or hearing of a ribaldrous Stage-play,) *is altogether* [o] *inconsistent with the gravity, modesty, and sobriety of a Christian, whose affections should be more sublime, more serious and composed then to* be immoderately tickled with meere lascivious vanities, [p] *or to lash out into excessive cachinnations in the publike view of dissolute graceleſſe persons, who will be hardned and encouraged in their lascivious courses, by their ill example.* Vnseasonable; *because* [q] *this is no place, no time, no world*

i Temperandũ ab immoderato & solutiore risu. Ridere enim solutius, neutiquam ijs permissum qui sunt germanè Christiani. *S. Antiochus. Hom. 95. Bibl. Patrum. Tom. 7. p. 209. vid. Ibidem.*

k *Chrys.* Hom. 6. & 38. in Mat. *Salvian,* de Gubernat. Dei. l. 6. *Antonius Laurentius,* De Risu. l. accordingly.

l Iam. 4. 9, 10. c. 5. 5. Rev. 18. 7 Amos 6. 1. to 9. Nullũ habebit accessũ cordis compũctio, ubi fuerit immoderatus risus ac iocus. *Basil. Com. in Esaiã. c. 5. Bedæ. Scincillæ. Tom. 7. p. 337.*

m Amos 6. 3, 4, 5. Mat. 24. 38, 39. Luk. 21. 34, 35.

n Ridere & rideri sæcularibus derelinq; gravitas tuã personã decet. *Hierom. Epist. 8 c. 7.* Prudentibus viris risus risu dignus est omnis, maxime meritricius. Præstat tristẽ moribus esse quã lascivũ. *Greg. Nazienzen. Sententiæ. p 1168.*

o Non est nostrũ ergo assidue ridere, resolvi cachinnis, molliri delicijs, sed eorũ potius & earũ quæ spectantur in theatris, quæ in lupanaribus inquinantur. Non est inquã hoc eorũ qui ad æternũ regnũ vocati sunt; non est spiritualia arma gestantium, quod propriũ est Diabolo militantiũ. *Chrysost. Hom. 6. in Matth.*

p *Clem. Alexand.* Pædag. l. 2. c. 5.

q Fratres, non est in hoc mundo tempus ridendi: Beatitudo enim hic præparari potest, possideri non potest. *Ambros. Sermo. 17.* Quãdiu sumus in hoc sæculo nondũ est ridendũ, ne postea ploremus. *August. Enar. in Psal. 51. Tom 8. pars 1. p 605.* Nullũ locũ hic habere potest tempus risus; hoc enim est tempus mundi. Audi Christum dicentẽ; Mundus gaudebit, vos autem contristabimini. Tu autẽ ridis & ludis? Non est præsens tempus diffusæ lætitiæ, sed luctus, afflictionũ & eiulatus. Tu autem in dictis urbanis & facetis tempus teris? Est tẽpus belli: & tu ea tractas quæ sunt eorũ qui ducũt choros? Ludis deliciaris, facetaq; & urbana dicis, & risũ moves, remq; nihil existimas? *Chrys. Hõ. 17. in Ephes. T. 4. Col 987.* See *Hõ 15. in Heb. Col. 1993.* accordingly.

for Christians to laugh or to be merry in: but to bewaile their owne and others sinnes, that so they may escape the eternall torments of them at the last. Our Saviour, whose doctrine no Christian dares controll, *hath denounced an* [r] *woe, to all those that laugh, that live in ease, iollity, and carnall pleasures now, because they shall certainely mourne, and suffer eternall torments for it hereafter*; informing all his Children (*whose* [t] *ioyes are treasured up in heaven against another day*) [t] *that in this world they shall be sure to suffer persecution and affliction,* [n] *to weepe, lament, and be sorrowfull: and that this world onely (who* [x] *have their portion in this life) shall now reioyce*; that is, in a carnall worldly manner: whereupon he adviseth all his followers, [y] *to turne their secular laughter into mourning, their carnall iollity into weeping and heavinesse*; For Christians therefore to make this world a paradice of all earthly pleasures, to spend their dayes in Epicurisme, mirth and iollity, glutting themselves with sinfull Spectacles and mirth-provoking Enterludes, as alas two many doe: to be *like* [z] *Democritus, alwayes laughing, never weeping*, unlesse it be sometimes against their wils, and then not for their sinnes: to be most unlike their blessed *Saviour,* [a] *who was oft-times weeping, never smiling that we read of.* [b] *Quem flevisse legimus risisse non legimus*: how can it but be sinfull, yea abominable? Christ Iesus our [c] *patterne, our example, whose steps we all must follow, if ever we expect salvation from him;* [d] *was alwayes mourning, never laughing*; (I am sure not at a Stage-play, which hee and his condemne, as worthy teares, not smiles,) *and* [e] *shall we doe nothing but reioyce?* The Apostles and [f] *Christians in the Primitive Church, yea all the Saints of God who went before us, were for the most part*

r Lu 6.25 Isay 5.9,10. Amos 6.1. to 8. Iam. 5. 1,5. Rev. 18,6. 7,8.
t Ps. 16 11. 1 Cor. 2 9 1 Pet 1.4,5.
n Iohn 16.33. 2 Tim 3.12.
n Iohn 16.20.
x Psal. 17.14.
y Iam. 4.9,10.
z Perpetuo risu pulmoné agitare solebat Democritus. *Juvenal. Satyr.* 10. p. 92. *Ælian Variæ Hist l.* 4. *cap.* 30. *Seneca. De Tranquil. Animi. cap.* 15.
a Itaq; flentem quidem Christum frequenter invenias, nunquã verò ridentẽ, sed nec leviter saltem subridẽdo gaudentem. *Chrys. Hom.* 6. *in Mat. T.* 2. *Col.* 50. B. C. *Hom.* 15. *in Heb. To.* 4. *Col.* 1593.
b *Salvian.* De Gubernat. Dei. l. 6.
c 1 Pet. 2. 21. 1 Ioh. 2. 6.
d Isay 53. 3. 4. Ps. 38. 6. Lam. 1. 12. Lu. 19. 41. Ioh. 11. 35.
e Christus in crucem actus est propter tua mala: tu autem rides? Impactæ sunt illi alapæ, & colaphi & tam multa passus est propter tuam calamitatem, & quæ te comprehenderat tempestatem, tu autem degis in delicijs? *Chrysost. Hom* 17. *in Ephes. Tom.* 4. *Col.* 987.
f Math. 5. 3, 4. Luk. 6. 21. Iohn 16. 20. Acts 20. 37. Phil. 3. 18. Rom. 12. 15. Eccles. 7. 2, 4. Psal. 137. 1. Lam. 1. & 2.

weeper,

weepers, not laughers; deploring among sundry other evils, [g] *those execrable abominations which Stage-playes did produce.* And shall we be alwaies laughing, nay laughing at these filthy Enterludes which they so much bewailed? Is this *to* [h] *imitate Christ or his Apostles:* to live like Saints, like Christians, [i] *like men redeemed from the world? Is this to* [k] *participate with Christ in his afflictions*; *or to trace the* [l] *narrow uncouth way that leades to endlesse ioyes?* Ono! this carnall life of iollity, prognosticks nothing but a voluptuous heart, a [m] *Godlesse, Christlesse conversation, which leades men downe to* [n] *Hell: needs therefore must it be* [o] *unlawfull unto Christians.* Fiftly, this profuse Theatricall laughter [p] *doth give a publike approbation to all the ribaldry and prophanesse that is either personated or perpetrated on the Stage*, and so makes these laughers *deepely guilty of it.* Sixtly, it produceth sundry sinfull consequents: as [q] *cachinnations, clamors, impudency,* [r] *effeminacy, incivility,* [s] *voluptuousnesse, loosenesse and lightnesse of Spirit, impenitency, carnall security, indisposition to every holy duty, especially to godly sorrow for sinne:* therefore it cannot but be evill. Peruse we but the Scriptures; we shall finde [t] *them much condemning this excessive carnall laughter*, (especially at vaine, at sinfull objects) *as misbeseeming Christians.* Survey wee the Fathers, they are exceeding copious in this subject. Witnesse *Clemens Alexandrinus, Paedag. l.2. c.5.6. & l 3. c.11. Arnobius, Adverse. Gentes. l.4, pag. 149. 150. 151, l.7. pag. 230. to 242.*

[g] See *Nazianzen* ad Seleucum. p. 1063. *Chrysost.* Hom. 38. in Matth. *Salvian.* De Gubernat. Dei l.6. *August.* Confes. l.3. c.1. 2. *Cyprian.* Epist. l.2. Epist 2. Donato.

[h] 1 Cor. 11.1. Phil. 3.17.

[i] Iohn 15.19. Rev 14.3,4.

[k] 2 Cor. 1.5,6, 7. 1 Pet. 4.13.

[l] Mat. 7.13,14

[m] Iam. 5.5 See. *Chrysost.* Hom. 6 & 38. in Mat. Hom. 17. in Ephes. Hom. 15. in Hebræos. accordingly.

[n] Isay 5.9,10. Rev. 18.6,7,8.

[o] Quid nobis cum fabulis, risu & ioco? Nã licet interdum honesta iocа suavia sint, tamen ab Ecclesiastica aberrant regula: quoniam quæ in Scripturis sanctis non reperimus, quomodo usurpare possumus? *Bernard. De Ordine Vitæ. Col* 1117.

[p] Probantq; illa dum rident. *Lactant. De Vero Cultu. l.6. c.20.* Nec solum iubes, sed etiã exultatione, risu, plausu adiuvas quæ geruntur, omnibusq; modis hanc Diabolicam confoves officinam. *Chrysost. Hom. 6. in Matth. Col. 52. B.* [q] *Chrysost* Hom 6. in Matth. & Hom 62. ad Pop. Antiochiæ. & Antiochus. Hom. 95. Bibl. Patrum. Tom. 7. pag. 209.

[r] Risus frequens corrumpit mores, relaxat quoq; nervos rigoris astrictos. *August. De Temp Sermo. 97. Tom. 9. pars 2 p. 306. Bernard De Ordine Vitæ Col. 1117. A.* [s] Risus corruptio disciplinæ, &c. & maxima quis peccata viderit à nimijs gaudijs provenisse. *Chrysost. Hom. 42. in Acta, Apost. Tom. 3. Col. 611. B.* [t] See Gen. 18.13,15. 2 King. 19. 21. 2 Chron. 30.10. Neh. 2.9. Iob 12.4. Prov. 14.13. Eccles. 2.2. c.7 3.6. Iam. 4.9,10. Luk. 6.25. Iam. 5.1,5. Isay 5.9,10. Amos 6.1. to 7. Ioh. 16.20. Rev 18.6,7,8.

Basil.

Basil. De Ebrietate & Luxu Sermo. p. 329. 332, 236. Nazianzen ad Selucum. p. 1063. 1064. Sententiæ. p. 1168. & 997. Ambros. Sermo. 17. S. Asterij. Homil. in Festum Kalendarum. Bibl. Patrum. Tom 4. p. 706. Hierom. Epist. 8. c. 7. August. De Verbis Apostoli. Sermo. 9. Tom. 10. p. 376. Confessionũ. l. 2. cap 9 Enar. in Psal. 51. Tom. 8. pars 1. pag. 605. 606. Salvian. De Gubernat. Dei. lib. 6. & 7. Theophylact. Enar. in Luk. 6. p. 135. Ioannis Climachus, De Discretione Gradus. c. 31. Bibl. Patrum. Tom. 6. pars 2. p. 280. G. Bedæ Scintilla. Tom. 7. Col. 335. Risus. Antiochus. Hom. 95. Quod temperandum sit à solutiore & immoderato Risu. Bibl. Patrum. Tom. 7. p. 209. Bernard in Cana Domini. Sermo. 9. De Gradibus Humilitatis. Col. 961. A. De Ordine Vitæ. Col. 1117. A. B. Olympiodorus. Enar. in Ecclesiasten. cap. 2. & 7. and above all, *S. Chrysostom. Hom. 6. 38. & 69. in Matth. Hom. 17. in Ephesios. & 15. in Hebræos. &* * *54. 14. 15. & 62. ad Pop. Antiochiæ.* To which I might adde, *Robertus Holkot. in Lib. Sapientiæ. Lectio. 172. fol. 133. Revelationes Sanctæ Brigittæ. l. 2. c. 29. Nicolaus de Clemangis De Novis Celebritatibus non instituendis. p. 143. to 150. Thomas Gualesius. Lect. 77. in Proverb. Solomonis. fol. 97. Edit. Ascentijs. 1510.* (a notable place) *Antonius Laurentius, De Risu. l. 2. Summa Angelica. Tit. Risus. Rabanus Maurus. Com. in Regulam. S. Benedicti. Oper. Tom. 6. p. 278. E. F. 283. E. 292. d. Alexander Alensis. Summa Theologiæ. pars 2. Quæst. 133. thorowout. &* 134. with sundry others which I pretermit: who all passe sentence against profuse immoderate laughter (especially such as Stage-playes doe occasion) as misbeseeming Christians. If any censure these as more then puritanically rigid in this point of laughter, let them hearken what some Pagan Authors have resolved of it, whom none dare tax of Puritanisme. [u] *No man* (writes *Plato*) *ought to be affected with the desire of laughter. For the affectation of profuse laughter seekes a very vehement change. Neither is it to be endured, that any one should make memorable men to exceed in laughter, much lesse* the

* Sit aliquis valdè gaudens, & lætus & effusus, quid turpius? quid hoc stolidius? *Ibid.*

u Atqui nec risus studio tenendi oportet. Ferme enim effusi risus studium, vehementem etiam mutationem quærit. Neq; ergo si quis viros memorabiles risu diffluere faciat admittendum est: multò verò minus si Deos. *De Repubi. Dialog. 3. p. 586. & Dialog. 10. 696.*

the Gods. [x] Isocrates *adviseth* Demonicus; *neither to love petulant laughter, neither to approve of insolent speech; because the one savours of folly, the other of madnesse: to carry a grave, not an austere countenance; because the one is attributed to insolency, the other to prudence.* [y] *Seneca*, makes *immodest laughter, an undoubted character of a wicked man.* [z] *Catullus*, as wanton a Poet as any, records; *That there is nothing more unseemely then wanton foolish laughter.* [a] *Among the ancient* Persians *it was utterly unlawfull to laugh openly in a loude or dissolute manner.* And if [b] Ælian may be credited; *in the University of Athens it was unlawfull for any to laugh, especially in a profuse ridiculous immodest fashion.* The very Heathens then as is evident by these and * *sundry other testimonies*, condemned loude excessive laughter. If such laughter then as this, was altogether unseemely for modest Pagans, must not *our* [c] *publike infamous Play-house cachinnations, be much more unsuitable for sober Christians?* No Christian I presume dares once deny it. Our Stage-playes therefore which [d] *occasion, which provoke such profuse lascivious laughter, must questionlesse be evill:* as *Ephes.* 5. 3. 4. with all ancient and moderne *Commentators* on it will more largely testifie.

Secondly, as the laughter, so the publike Theatricall Applauses which attend these Enterludes, are evill. First, *because they give a publike justification, not onely to Stage-playes and Actors*, exploded by the Church of God from age to age; *but* [e] *even to all the wickednesse, the lasciviousnesse that attends them, to all the villany and lewdnesse*

[x] Neq; petulantem risum ama, neq; audacem orationē proba: Nam alterū stultitiæ est, alterum insaniæ; Assuefac te ut sis vultu non torvo, sed severo: Nam illud insolentiæ, hoc prudentiæ attribuitur. *Oratio ad Demonicū p 9*

[y] Improbū risus dēmōstrat. *Epist. 53.*

[z] Reddere, usquequaque te nollem: Nam risu inepto res ineptior nulla est. *Ad Cornelium Nepotem. lib. Carmen. 40. p. 21.*

[a] Ammianus Marcellinus. l. 23. c. 12. *Purchas* Pilgr. Bo. 4. c. 7.

[b] Variæ. Historiæ. l. 3. c. 35.

* See *Athenæus* Dipnos. l. 14. c.

2. 3. *Thomas Gualesius* Lect. 77. in Proverb. *Salomonis. Stobæus.* Sermo. 5. fol. 51. 59. & Ser. 74. f. 332. [c] Sed neq; apud quoslibet ridendū est, neq; in omni loco, sed neque propter omnia. *Clem. Alexand. Pædag. l. 2. c. 5.* In risu & iocis spectari debet tempus breve, nam longius nocet: locus honestus, nam suspectus inficit: modus iustus, nam profusus lædit: licitum genus, nam iniquum vulnerat: utilis finis, nam malus pervertit omnia. *Case Ethic. lib. 4 cap. 6. pag 288.* [d] Qui risum moveant longe exterminandi sunt à nostra republica: longè abest ut nobis permittat risum movere. *Clem. Alex Pædag. l. 2. c. 5.* [e] *Tertul.* De Spectac. c. 25. *Cyprian* De Spectac. lib. *Arnobius.* Adverſ. Gentes. l. 7. p. 230. to 242. *Lactantius*, De Vero Cultu c. 20. *August.* De Civit. Deid. 2. c. 4. to 15. *Chrys.* Hom. 6. & 38. in Mat. *Salvian.* De Gub. Dei. l. 6. accordingly.

that is produced by them. He who upon a Players or Play-Poets *Plaudite*, gives any publike acclamation, any applause unto the Play, or Actors, [f] *approves both Play and Players, with all their sinfull passages. speeches, gestures, and pernicious consequents, and saith* Amen *unto them: A* [g] *dangerous fearefull sinne, which makes men* [h] *an abomination to the Lord, and drawes downe a dismall woe upon their heads: because it iustifieth the wickednesse of the wicked, calling evill good, and darknesse light; putting bitter for sweet, and vice for vertue*, as all Theatricall Applauses doe. Secondly, they [i] *interest men in the guilt and punishment of all those iniquities, that are either acted or committed in, or occasioned by these Stage-playes*, by giving publike and reall approbation to them. Thirdly, they [k] *harden, they animate both Play-poets, Players, and Play-hauuters in their ungodly courses, which perchance they would relinquish were they not encouraged in them* by these vaine Applauses. Fourthly, if we believe [l] *Tertullian, these Applauses so pollute mens hands, that they can neither lift them up to God in prayer, nor yet stretch them out to receive the Sacrament in an holy manner.* God requires Christians, [m] *to lift up holy hands to him in prayer:* to bring [n] *cleansed, washed, pure hands and hearts unto his Sacraments, not tainted with the filth of any sinne.* Now Stage-applauses defile mens hands and hearts, making them so polluted, that they can neither lift them up in holy prayers to their [o] *holy God (who can endure no iniquity, nor the* [p] *touch of any thing that is uncleane;)* nor yet

[f] 2 Ioh. 10.11. 1 Tim.5.22. Rom.1.32. See *Ambrose, Hierom, Sedulius, Chrysostome, Theodoret, Primasius, Beda, Haymo, Rabanus Maurus, Remigius, Oecumenius, Theophylact, Anselme,* & *Lyra*, Ibidem.

[g] Quum ergo indicium hoc corruptæ mentis sit, animæq; immedicabiliter ægrotantis, non immeritò qui peccatum collaudat, longè iniquior iudicatus est eo qui delinquit. *Oecumenius in Rom* 1.32. *Isiodor Hisp. De Summo bono l.* 2.*c* 17.21.

[h] Isay 5.23. Prov.17.15, c. 24.24.

[i] Peccatũ alterius tuũ fit, cũ illi consentis. *August. Enar. in Psal* 129. Solæ spectaculorũ impuritates sunt quæ unũ admodũ faciunt & aspicientiũ & agentiũ crimen. Nã dum spectantes hoc cõprobant & libenter vident, omnes ea risu atq; assensu agunt; ut verè in eos Apostolicũ illud peculiariter cadat: quia digni sunt morte non solũ qui faciũt ea, sed etiam qui consentiunt facientibus *Salvian. De Guber. Dei. l.*6.*p.*187. [k] *Chrysost.* Hom.6.& 38.in Matth. *Tertullian* & *Cyprian*, De Spectac. *August.* De Civ. Dei. l. 2.c.4. to 15. *Salvian*, De Guber. Dei. l. 6. *Alexander Alensis*, Summa Theologiæ. pars 2. Quæst. 133. accordingly. [l] Quale est, illas manus quas ad Dominũ extuleris postmodo laudando histrionem fatigare, &c? *De Spectac.c.*25. *Chrysost. Hom.*3. *De Davide & Saule, Hom. vlt. in Psal.*118. accordingly. [m] 1 Tim.2 8. [n] Iam.4.8. Iob 17.9. Ps.24.4. Ps.73.1. Isay 1.16,17.c.52,11. [o] Levit.21.8. 1 Pet.1.16. Hab.1.13. [p] Isay 52,11. 2 Cor.6.17.

extend

extend them to embrace Christs sacred Body and Blood, without defilement. These Stage-applauses therefore must needs be sinfull in all these respects, as [q] *Tertullian*, [r] *Cyprian*, [s] *Nazienzen*, [t] *Eusebius*, [u] *Chrysostome*, [x] *Augustine*, [y] *Salvian*, with [z] *sundry moderne Christian Authors*, have already doomed them to our hands.

For the Minor; that Stage-playes are alwayes attended with such laughter and applauses, it is most apparant. First, by experience, which infallibly informes men, that Stage-playes have *evermore* [a] *superabounded with obstreperous wanton cachinnations, acclamations, applauses*, misbeseeming modest persons, much more religious Christians. Secondly, by the very end of mens pretended resort to Stage-playes: For what other use doe our most rigid *Play-patrons ascribe to Stage-playes*, [b] *but to exhilerate the Spectators, by provoking them to laughter.* Or what other pretence have Play-haunters for their resort to Play-houses; (though [c] *many of them ayme at far more sinester respects*) but to passe away the time in mirth? to laugh till their sides doe ake againe, at the Clownes behaviour, or some other merry iests and passages; or to applaud the Playes, the parts, the Actors which affect them? Thirdly, by the *Plaudite*, which is commonly affixed as a period to [c] *most ancient* and moderne

[q] De Spectac. cap. 25.
[r] De Spectac. lib.
[s] Ad Selucum. pag. 1063.
[t] Neq; enim theatrali plausu duci debent. *De Præparat. Evang. l. 12 c. 15.*
[u] Hom. 6. & 38. in Matth.
[x] De Civ. Dei. l. 2. c. 4. to 17.
[y] De Gub Dei. lib. 6. p. 192.
[z] *Gosson, Northbrooke, Reinolds*, and others, *qua supra*, in the Minor.
[a] Nã quæ pervincere voces
Evaluêre sonũ referũt quem nostra theatra?
Garganũ mugire putes nemus, aut mare Tuscũ, Tanto cum strepitu ludi spectantur. *Horat. Epist. l. 2. Ep. 1. p. 284.* Populus frequens lætũ Theatris, ter crepuit sonũ. *Idem Carm. l. 2. Ode. 17.* Datus in Theatro cum tibi plausus. *Idem Carm. l. 1. Ode. 20.* See *Cæsar Bulengerus.* De Theatro. l. 1. c. 60. 61. [b] Ergo non satis est risu diducere rictũ Auditoris, & est quædam tamen hic quoq; virtus, &c. *Horat. Sermo l. 1. Satyr. 10. p. 192.* See *Ep. l. 2. Ep. 1. & de Arte Poet. p 198 202, 203, 204.* Spectatũ admissi risũ teneatis amici? *Ibid. p. 295.* Inest lepos luduscq; in hac Comædia: Ridicula res est, date benignè operã mihi. *Plauti. Asinaria Prologus.* Aures, oculi, animus, ampliter fient saturi. Vbi lepos, loci risus, hilaritas atq; delectatio, &c. *Plauti Pseudolus Prologus.* See *Haywoods* Apologie for Actors, & here p. 30. 31. [c] Illic ab impijs & facineroſis magistris melius mens perdita & muliebris docetur facinus. *Iulius Firmicus De Errore Profan. Relig. c. 13.* [d] Quod est multò deterimũ, & favor, & clamor, & plausus adhibetur & risus, cum in cõmunem perniciem adulteriũ tam turpe committitur in theatris, &c. *Chrysost Hom. 6. in Matth. Tom. 2. Col. 52. B.* [e] See *Plauti Amphitruo, Terentij Andria, Eunuchus*, & their other Comedies, which conclude thus. *Plaudite. Clare plaudite. Plausum date*, or the like. *Donec Cantor vos Plaudite dicat.* Horat. De Arte Poët. lib. See *Bulengerus* de Theat. l. 1. c. 60. 61.

Playes: at the pronunciation of which, *the people, if they like the Play, are wont to* [f] *clap their hands, and give a publike acclamation, or Amen, as the practice of former and present times doth manifest.* Lastly, by the concurring testimony of Pagans, Fathers, and moderne Christian Authors; who all affirme, that Stage-playes not onely occasion, but are likewise attended with profuse exorbitant laughter, acclamations and [g] *applauses*; In which regard, the * *Fathers* and moderne Christian Authors much condemne them. For Pagan Authorities; if you peruse but *Athenæus. Dipnos. lib.* 6. *cap.* 6. who there informes us out of *Theophrastus, that the* Terynthians, *who were very studious of iesting Comedies, were so accustomed to laugh at Playes, that they could not forbeare laughter in their solemne sacrifices, nor their most serious affaires.* Or *Plato, De Republ. Dialog.* 2. *pag.* 586. *Aristotle, Politicorum. lib.* 8. *cap.* 7. *pag.* 533. 534. *Ovid, Fastorum. l.* 3 & 5. & *De Arte Amandi. l.* 1. *Horace, De Arte Poëtica. lib. p.* 298. 302. 303. 304. *Epist. l.* 2. *Epist.* 2. *Livy, Rom. Hist. l.* 7. *sect.* 2. 3. *Dionysius Hallicarnas. Antiqu. Rom. l.* 7. *sect.* 9. *Marcus Aurelius. Epist.* 12. *to Lambert, Plautus, Asinaria & Amphitruo, Prologus, & Epilogus. Terentij. Andria & Heutontimorum. Prologus & Epilog. Tacitus Annal. l.* 14. *sect.* 2. 3. *Macrobius Saturnalium. l.* 2. *c.* 7. with sundry other quoted by *Bulengerus De Theatro. l.* 1. *c.* 60. 61. you shall finde them copious in this theame. For Fathers I shall referre you to *Clemens Alexandrinus. Pædag. l.* 2. *c.* 5. & [h] *lib.* 3. *c.* 11. *Tertullian, De Spectac. c.* 25. *Cyprian, De Spectaculis, & Epist. l.* 2. *Epist.* 2. *Arnobius, Adversus Gentes. l.* 4. *p.* 149. [i] 150. 151. & *l.* 7. *p.* 230. *to* 240. *Basil. De Ebrietate & Luxu. Sermo. p.* 329. 332. 338. *Comment in Isaiam. c.* 5. *p.* 419. 420. *Lactantius, De Vero Cultu. c.* 20. *Nazienzen ad Selucum, p.* 1063. 1064. *Chrysostome, Hom.* 3. *De Davide & Saule. Hom.* [k] 6.

[f] Quæq; sonâr pleno voceſq; manuſq; theatro. Plauſumq; Theatris. *Martial Epigr.* Apud *Bulengerum*, De Theatro. l. 1. c. 60. *vid. Ibid.* an whole chapter to this purpose.

[g] *Bulengerus*, De Theatro. l. 1. c. 60. Theatra plaudunt. *August De Civ. Dei. lib.* 11. *cap.* 8.

* See *August.* De Civ. Dei. lib. 7. cap. 1. 6, 7.

[h] Quod autem verbum impudens non proferût, qui risum movent scurræ & histriones? *Ibidem.*

[i] Vt spectatoribus vacuis risus possit atq; hilaritas excitari, ioculatoribus feriuntur' cavillationibus numina, conclamant & assurgunt theatra, caveæ omnes concrepant fragoribus atq; plausibus. *Ibid.*

[k] In Theatro risus movetur, & indecentibus cachinnis resolvimur. Domino irascête tu rides, nec vides quod amplius hinc enim cõmoveras. Non est nostrum ergo assiduè ridere, resolvi cachinnis, molleri delicijs; sed eorum potius & earum quæ spectantur in Theatris, &c. Nec solum iubes, sed etiam exultatione, risu, plausu adjuvas quæ geruntur. *Ibid. Tom.* 2. *Col.* 51. 52.

& 38.

38. & 69. *in Matth. Hom.* 42. *in Acta Apost. Hom.* 15. 62. *ad Pop. Antiochiæ. Hom.* 17. *in Ephesios.* & 15. *in Hebræos. Augustine, De Civit. Dei. l.* 2. *c.* 4. *to* 15. & 26. *to* 30. * *l.* 6 *c.* 1. 6. 7. 10. *l.* 8 *c.* 10. *l.* 11. *c.* 8. *Salvian, De Gubernat. Dei. l.* 6. & 7. *Cassiodorus Variarum l.* 1. *Epist.* 27. *l.* 3. *Epist.* 51. *Ioannis Salisburiensis, De Nugis Curialium. l.* 1. *c.* 7. 8. & *lib.* 8. *cap.* 6. 7. *Sanctus Asterius. Hom. in Festum Kalendarum. Bibl. Patrum. Tom.* 4. *p.* 705. 706. with others which I pretermit, who fully suffragate to my Minors truth. For moderne Christian Authors, *Thomas Gualesius. Hom.* 77. *in Proverb. Solomonis. pag.* 97. who is copious to this purpose. M. *Northbrooke*, M. *Gosson*, M. *Stubs*, D. *Reinolds*; *Brissonius and Mariana, in their Bookes and severall fore-named Treatises against Stage-playes: The* 2. & 3. *Blast of Retrait from Playes and Theaters. Bulengerus, De Theatro. l.* 1. *c.* 60. & 61. *De Plausu, Sibilo, Clamoribus & acclamationibus Theatri:* with sundry others formerly quoted to this purpose. *pag.* 30. 31. will sufficiently satisfie any that doubt of my Assumpsions truth. Since then it is evident by all these testimonies, that Stage-playes do occasion,[1] *doe abound with such laughter, such applauses,* as I have here evinced to be evill and misbeseeming Saints, I may well conclude; that Stage-playes even in this regard, and in respect of all the fore-going particulars, in the precedent Act, are utterly unlawfull unto Christians; which should cause them wholy to abandon them.

* Quod cum fit à facientibus mimis, dignè ridentur in Theatro: cum verò à nescientibus stultis dignius irridentur in mundo. *Ibidem.*

[1] In Theatro omnia contraria; risus, turpitudo, &c. Occasio risus, turpitudinis exempla. Illic risus incompositus, gestus stultitiam & insipientiam præ se ferentes: omnia illic risum & ridicula. Insanit tunc natura, præsentes pro hominibus bruta fiunt: & alij quidem ut equi hinniunt, alij vero ut asini calcitrant: magna diffusio, magna dissolutio, nihil maturum, nihil generosum, &c. *Chrysostom. Hom.* 42. *in Acta. Tom.* 3. *Col.* 611. *B. C.* 611. *A.*

ACTVS 6 SCENA PRIMA.

5 FIftly, as Stage-playes are sinfull and so unlawfull unto Christians in all the fore-mentioned regards, so likewise are they in respect of severall [m]*pernicious effects*, and dangerous fruits, which usually, if not necessarily and perpetually issue from them; the chiefest of which I shall here enumerate in their order; that so you may more evidently [n] *discerne the badnesse of them, by the sundry evils they occasion.*

The first of these, is the prodigall misspence of much precious time, *which* [o] *Christians should husband and redeeme to better purposes:* From whence this 27. Argument against Stage-playes may be composed.

That which doth alwaies unavoydably produce an intollerable misspence of much peerelesse time, [p] *which should be carefully improved and redeemed*, must certainely be sinfull, and so unlawfull unto Christians.

But this doe * Stage-playes; as I shall fully manifest.

Therefore they must certainely be sinfull, and so unlawfull unto Christians.

The Major all men must subscribe to; because God himselfe commands us, not prodigally to waste, *but* [q] *wisely to redeeme the time, and so much the rather, because the dayes are evill.* Our *time*, [r] *it is our richest treasure*; it is that peerelesse *portion which God himselfe hath put into our hands*;

[m] Hæ nugæ seria ducunt in malo, *Horat. De Arte Poet. p.* 312.
[n] Mat. 7. 16, 17, 18, 19, 20. 1 Thes. 5. 22.
[o] Ephes. 5. 16. Tunc verè tempus redimimus quando anteactam vitâ quàm lasciviendo perdidimus, flendo reparamus *Anselmus in Ephes.* 5. *Tom.* 2. *p.* 288.
[p] Cum majus periculum sit malè vivendi quàm citò moriendi, stultus est qui non exigui temporis mercede magnæ rei aleam redimit. *Seneca. Epist.* 49. * See *Ovid* Tristū. l. 2. f. 160. *Athenæus* Dipnos. l. 12. c. 8, 10, 13, 15. *Ammianus Marcellinus.* l. 28 c. 10. *Basily* Hexaëm. Hom. 4. accordingly. [q] Ephes. 5. 16. Col. 4. 5. See *Ambrose, Hierom, Chrysostome, Theodoret, Sedulius, Primasius, Remigius, Beda, Rabanus Maurus, Oecumenius, Anselme, Theophylact, Lyra, Musculus, Calvin, Aretius, Marlorat* Ibid. & Master *Wheatlies* Sermon of Times Redemption, accordingly. [r] Iob 7. 1, 2, 3. Psal. 89. 47. Eccles. 3. 1. to 18. Luk. 1. 75. Acts 13. 36. 2 Tim. 4. 7, 8.

hands; that we might improve it to his glory, to our owne and others good; not sinfully [f] *consume it upon lascivious childish Enterludes, vanities, or delights of sinne;* which bring *nothing but* [t] *eternall horror to mens soules at last.* For men, for Christians *then, to cast this unvaluable Pearle of precious time* [u] *to Swine;* to [x] *disburse this treasure for that which is not bread, this money for that which satisfieth not: to* [y] *waste this royall patrimony upon voluptuous spectacles,* or lewde ridiculous Pastimes: to trifle it quite away upon the very vaineſt vanities (as alas [z] *too many doe, who* [a] *treasure up nothing but eternall wrath and horror to their soules, against the day of wrath,*) how can it but be sinfull? [b] *Our dayes, yea every houre and minute of our lives, are Gods, not ours:. they are those* [c] *precious talents which God hath put into our hands to occupy with them till he come:* to him [d] *must we give up our account for the imployment of them at the last.* And can we then take Gods time, Gods treasure (allowed [e] *onely to us for his use, his service, which is abundantly sufficient to engrosse even al our dayes,*) and spend it wholly upon sinne? upon Satan? upon *our owne* [g] *carnall lusts and pleasures?* upon lascivious Stage-playes, Games, and Sports? upon Dicing, Carding, Dancing, Drinking, Whoring, [h] *Feasting?* upon idle Visits, Complements and Discourses? upon Meretricious Paintings, Frizlings, Poulderings, Attyrings, and the like, (in which many squonder away their very choiceſt morning houres, more fit for study & devotion then such unchristian practises,) as if we had no God to serve, no callings to follow, no

[f] Ezech.16.49. Iob 21.12,13. Isay 5,11,12. Amos 6.1.to 9 1 Pet. 4.2,3,4. Iam. 4 9,10. 2 Tim.3.4. A moto quæramus seria ludo. *Horat.Sermo.l.1. Satyr.1.*

[t] Iam.5.1,5. Rev. 18.7.

[u] Mat. 7.6.

[x] Isay 55. 2.

[y] Luk.15.13,14.

[z] Magna pars vitæ elabitur malè agẽtibus, maxima nihil agentibus. Quẽ mihi dabis qui aliquod prætiũ tempori ponat? qui diem æstimet? qui intelligat se quotidie mori? Nemo se iudicet quicquã debere qui tempus accepit, cùm interim hoc unum est, quod ne gratas quidem potest reddere. *Seneca Epist.1.*

[a] Rom.2.5 to 10.Rev.18.6,7.

[b] Iob 1. 1,2.Luk. 1.75 Rom.14. 7,8. 1 Cor. 6.19,20 Acts 13,36. Phil. 1. 21 Gal. 2. 20.

[c] Mat.25.15.to 28. Prov.17.16.

[d] Rom.14.4,7,8,12,13.Rev.2.21,22.

[e] 1 Pet 4.2,3, 4.1 Tim.6.11,12. Quo te cælestis sapientia duceret ires. Hoc opus, hoc studiũ parvi properemus & ampli. Si patriæ volumus, si nobis vivere cari. *Horat.Epist l.1.Epist.3.pag.* 243.

[f] Luk.1.75.c.2.37. 1 Thes.5.16,17. Psal.145.1,2.

[g] Festinat enim decurrere velox Flosculus angustæ miseræq; brevissima vitæ Portio, dum bibimus, dum serta, unguenta, puellas Poscimus, obrepit non intellecta senectus. *Iuv.Sat.9.p.89.*

[h] Quibus in solo vivendi causa palato est. *Iuv.Satyr.11.p.104.* Nulli rei nisi vino & libidini vacant. *Seneca De Brev.Vitæ. cap.6.*

soules

soules to save, [i] *no Hell to feare*, no Heaven to seeke, no Iudge to censure us, no day of Iudgement to account in, how we have spent our time? and *yet* [k] *flatter our selves so grosly, as to presume we have done* [l] *full well*, at least-wise not offended, in this profuse mispending of our Masters stocke of time? Alas, how many millions of pounds; how many myriades of Kingdomes, nay of Worlds (were they but Masters of them) would many thousand damned spirits, now in torments, or voluptuous distressed persons now lying on their death-beds, ready to breathe out their soules at every breath into the [m] *infernall Tophet*, give, for the moitie, the tythe, yea the very smallest quantity of that unvaluable [n] *time which they have irrecoverably spent on Playes*, and such like sinfull Pastimes; that so they might in time bewaile with brinish teares, with dolorous pangs, and deepest sighes, *the* [o] *losse of all those houres which they have prodigally spent in Play-houses*, Tavernes, and such life-devouring places, to prevent or else extenuate the intollerable horror of their eternall paines? And shall wee then squander away, we care not how, those pretious houres, which these, which wee our selves perchance hereafter (though now we [p] *value them at so low a price, as to play them quite away for nought*) would willingly repurchase at the deerest rate, on vaine lascivious Stage-playes, toyes, and childish vanities, as if we were created only

i Heu vivunt homines tanquá mors nulla sequatur. Et velut infernus fabula vana foret.

k Gloriari otiosi ambitio est. *Senec. Ep.* 68.

l Alea turpis, Turpe & adulterium mediocribus, hæc tamen illi Omnia cũ faciant, Hilares nitidique vocantur. *Juvenal. Satyr.* 11. p. 110.

m Isay 30. 33.

n Præcipitat quisq; vitã suam, & futuri desiderio laborat, præsentiũ tædio. *Seneca De Brev. Vitæ. c.* 7.

o Natura humanis ingenijs mulè consuluit, quæ plærumque non futura sed transacta perpendimus. *Qu. Curtius. lib.* 8. *sect.* 2. *pag.* 341. Deteriori luto pravus quos edidit auctor, Et nihil ætherij sparsit per membra vigoris. Hi pecudum ritu non impendentia vitant, Nec res ante vident, accepta clade quæruntur, Et serò transacta gemunt. *Claudian in Eutropium lib* 2. *pag.* 88.

p Re omnium præciosissima luditur. Quia sub oculis non venit, ideo vilissima æstimatur, imò vero nullum prætium ejus est, Annua congiaria homines clarissimi accipiunt, & his aut laborem, aut operam, aut diligentiam suam locant. Nemo æstimat tempus; utuntur illo laxius quasi gratuitò. At eosdem ægros vide, si mortis periculum admotum est propius, medicorum genua tangentes: si meruunt capitale supplicium, omnia sua, ut vivant paratos impendere. Tanta in illis discordia affectuum est. *Seneca, De Brev. Vitæ. cap.* 8.

to

to play and follow sports (which [q] *Tully* and other *Pagans* quite deny) and yet thinke to scape unpunished? Those Playes and Pastimes therefore, which miserably waste and eate out all our dayes, which rob us of our pretious time (our chiefe, *our* [r] *onely treasure,) which we should carefully husband to our good:* Which sacrilegiously defraud our God, our Country, our Soules, our Callings of sundry vacant houres which should be spent upon them, must needs be evill and unlawfull unto Christians even in this respect.

For the Minor, [s] *that Stage-playes unavoydably produce an intollerable misspence of much pretious time, &c.* it is most apparant, if we will but summe up all those dayes, those houres which are vainely spent in the composing, conning, practising, acting, beholding of every publike, or private Stage-play. How many golden [t] *dayes and houres, I might say weekes, nay moneths, and I had almost said whole yeeres, doe most Play-poets spend in contriving, penning, polishing their new-invented Playes, before they ripen them for the Stage?* When these their Playes are brought unto maturity, how many houres, evenings, halfe-dayes, dayes, and sometimes *weekes, are spent by all the Actors* (especially in solemne academicall Enterludes) *in coppying,* [u] *in conning, in practising their parts,* before they are ripe for publike action? When this is finished, how many men are vainely occupied *for sundry dayes* (yea *sometimes* [x] *yeeres) together, in building Theaters, Stages,*

[q] Neq; enim ita à natura generati sumus ut ad ludum & iocum facti esse videamur, sed ad severitatem potius, & ad quædâ studia graviora atque majora. *De Officijs l.*1. *Op. Tom* 2. *p.*618. See *Seneca, De Brev. Vitæ. & Epist.* 1. 49. 58.

[r] Omnia, mi Lucili, aliena sunt; tempus tantum nostrũ est: In hujus rei unius fugacis ac lubricæ possessionẽ natura nos misit, ex qua expellit quicunq; vult. Ita fac, mi Lucili, vindica te tibi, & tempus quod adhuc aut auferebatur aut surripiebatur, aut excidebat, collige & serva. *Seneca Epist.*1. [s] See D. *Reinolds* Overthrow of Stage-playes p.20, to 24. The 3. Blast of Retrait from Playes & Theaters, p. 66. 67. & the other Fathers, Councels, & Authors hereafter quoted [t] Nil intentatũ nostri liquêre Poetæ: Nec minimũ mervêre decus, &c. Si nõ offenderet unũquemq; Poetarũ limæ labor, & mora: Vos ô Põpilius sanguis, carmen repræhẽdite quod non Multa dies & multa litura coercuit atq; Perfectũ decies nõ castigavit ad unguẽ. Bona pars non ungues ponere curat, Non barbã: secreta petit loca; balnea vitat. Nãscisci etur enim prætiũ nomẽq; Poetæ, Si tribus Anticyris caput insanabile nunquã Tõsori Licino commiserit, &c *Horat. De Arte Poet p.*306. [u] See *Seneca*, De Brev. Vitæ. c.12. Non habent isti otiũ sed iners negotiũ, Nam de illis nemo dubitabit, quin operosè nihil agant, qui literarũ inutiliũ studijs detinẽtur. *Ibid. c.*13. [x] See *Pliny*, Nat. Hist. l.36. c.15. *Tertul.* De Spectac. c, 9. 10, 11. *Livy*, Hist. Rom. l. 48. *Tacitus*, Annal. l. 14. *Alex.* ab Alexandro, l.5. c.16. D. *Hackwels* Apologie. l.4 c.8, sect. 2. 3, 4. accordingly.

Scenes and Scaffolds; in making theatricall Pageants, Apparitions, Attires, Visars, Garments, with such-like Stage-appurtenances, for the more commodious pompous acting and adorning of these vaine-glorious Enterludes? When all things requisite for the publike personating of these Playes are thus exactly accommodated, and the day or nigh approcheth when these are to be acted, how many *hundreds of* * *all sorts*, vainely, if not [y] *ridiculously spend* whole dayes, whole afternoones and nights oft-times, *in* [z] *attyring themselves in their richest robes*; in providing seates to heare, [a] *to see, and to be seene of others*; or in hearing, in beholding these vain lascivious Stage-playes, (*which last some* [b] *three or foure houres* at the least, yea *sometimes whole* * *dayes and weekes together, as did some Roman Playes*, and yet seeme to short to many, to whom a Lecture, a Sermon, a Prayer, not halfe so long, is over-tedious:) *who thinke themselves* [c] *well imployed all the while they are thus wasting this their pretious time* (which they scarce know how to spend) *upon these idle Spectacles.* Adde we to this, that all our *common Actors* consume not onely weekes and yeeres, *but even* [c] *their whole lives*, in learning, practising, or acting Playes, which besides nights and other seasons, engrosse every afternoone almost thorowout the yeere, to their peculiar service; as wee see by daily experience here in

* Nubilis hæc Virgo, matronaq; virq; puerque, Spectat, & ex magna parte Senatus adest. *Ovid Tristium l.2. p.160.*

y Si foret in terris rideret Democritus. Spectaret populũ ludis frequentius ipsis; Vt sibi præbentem mimo spectacula plura. *Horat. Epist l.2. Epist.1.p.284.*

z Sic ruit ad celebres cultissima fœmina ludos: Copia iudicium sæpe morata meum est. Spectatum veniunt, veniunt spectentur ut ipsæ. *Ovid, De Arte Amandi. l.1. p.160.* See *Tertullian, De Spectaculis. & Act 5. Scene 7.* before.

a Nemo in spectaculo ineundo prius cogitat, nisi videre & videri. *Tertullian, De Spectaculis cap. 25.* b Quatuor aut plures aulæa præmuntur in horas, &c. *Horat. Epist. lib. 2. Epist.1. pag.284.* * See *Livy*, Rom. Hist. lib.42. sect.20. Ludi per decem dies Iovi optimo Max. facti. lib.31. sect.51. lib.39. sect.46. lib.23. sect.30. lib. 25. sect.2. lib.40. sect.52. *Suetonij Iulius.* sect.29. c Horũ non ociosa vita dicenda est, sed desidiosa occupatio. *Seneca, De Brevitate Vitæ. cap.* 11. d Nostra ætas prolapsa ad fabulas & quævis inania, non modo aures & cor prostituit vanitati sed oculorum & aurium voluptate suam mulcet desidiam, luxuriam accendit conquirens undiq; fomenta vitiorum. *Ioannes Saresburiensis, De Nugis Curialium lib 1. cap.* 8. e Histriones totam suam vitam ordinant ad ludendum. *Aquinas, secunda secundæ. Quæst.168. Art.3.*

[f] *London*; where thousands spend the moitie of the day, the weeke, the yeere in Play-houses, at least-wise far more houres, then they imploy in holy duties, or in their lawfull callings. If we annex to this, the time that divers waste in reading Play-bookes, which some make their chiefest study, preferring them before the Bible, or all pious Bookes, on which they seldome seriously cast their eyes; together with the mispent time which the discourses of Playes, either seene or read, occasion: and then summe up all this lost, this mispent time together; we shall soone discerne, we must needs acknowledge, that there are no such Helluoes, such Canker-wormes, such theevish Devourers of mens most sacred (yet [h] *undervalued*) *time*, as Stage-playes. Hence *Concilium Carthaginense. 4 Can.* 88. *Concil. Aphricanum Can.* 28. *Concil. Constantinopolitanum. Can* 66. *Clemens Alexandrinus Pædagog. l.b* 3. *cap* 11. *Tertullian & Cyprian, De Spectac lib. Arnobius. l.*4. *&* 7. *adverſ. Gentes.* with sundry other Councels, Fathers, Authors [i] *hereafter quoted*, complaine, *that many Lords-dayes, Holy-dayes, and sacred Festivals which ought to have beene spent in holy exercises of Religion, and Gods more speciall service, together with much other precious time which mens particular callings did require, was spent in acting and beholding Stage-playes:* Hence *Philo Iudæus, De Agricultura. lib. pag.* 271. 272. with much griefe laments: [k] *That many thousands of people thorowout the world, besotted with the delight of Stage-playes, did with greedy eyes and eares flocke together to Theaters, to behold the effeminate gestures and motions of Stage-players; neglecting in*

[f] See *Stephen Gossons* Schoole of Abuses. The 3. Blast of Retrait from Playes. *I.G.* his Refutation of the Apologie for Actors, & *John Field*, his Declaration of Gods Iudgement at Paris Garden, &c.

[g] Nemo invenitur qui pecuniam suam dividere velit, vitã unusquisq; quàm multis distribuit. Astricti sunt in continendo patrimonio, simul ad temporis jacturã ventum est, profusissimi in eo cujus unius honesta avaritia est. *Seneca, De Brevit. Vitæ c.* 3.

[h] Quid necesse habes amittere tempora tanta, perdere tanta lucra? nihil præciosius tempore, sed heu nihil hodie vilius æstimatur. Transeunt dies salutis & nemo recogitat, nemo sibi non reditura momenta perijsse causatur. *Bernardi. Declamationes. Col.* 1011. *L.M.*

[i] See Scene 12. & Act 7. Scene 3. where their words are recited.

[k] Quid enim aliud credimus quotidie per totum orbem, tot millia spectatorum in Theatris contrahere. Homines enim victi spectaculorum & fabularum cupidine infrenes tum oculis, tum auribus consectantur cythariſtas cytharædosque. Præterea saltatoribus cæterisque mimis inhiant propter gestus motusq; effæminatos: atq; ita factiones Theatricas instaurant, securi cæterarum rerũ privatarum publicarumque, totam vitam in huiusmodi spectaculis conterentes miseri. *Ibidem.*

the meane time the publike welfare, and their owne private estates, and miserably wasting their lives in these vaine Spectacles. Hence *Basil, Hexaëmeron. Hom.* 4. informes us: [l] *That there are certaine Cities, which feed their eyes and eares from morning to night, with many various Spectacles, and with effeminate amorous lascivious Songs and Enterludes, engendring an excesse of lusts within their soules, in hearing of which their eares are never satisfied. And such people as these* (writes he) *many call exceeding happy, because neglecting and setting aside the care of government, merchandize, their trades, and all other imployments whereby they may get their living; they spend the time of life alotted to them with exceeding idlenesse and pleasure.* Hence *Nazienzen, De Recta Educatione ad Selucum. pag.* 1063. 1064. *& Chrysostome. Hom.* 15. 21. 23. *& 62. Ad Populum Antioch. Hom.* 6. 7. 38. *& 69. in Matth. & Hom.* 42. *in Acta Apostolorum*; relate, [m] *that in the Play-house there is a losse of time, a superfluous consumption of dayes*; [n] *where men waste whole dayes in ridiculous and pernicious pleasures.* And withall [o] *they much complaine; that many people leaving the Church did flocke by troopes to Play-houses, bestowing that time upon the Devill, which they should have dedicated unto God*; Hence *Augustine,* [p] *De Decem Chordis. lib. c.* 3. *& De Civit. Dei. lib.* 2. *c.* 4. *to* 23. *Salvian, De Gubernatione Dei. lib.* 6. *Cyrillus Alexandrinus in Ioannis Evangelium. lib.* 8. *c.* 5. *Leo.* 1. *Sermo in Octava Pauli & Petri. cap.* 1. *fol.* 165. *S. Asterius, Homilia. in Festum Kalendarum. Bibl. Patrum. Tom.* 4. *pag.* 705. 706. *Damascen Parallelorum. lib.* 3. *cap.* 47. *Ioannis Saresburiensis, De Nugis Curialium. lib.* 1. *cap.* 7. 8. with other Fathers, passe sentence against Stage-playes, as *chiefe consumers of*

[l] Sunt Civitates nonnullæ quæ multis variisque præstigiatorum spectaculis inde à primo diluculo ad ipsum usque cæli adveſperascens suos pascunt adspectus, fractosque quosdam omnino & corruptos cantus nimiam in animis generantes libidinem frequentissimè audientes, non satiantur. Atq; tales populos complures perbeatos esse dicunt, propterea quod foro, mercatura, artibus, cæterisque negotijs omninò comparandi victus causa subeundis neglectis atque posthabitis, summo cum otio voluptateq; vitæ tempus institutum sibi perducunt, &c. *Basil. Hexaëm. Hom.* 4. *Damascen. Parallel lib.* 3. *cap.* 47. [m] In Theatro omnia contraria: temporis impendiũ, superflua dierum consumptio, &c. *Chrysost. Hom.* 42. *in Acta Apost. & Hom.* 62. *ad Pop Antioch. Tom.* 3. *Col.* 612. *A. & Tom.* 5. *Col.* 347. *A.* [n] Totam prorsus diem in tam ridicula atq; etiam pernicioſa volũptate consumitis, &c. *Hom.* 6 *in Matth. Tom.* 2. *Col* 52. *A.* [o] *Chrysost. Hom.* 3. De *Davide & Saule. Hom.* 6. in Matth. & Hõ. 15. & 23. ad Populũ Antioch. See here Scene 4. & 12. [p] Vacare volunt ad nugas atq; luxurias suas. Melius enim faceret Iudæus in agro suo aliquid utile, quã tota die in Theatro seditiosus existeret. *Ibid.*

* *much*

* *much pretious time*, which should be expended upon better things, as their words hereafter quoted. *Scene* 3. 4. 5. & 12. more fully evidence. Hence divers Pagan Authors; as *Cicero, Pro L. Murana, & pro Sexto Oratio. Epist. lib.* 7. *ad Marium Epist.* 10. *& De Legibus l.* 1. *&* 2. *Seneca, De Brev. Vitæ. cap.* 12. 13. *Epist.* 7. *&* 75. *&* 9 *Naturalium. Quæst. lib.* 7. *c.* 32. *Cornelius Tacitus,* [a] *Annalium. lib.* 14. *sect.* 3. *Suetonij Nero. sect.* 23. *& Caligula. sect.* 18. *Marcus Aurelius. Epist.* 12. *to Lambert. Ammianus Marcellinus. lib.* 28. *cap.* 10. *Horace, De Arte Poetica. lib.* together with [b] *Scipio Nasica*, that famous Roman, have much *condemned Stage-playes, because they waste many pretious houres which should be improved to more weighty uses.* And for this very reason among sundry others, *Petrarcha De Remedio Utr. Fortunæ. lib.* 1. *Dialog.* 30. *Polydor Virgil. De Invent. Rerum. lib.* 5. *c.* 2. *Agrippa De Vanitate Scientiarum. cap.* 59. M. *Gualther. Hom.* 11. *in Nahum. Carolus Sigonius De Occidentali Imperio. lib.* 1. *p.* 32. *Ioannis Langhecrucius, De Vita & Honestate Ecclesiasticorum. l.* 2. *c.* 11. 12. 21. M. *Northbrooke*, M. *Gosson*, M. *Stubs*, D. *Reinolds, Mariana & Brissonius, in their Bookes and Treatises against Stage-playes. The* 3. *Blast of Retrait from Playes and Theaters. pag.* 66. 67. *Iohn Field in his Declaration of Gods Iudgement at Paris Garden. George Whetston, in his Mirror for Magistrates of Cities. pag.* 24. *Bulengerus, De Circo, &c. pag.* 81. *to* 88. & 167. 168. *I. G. in his Refutation of the Apologie for Actors. A short Treatise against Stage-playes. Anno* 1625. M. *Bolton in his Discourse of true Happinesse. pag.* 74. 75. To omit all others which I shall name *hereafter, have censured and rejected Stage-playes, (in the hearing, reading, and beholding of which, many spend whole dayes, whole weekes, whole yeeres) *as the over-prodigall devourers of much peerelesse time, which they most iniuriously steale from God, from men, and from the Common-weale.*

[a] Octavius Spectaculo plurimas horas, aliquando totos dies aderat. *Suetonij Octavius sect* 45.

[b] Quis Philosophiã aut ullũ liberale respicit studium, nisi cum ludi intercalantur, cum aliquis pluvius intervenit dies quem perdere licet, &c. *Ibid.*

[a] Populus si consederet theatro totos dies ignaviâ continuaret, &c. *Ibid.*

[b] *Augustine*, De Civit. Dei. l. 1. c. 31. 32. *Livy*, Rom. Hist. lib. 48. Epit. *Valerius Maximus.* l. 2. c. 6. *Eutropius.* Rerum. Rom. l. 4. p. 43.

[c] Histriones vero locustis conferat propheta, non modo propter multitudinem, sed potius propter ignavũ otium, & quod fruges consumere nati, nihil interea faciunt quod honestum sit, vel ad publicam utilitatem aliquid conferat, &c. *Ibidem.*

* See Scene 12. & Act 7. Scene 4 5, 6.

Since therefore *our lives are* [d] *exceeding short and momentary, posting away with winged speed*; our time *so* [e] *pretious*; the duties of our generall, our particular callings (*which may* [f] *not be omitted for feare the Devill finde us idle*, and so tempt us unto sinne) almost infinite, well able to engrosse even all our vacant houres; *the misspence, the losse of time so* [g] *dangerous, so pernicious*: the grand *account we* [h] *must shortly render of all the ill-spent minutes of our lives before the Barre of Gods Tribunall, so certaine, so terrible and inevitable*, these time-devouring Stage-playes, *which* [i] *incroach so farre, so desperately, so universally upon the lives of many* (especially in this our great Metropolis where they are daily acted and frequented,) must certainely be execrable, sinfull, and pernicious unto Christians, (*who should* [k] *redeeme their fore-past time with teares, which they have spent in lascivious carnall iollity*) even in regard of this most vile effect, which issues alwayes from them.

[d] Psal. 39. 5, 12. Psal. 102. 11. 1 Cor. 7. 29. Iam. 4. 14. Circumcisa & brevis hominis vita longissima *Pliny, Epist. lib 3. Epist. 7.* Vitæ hujus principium mortis exordium est, nec prius incipit augeri ætas quam minui. Cui si aliquid adjicitur spacij temporalis, non ad hoc accedit ut maneat, sed ad hoc transit ut pereat. *Prosper. Aquit. De Vocat Gentium lib. 2. cap. 21* [e] Nihil prætiosius tempore. *Bernardi. Declamat. Col. 1011. L. M.* [f] Facito aliquid operis ut semper te Diabolus inveniat occupatum. Operis labor suscipiatur, non tàm propter victus necessitatem, quam propter animæ salutem. *Hierom. Epist. 4. cap. 5.* [g] Non exiguum detrimentum est vel horæ unius. Et una hora totius vitæ portio est. *Ambros. Epist lib. 3. Epist. 25.* [h] 2 Cor. 5. 10, 11. 2 Thes. 1. 7, 8, 9. [i] Inde fit ut rarò qui se vixisse beatum Dicat, & exacto contentus tempore vitæ Cedat, uti conviva satur, reperire queamus. *Horat. Sermo. lib. 1. Satyr 1.* [k] Tempus quippe redimimus quandò anteactam vitam quam lasciviendo perdidimus, flendo reparamus. *Greg. Mag. Moral. lib. 5. cap. 28.*

ACTVS 6. SCENA SECVNDA.

2 THe second consequent or effect of Stage-playes; is a prodigall, sinfull, vaine expence of money, which should be more profitably, more charitably disbursed, then in supporting Playes or Players. From whence I argue

argue in the 28. place; thus.

That which alwayes necessarily occasions a prodigall vaine expence of mony or estate, which should be well imployed, is certainely sinfull and unlawfull unto Christians.

But this doe Stage-playes, and * common Actors.

Therefore they are certainely sinfull and unlawfull unto Christians.

The Major cannot be gainsaid, because *prodigally and idle expence of mony, is a sinne,* as the [l] *Scriptures,* [m] *Fathers,* with sundry [n] *Pagan Authors* have determined: and that in two respects. First, because it abuseth, it perverteth Gods good creatures to an unlawfull end, by [o] *misspending them upon carnall pleasures, lusts, and vaine fantastique humours*; when as they should be *imployed to* [p] *Gods glory, our owne and* [q] *others good.* Secondly, *because it* [r] *robs the poore of that bountifull charitable relieſe, which else they should receive from that superfluity of wealth which Prodigals consume: The* [s] *maine end why God bestowes abundance of earthly riches upon some men, more then others, being onely this;*

* Satiat prætereà & inebriat histriones mimos, turpissimosq; & vanissimos ioculatores, cũ pauperes Ecclesiæ fame discruciati intereant. *Agobardus, De Dispensatione & ordine totius rei Ecclesiast. Bib. Pat. Tom. 9. pars 1. p. 603.* [l] Isay 55. 2, Prov. 21. 20. c. 29. 3. c. 18. 9. c. 19. 26. c. 23. 10 21. c. 27. 7. Lu. 15. 13, 14, 19. Rom. 13. 13; 14. Gal. 5. 21. Ezech. 16. 49. Ephes. 5. 18. Phil. 3. 18, 19. Iam. 5. 5. 1 Pet. 4. 3. 4. 5. 2 Pet. 2. 13. Iude 4. 12. 13. Rev. 18. 6, 9. [m] *Clemens Alexand.* Pædag. l. 2. c. 12. *Lactantius,* De Vero Cultu. c. 17. *Ambros.* De Officijs l. 2 c. 2. *Basil.* Sermo. 2. in Divites & Avaros. *Nazienzen.* Cygnæorum. Carm. lib. p. 1056. *Theophylact* & *Beda,* in Luc. 15. [n] *Plato* De Repub. Dialog. 8. p. 665. *Aristot.* Ethic. l. 4. c. 1. *Cicero,* De Officijs lib 2. *Plutarch,* De Vitando. Ære alieno lib. *Juvenal.* Satyr. 6. Æneæ Gazæi. *Theophrastus* apud Philonem Iudæum. pag. 1470. [o] Iam. 4. 2, 3. Luk. 15. 13, 14, 19. [p] Prov. 3 9. [q] Eccles. 11. 1. Luk. 19. 8. 1 Tim. 6. 17, 18, 19. Psal. 41 1. Prov. 19. 17. Heb. 13. 16. Luk. 12. 33. [r] Quid peculator? Ille qui aufert aliena Non tu peculator, cum ea quæ ad dispensandum distribuendumq; reciperis, tibi propria facis? Num qui vestem diripuerit spoliator nominabitur, qui autem nudum non texerit, modo possit, alterius cujusdam nominis appellatione dignus erit? *Basil, in Divites & Avaros. Sermo.* 1. [s] Deut. 15. 7. to 19. Iob 31. 16. to 23. 1 Tim. 6. 17, 18, 19. 2 Cor. 9. 1. to 14. Acts 11. 29, 30. Cur tu dives, ille pauper? Profectò non ob aliam causam, nisi ut tu benignitatis ac fidelis administrationis præmium accipias, ille verò patientiæ maximæ mercede honoretur. Esurientis est panis quem tu retines; nudi est vestis quam tu arca custodis; discalceati calceus qui apud te marcessit; egentis argentũ quod tu in terram defodis. Deniq; tot affers hominibus iniurias, quot deseris cum iuvare possis. Dei minister factus es, tuorum dispensator conservorum. Nec puta omnia tuo ventri præparari: quæ in manibus habes ut aliena existima. *Basil. Mag. in Divites & Avaros Sermo* 1. *vid. Ibidem.*

that

that their super-abundant plenty, might supply the wants of others: not feed their owne excessive lusts, as Play-haunters for the most part doe.

The Minor (that Stage-playes alwayes necessarily occasion much prodigall expence, which might be better imployed;) is most apparant, not onely by that of *Ovid*, * *Inspice ludorum sumptus Auguste tuorum; Empta tibi magno talia multa leges. Quodq; minus prodest pœna est lucrosa Poëtæ, Tantaque non parvo crimina prætor emit*; but likewise by the Records and Histories of former ages. It is *storied of the* [t] *Romans; that the summes of mony they disbursed in erecting Theaters, in setting forth Stage-playes, and such like publike Spectacles, did annually amount to more then their expences on their Warres, or Fortifications: in so much that the charge of them at last grew altogether intollerable, not onely to Rome it selfe, but to all her Confederates, and forraigne Tributary Provinces; who were much oppressed, much impoverished by reason of the excessive charge of Playes, and publike Shewes,* [u] *towards which they were Contributors.* It is registred of the [x] *Athenians, that their very publike Stage-playes, (maintained at the republikes cost) did so exhaust their common treasure, that at last they left no mony in their Exchequer to rigge their Ships, to set forth their Navy, or to defend their Country: in so much that their enemies laying hold on this their penury, prevailed much against them. Whence they were not unjustly taxed by a Lacedemonian, for* [y] *wasting serious things on sports, and lavishing out the provision, the supplies of great Navies and Armies, upon Playes and Theaters.* It is recorded of divers *Roman Emperours*, (as [z] *Caligula, Claudius, Nero,*

* Tristium. lib. 2. pag. 160.
[t] *Livy*, Rom. Hist. l. 40. sect. 44. 45. *Plin.* Nat. Hist. l. 36. c. 15. *August.* De Civ. Dei. l. 3. c. 19. l. 5 c. 12. & De Cõsensu Evang. l. 1 c. 33. *Salvian*, De Guber. Dei. l. 6. *Tacitus*, Annal. l. 14. sect 3. *Suetonij Tiberius.* sect. 35. 47 *Caligula*, sect. 18. 21. *Nero*, sect. 11. 12, 20. to 26. & 30 *Vespatianus.* sect. 19. *Petrarch.* De Remed. Utr. Fortunæ. l. 1. Dial. 30. *Opmeeri*, Chronogr. p 186. D. *Hackwels* Apologie. l. 4. c. 8. sect. 3. 4.
[u] *Livy.* Rom. Hist. l. 5. sect. 1. l. 7. sect. 2. 3. l. 10 sect. 23. l. 40. sect. 24. 25. *Salvian.* De Gub. Dei l. 6 p. 198. 199.
[x] *Plutarch.* De Gloria Athenienſiũ. lib. *Thucides*, Hist. l. 5. p. 477. *Iustin.* Hist. l. 6. *Cælius*, Rhod. Antiqu. Lect. l. 8. c. 9.
[y] Res serias in ludũ impendentes, & magnarum classium & exercituũ cõmeatum in Theatrũ prodigentes, *Plutarch. De Gloria Athenienſiũ. lib.*
[z] See *Suetonij Caligula* sect. 18 21. *Nero*, sect. 11. 12, 20. to 26. & 30. *Vespatianus.* sect. 19 *Domitianus.* sect. 4 *Herodian.* Hist. l. 1 *Iulij Capitolini Antonius pius.* p. 38. Ejusdem Verus. p. 67. 68, 69. & *Maximinus* & *Balbinus.* p. 301. *Trebellij Pollionis Galieni duo.* p. 306. 309, 310, 316. Idem. De Ingenuo p. 327. *Flavij Vopisci Carinus.* p. 447. 449. *Cassiodorus Variarum.* l. 3. Epist. 50. *Ioannis Salisburienſis*, De Nugis Curialium. l. 1. c. 7. 8. & l. 8. c. 7.

Verus,

Verus, Maximinus, Balbinus, Carinus, and others) who are therefore censured by their owne Historians; that they spent a great part of their Revennes upon Playes and common Actors, who received annuall Pensions from them, besides other Boones and Gratuities: which publike *Stipends and Donations,* [a] *Tiberius, Marcus Antonius the Philosopher, Diocletian, Alexander Severus, with other Roman Emperours did curtale, or totally withdraw, as over-chargeable to their Exchequers, which they did much exhaust.* Not to relate the prodigall expences of the Roman State in generall, or of [b] *some of their Magistrates, or Editors of Playes in particular, who prodigally spent their whole estate in celebrating Playes to the honour of their Idols, or to gaine the acclamations of the vulgar crew, who were much delighted with theatricall and gladiatory Enterludes; of which there are sundry precedents,* wherein I might expatiate: I shall relate the summe of all in the words of S. *Augustine,* who complaines; [c] *that even in his time, and before, more was given to Stage-players, for superfluous pleasure, then was disbursed in the second Punicke warre upon the Roman Legions for the publike safety, which was then indangered:* with which the patheticall speech of *Salvian,* to this purpose, well accords. [d] *In former time* (saith he) *when every Part of the Roman Empire flourished, the Common-weale after a sort, did seeke*

[a] *Suetonij Tiberius,* sect 35. & 47. *Iulij Capitolini, Mar. Antonius Philosophus* p. 48.57. *Flavij Vopisci Carinus.* p. 449. *Ælij Lampridij Severus.* p. 228. *Opmceri* Chronogr. p. 186.187. *Bulengerus,* De Theatro. l.1. cap. 30.

[b] See *Cicero,* Oratio, De Aruspicũ responsis. p. 524.526,527 In *Pisonem.* Oratio. p. 600. 602. Pro *Sextio* Oratio. p. 558. 559,560,561, 562. Pro *L. Murena.* Oratie. p. 463. In *Catilinam.* Oratio. 3. p. 452. *Philip.* Oratio 1 p. 638. De Divinatione. l. 3. pag. 557. *Livy,* Rom Hist. l. 2. sect. 36. *Dionysius,* Hallicarnas. Antiq. Rom. l. 7. sect. 9. See before, & *Ambrose,* Ser. 64. Tom. 5 p. 44. *Bulengerus,* De Circis Romanis. & cap. l. 1. c. 41. 42. p. 163. 164, 165. & De Theatro. l. 1 c. 11. p. 242. 243.

[c] Eos modo vix feramus, quãdo pro superflua voluptate plura donãtur histrionibus, quàm tunc legionibus pro extrema salute collata sunt. *De Civ. Dei. l.* 3 *c.* 19

[d] Tunc enim integra Romani orbis mẽbra florebant, angusta esse horrea publica opes fecerant, cunctarũ urbiũ cives divitijs ac delicijs affluebant. Vix poterat religionis auctoritas inter tanta rerũ exuberantiã morũ tenere mensurã. Pascebantur tunc quidẽ passim in locis plurimis auctores turpiũ voluptatũ, sed plena ac referta erãt omnia. Nemo reipub. sumptus cogitabat, nemo dispendia, quia non sentiebantur expensa. Quærebat quodãmodo ipsa Respublica ubi perderet, quod penitus posset vix recipere; & ideo cumulus divitiarũ, qui iam fere modũ excesserat, etiã in res nugatorias redũdabat. Nunc autem quid dici potest? Recesserunt à nobis copiæ veteres, recesserunt priorum temporum facultates. Miseri iam sumus, & nec dum nugaces esse cessamus. *Salvian. De Gub Dei. l.* 6. *p.* 201. 202.

where and how to waste her wealth, having almost no place to keepe it. And therefore heapes of treasure, wel-nigh above measure, were consumed upon vaine Enterludes. But now what can be said? Our old abundance is departed from us: gone is the wealth of former times; poore are we now, and yet we cease not to be vaine. [c] *Play-houses, the places and habitations of filthinesse, are yet standing, because in them all impure things were formerly acted: but yet now in many places Playes themselves are not so frequently acted, because the misery, the poverty of the time will not permit it. So that it was from mens impiety that Playes were acted in times past; and it is onely from their necessity that they are not acted now. For the poverty of the Exchequer, and the beggerlinesse of the Roman Treasury permit not now, that any prodigall expenses should be every where lavished out upon such nugatory trifles. Although as yet much is still lost, and cast as it were into the dirt; yet nothing so much can be now consumed, because there is not much to spend.* [f] *And yet such is our unsatiable desire of most filthy pleasure, that verily, we could wish that we had more, for this onely purpose, that we might convert more into this mire of filthinesse. Yea, the very thing it selfe shewes how much we would prodigally consume on Stage-playes if we were rich, when as we waste so much upon them being poore. For this is the blemish and misery of our present condition, that although through our poverty we cannot, notwithstanding through our vitiousnesse, we would yet spend more.* Which may as truely be predicated of the English Play-haunters now, as of the Romans then. By all these testimonies wee may evidently discerne, how prodigally expensive these Playes and Players were unto the ancient Romans, both in their wealth and poverty. *The expences in setting forth pub-*

[c] Loca enim & habitacula turpitudinum idcirco adhuc sunt, quia illic impura omnia prius acta sunt: nunc autem ludicra ipsa adeò non aguntur, quia agi iàm præ miseria temporis atq; egestate non possunt. Et ideò quod prius actũ est, vitiositatis fuit; quod nunc non agitur, necessitatis. Calamitas enim fisci, & mendicitas Romani ærarij nõ sinit, ut ubiq; in res nugatorias perditæ profundãtur expensæ. Pereant adhuc quãlibet multa, & quasi in cænum projciantur, sed tamẽ perire iam tanta non queunt, quia non sunt tanta quæ pereant. *Ibidem. p.* 198. [f] Nam quantum ad votum nostræ libidinis atque impurissimæ voluptatis, optaremus profectò vel ad hoc tantummodo plus habere, ut possemus in hoc turpitudinis lutum plura convertere. Et res probat quanta prodigere vellemus, si opulenti essemus ac splendidi, cum prodigamus tanta mendici. Ea est enim labes præsentium morum atque perditio, ut cum iam non habeat pauperras quod possit perdere, adhuc tamen velit vitiositas plus perire. *Ibidem*, pag. 198. 199.

like

the Playes and Enterludes being so excessive, that they could hardly be undergone by any but the Emperour, as * *Cæsar Bulengerus testifieth.* And if they were such to the very richest Common-weales and Monarches, how much more intollerably expensive, thinke you, were they to private persons? [g] *Flavius Vopiscus* reports, *of Iulius Messalla; that he spent his whole Patrimony upon Stage-players, leaving nought unto his Heires: and that he gave his Mothers Coate unto a Woman-Actor, and his Fathers Cloke to a Player, for which he liberally taxeth him.* [h] *Nicolaus* and [i] *Athenæus* record of *Sylla, the Roman Captaine, that he was so addicted to Players (he being much enamored with ludicrous sports,) that he gave them many acres of ground, out of the Republikes revenues.* To which I may adde that of * *Aelius Lampridius*, who writes of *Commodus Antoninus; that he deminished his Treasury by prodigall expenses upon Stage-playes; and that he added many Cirque-playes rather out of lust, then out of religion, that so he might enrich the Masters of those factions.* *Gregory Nazienzen* informes us; [k] *that Stage-playes and Horse-races doe manifestly impoverish mens estates. How many Families* (writes he) *have they sodainely over-turned? how many rich men have they enforced to begge their bread? how many Cities living peaceably among themselves, have they utterly overthrowne?* [l] *Seest thou not some men* (writes S. *Basil*) *prodigally consuming their money in Play-houses upon Tumblers and Stage-players, which every one should abhor to behold, to gaine some momentany honour, and a little popular applause? It is* (quoth [m] *Arnobius*) *an inexpiable sinne, that gifts and stipends are alowed and ap-*

* De Theatro. l. 1. c. 11. p. 242.

[g] Legat hûc locũ Iulius Messalla, quem ego libere culpare audeo: ille enim patrimoniũ suũ scenicis dedit, hæredibus abnegavit: matris tunicam dedit mimæ, lacernã patris, mimo. *Flau. Vopisci, Carinus. p.* 449 See p 450.

[h] Historiarum. lib. 27.

[i] Dipnos. lib. 6. cap. 6.

* Circà alios omnes parcissimus fuit, quod luxuriæ sumptibus ærariũ minuerat. Circenses multos addidit ex libidine potius quam religione, & ut dominos factionũ ditaret. *Cõmodus Antoninus. p.* 93.

[k] Quapropter manifestò patet, scenicorũ & equestriũ certaminũ spectaculũ meram animorũ esse perniciem, corporũ pugnã, ac præter hæc certissimũ facultatum detrimẽtum. Quot enim familias subitò prostravit? Quot homines opulentos coegit cibum mendicare? Quot urbes prius summa inter se amicitia conjunctos, funditus evertit? *Ad Seleucũ. De Recta Educat. p.* 1063. 1064.

[l] Nonne vides quosdam in Theatris in pancratiastas & mimos, quos spectare quis abominetur, pro brevis temporis honore ac populi plausu pecuniam prodigentes, &c? *In Divites & Avaros, Sermo.* 1. *pag.* 305.

[m] Et quod nullis possit satisfactionibus expiari, histrionibus, Panromimis, exoletis atq; irrisoribus numinum dona instituuntur, & munera; ab officijs ocium publicis immunitas & vacatio cum coronis. *Adversf. Gentes. lib.* 4. *pag.* 150.

pointed unto Stage-players, and worne-out Pantomimes, the deriders of the gods; that they are exempted from publike Offices and imployments, and crowned with Garlands. Saint [n] *Chrysostome* oft complaines; *that Stage-playes are the occasions of many prodigall vaine expenses: that men did bestow innumerable, yea, unspeakeable gifts, and consume much mony upon Stage-players: that they cherished them at their owne private houses, bestowing that food, that cost upon them, which should be spent upon Christs poore members: and that they maintained them likewise out of the publike Treasury, as if they had well deserved of the Common-weale, which had disfranchised and made them infamous.* Saint [o] *Ambrose* makes *mention of some, whom he censureth for prodigals, who spent their Patrimonies upon Stage-playes, Cirques, and Sword-players, out of a vaine-glorious humour, to surpasse the solemnities of former times, when as all they did was but vanity.* S. *Augustine* complaines, [p] *that the Roman Magistrates, did corrupt the publike manners, by spoyling the miserable Citizens, and by giving unto filthy Stage-players; who received more gifts for their superfluous Playes, then the ancient Roman Legions had bestowed on them for their Warres.* Pope *Leo the first*, makes this complaint, of the age wherein he lived. [q] *I am ashamed (saith he) to speake, and yet there is a necessity that I should not be silent: there is more now spent upon the Devill at Play-houses, then there is bestowed on Christ, or his Apostles.* *Asterius* in his *Homely against the feast of the Kalends*, informes us, [r] *That Playes are the cause of Debt and Usury*;

n Quid ergo illos inducis cinædos & exoletos? Neq; solum inducis, sed etiam innumerabilibus & ineffabilibus honoras muneribus: alibi eos qui talia agunt puniens, hic autem tanquã de republica bene meritis, & pecunias insumis, & publicis impensis eos alis. At sunt, inquit, infames. Cur ergo in eos tam multa impendis? Nã si sunt infames, oportet eos expelli, &c. *Hom* 13. *in* 1 *Cor.* 4. *Tom.* 4. *Col.* 356. *C.D.*

See Hom. 42. in Act. Apost. Hom. 62 ad Pop. Antioch. Hom. 17. in Ephes. & Hom. 6. 7. & 38. in Matth. accordingly. o Prodigum est popularis favoris gratia, exinanire proprias opes. Quod faciunt qui ludis Circẽsibus, vel etiam theatralibus, & muneribus gladiatorijs patrimonium dilapidant suũ ut vincant superiorũ celebritates; cùm totum illum sit inane quod agunt. *De Officijs. l.* 2. *c.* 21. *& Ser.* 64. *Tom.* 5. *p.* 44. *E.* p Et per illas moribus corrumpendis, rapiendo miseris civibus, largiendo scenicis turpibus. Quis ferret istos, quando pro superflua voluptate plura donãtur histrionibus, quàm tunc legionibus pro extrema salute collata sunt? *De Civ. Dei. l.* 5. *c.* 12. *& l.* 3. *c.* 19. See *l.* 2. *c.* 5. *to* 15. q Pudet dicere, sed necesse est non tacere. Plus impenditur Dæmonijs quam Apostolis, &c. *In Octavo Petri & Pauli. Sermo c.* 1 *f* 165. r Egregium hoc festum æris alieni causa, ac fœnoris, paupertatis occasio, miseriarium initium. Si pauxillum aliquid domi conditum in alimenta conjugis atq; miserorũ liberũm, promitur id ac

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the occasion of Poverty, the beginning of Beggery. If one hath but a small stocke of mony layd up at home for the sustentation of his Wife and miserable Children, it is here drawne out and cast away; and he and his sit all this eminent feast, hungry, and indigent of all things. Men now make havocke of their goods, and prodigally spend them with the great losse both of manners and discipline. Yea, the very Consuls themselves, being men of renowne, advanced to the very top of humane honours, exhaust their wealth through vanity, not onely without fruit, but likewise with sinne; and it may be truely said, that as sublime as their throne is, so eminent is their folly. For whereas they are wont to accept of many dignities, and to obtaine most ample royall Leiftenantships; they study to rake as much wealth out of each of them as they can. Some of them convert the millitary stipends to their owne private lucre: others of them sell iustice and truth for mony: other of them poll the Kings Treasures and revennes, laying up all they can scrape together on every side, to the offence of God, pretermitting no uniust, no infamous or dishoneſt gaine: And now when as they beare rule, in a very short space they spend the Gold they have thus hourded, upon Fidlers, Stage players, Dancers and Eunuches. And a little after. *But thou* (saith he) *dost * empty thy Bagges, upon the dishonest recreation of thy minde, upon unseemely and disorderly laughter, never considering how many teares of poore men thou mightest relieve, by which thy wealth hath beene scraped together; how many have beene cast into prison? how many have beene whipt and brought to the Gallowes, that thou mightest have sufficient to give to Stage-players on this day?* To passe by the testimony of † *Clemens Alexandrinus*, ‖ *Tertullian*, and *Cyprian* in this nature, with sundry * o-

proiicitur, ac sedet ille cum suis per festum hoc præclarum esuriens atque omniũ indigus. Bonorũ jacturã faciunt, taxationisq; & vulnerum mercedem, annonam ac cibariã promunt ac prodigunt, cum graui morũ disciplinæq; damno. Consules etiã ipsi fama inclyti ad fastigium rerũ humanarũ evecti per vanitatem opes exhauriunt, nõ modo sine fructu, sed etiã cũ peccato; dicique verè potest, quàm sublimis eorũ thronus, tàm insignem esse dementiã. Cũ enim capessere permultos solent honores, &c. nunc autẽ præsident, aurũq; congestũ intra breve tẽpus in aurigas, tibicines, mimos, saltatores, spadones distribũnt, &c.

† *Ibid. Bibl. Patrũ. Tom. 4. p. 704.* ‖ At tu loculos evacuas in turpẽ animi relaxationẽ, in risum indecorũ & inconditũ, neq; cõsideras quam multas pauperũ lachrymas dones, per quas opes illæ tuæ cõflatæ; quam multi in vincula coniecti verberatiq; fuerint, aut ad laqueũ accesserint; ut tibi suppetat quod scenicis hodierno die largiaris, &c. *Ibid.* * See *Bulengerus*, De Theatro lib. 1 cap. 11. pag. 242. † Pædagogi. lib. 2. cap 12. ‖ De Spectaculis. lib. * Cassiodorus Variarum lib. 5. Epist. 42. & lib. 1. Epist. 30.

ther Fathers; I shall close up this with that of *Iohn Salisbury*, our owne ancient Country-man; [x] *Many* (writes he) *out of a blinde contemptible magnificence, care not to lavish out infinite summes of mony to Stage-players and Actors. Many there are who prostitute their grace and favour unto Players, and in setting forward their lewdnesse, out of a blinde dishonourable bounty, put themselves not so much to wonderfull, as to miserable expenses: and among others, be sharpely taxeth* Nero *the Emperour for this very crime.* To these I shall adde the concurrent testimony of some few Pagan Authors. [y] *Marcus Aurelius*, that worthy Roman Emperour, in his 12. *Epistle to Lambert*, hath this notable passage, concerning Players and mens expences on them. *Sith fatall destinies have brought me into this world, I have seene nothing more* [z] *unprofitable to the Commonwealth, nor greater folly in them that be light of conditions, nor a worse invention of Vagabonds, nor a more cold revocation of mortall folke, then to learne of these Players, triflers and such other Iuglers. What thing is more* [a] *monstrous, then to see wisemen reioyce at the pastime of these vaine triflers? What greater mockery can there be in the Capitoll, then the foolish saying of a lester to be praysed with great laughter of wise men? What greater slander can be to Princes Houses, then to have their Gates alwayes open to these fooles, and never open to wise folkes? What greater cruelty can there be in any person, then to give more in one day to a foole, then to his servants in a yeere, or to his kinne all his life? What greater inconstancy can there be then to want men to furnish the Garrisons and Frontiers of* Illirico, *and these trewands to abide at* Rome? *What like shame can there be to* Rome, *then that the memory shall be left in* Italy *of the Tumblers, Trewands, Pipers, Singers of Iests, Taberers, Crowders, Dancers, Mummers, Iesters, and Iuglers, rather then the renowne of Captaines, with their Triumphes and Armes? And when these Captaines*

[x] Histrionibus ac mimis pecunias, infinitas erogare non gravabatur, &c. Gratiam suam histrionibus & mimis multi prostituunt, & in exhibenda malitia eorum cæca quadã & contemptibili magnificentia, non tàm mirabiles, quàm miserabiles faciũt sumptus. *De Nugis Curialium. l.* 1. *c* 7. 8. *Bibl. Patrum, Tom.* 15. *pag.* 348. *A. B.*

[y] See *Marcus Aurelius*, printed at London 1586. towards the end.

[z] See Scene 5. ensuing.

[a] See *Ioannis Saresburiensis.* De Nugis Curialium. l. 1. c. 8. & Act 5. Scene 11. accordingly.

[b] Regis enim curiam sequuntur assidue histriones, aleatores, mimi, balatrones, id genus omne. *Petrus Blesensis. Epist.* 14. *Bibl. Patrum Tom.* 12. *pars* 2. *p.* 714. *B. Ioannis Saresburiensis De Nugis Curialium. l.* 1. *c.* 7. 8. *Gualther. Hom.* 11 *in Nahum. Æneas Sylvius Epist.* 105. *p.* 604. *& Epist.* 166. *p* 721. accordingly.

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wandred all about Rome *in safety, sounding their lewdnesse and gathering of mony, the Noble Barons and Captaines went from Realme to Realme, wasting their mony, adventuring their lives, and shedding their blood. In the uttermost parts of* Spaine, *when Warre began betweene the* Liberiens *and* Gaditaines, *and they of* Liberie *lacked mony,* [d] *two Iuglers and Taberers offred to maintaine the Warre an whole yeere. And it followed, that with the goods of two fooles many wise men were slaine and overcome. In* Ephesus *a Citty of* Asia, *the famous Temple of* Diana *was edified with the confiscation of the goods of such a truant and foole. When* Cadmus *edefied the Citty of* Thebes *in* Egypt *with* 50. *Gates, the Minstrels gave him more towards it then all his friends. If the History be true, when* Augustus *edefied the walls of* Rome, *he had more of the trewands that were drowned in* Tiber, *then of the common Treasure. The first King of* Corinth *arose by such villanies. And as I say of this small number, I might say of many other. One thing is come to my minde of the chance of these Trewands, and that is, Whiles they be in presence, they make every man laugh at the follies they doe and say, and when they be gone, every man is sorry for his mony that they bare away. And of truth it is a iust sentence of the gods, that such as have taken vaine pleasure together, when they are departed to * weepe for their losses.* Thus he. The Poet *Iuvenal* reports; [e] *that many women by frequenting Stage-Players had beggered their Husbands and spent their whole estates: and* [f] *that divers had disinherited their Heires, and either spent or given away all their goods and lands to Players: which is seconded by* Flavius Vopiscus, *in the life of* Carinus. *pag.* 449. 450. The Poet *Horace makes mention of one* [g] *Marsæus, who gave all his Lands, his Patrimony*

[d] These ensuing Histories of the excessive wealth of Players, together with that of *Æsop*, his wealth & luxury in *Pliny. Nat. Hist. l. 9. c. 35. lib. 10. c. 51. & l. 35 c. 12.* are an unanswerable Argument of mens great expenses at Playes which thus enrich the Players.

* Sperne voluptates; nocet empta dolore voluptas *Horat. Epist. l. 1. Epist. 2. pag.* 241.

[e] Iàm eadem summis pariter minimisq; libido est, Vt spectet ludos cõducit Ogulnia vestem, Conducit comites, cellã, cervical, amicas, Nutricem & flavem cui det mandata puellã. Hæc tamẽ argenti supereſt quodcunq; paterni Levibus athletis, ac vasa novissima donat, &c. Prodiga non sentit pereuntem fæmina censum; At velut exhausta redivivus pullulat arca, Nummus & è pleno semper tollatur acervo, Non unquã reputant quantũ sibi gaudia constant, &c. *Satyr 6. p. 54. 55.*

[f] Nam codice sævo Hæredes vetat esse suos, bona tota feruntur Ad Phialem, tantũ artificis valet halitus oris. *Satyr. 10. p. 99.*

[g] Vt quondam Marsæus amator Originis ille, Qui patriam mimæ donat, fundumq; laremq;. *Sermo. l. 1. Satyr. 2. p. 165.* See *p. 163.*

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trimony and Houshold-stuffe to a Woman-Actor: informing us withall; [h] *that there were divers who had spent both their lands and mony upon Stage-playes, and donations to the people in Floralian Enterludes.* To these I might accumulate the severall suffrages of moderne Christian Authors; as namely, of *Vincentius*, in his *Speculum Historiale. lib.29. c. 41. fol. 367.* a pregnant place; of *Francis Petrarcha, De Remedio Utriusq; Fortunæ. lib. 1. Dialog.30.* Of *Nicolaus De Clemangis, De Novis celebritatibus non instituendis. pag.143. to 160.* Of *Bodinus, De Republica. lib.6. c 1.* Of Master *Northbrooke, against Vaine Playes and Enterludes. fol.28.29.* Of *Stephen Gosson*, in his *Schoole of Abuses, and Playes Confuted. Action 3. The 2. and 3. Blast of Retrait from Playes and Theaters.* Bishop *Babingtons Expösition upon the 8. Commandement.* *Iohn Field*, his *Declaration of Gods Iudgement at Paris Garden.* 1583. *A short Treatise against Stage-playes.* Anno 1625. D. *Reinolds*, his *Overthrow of Stage-playes. pag.143. to 149. Cæsar Bulengerus, De Circis Romanis ludisq; Circensibus. lib. cap.41.42. & De Theatro. lib.1. cap.11. pag.242.243.* with infinite others which I pretermit, *who all condemne and censure Stage-playes, in regard of the immoderate sinfull vaine expenses which they occasion, to Gods dishonour, the publike preiudice, and poore mens detriment.* But for brevity sake, I shall close up all these evidences, with that of learned and laborious *Gualther*, who affirmes; [i] *that Stage-playes are no small plagues of Common-weales: For they exceedingly diminish* (among other mischiefes which hee there enumerates) *as well the publike, as mens private wealth. and they almost wholy intercept by their arts and sleights, that which ought to be bestowed for the poores relieſe.* Neither need I seeke for further testimonies in so cleare a case, since our owne domestique experienc (especially in the Raigne of * *King Henry the VIII. who spent infinite summes of mony upon*

[h] In cicere atq; faba bona tu perdasq; lupinis, Latus ut in Circo spatiere, aut æneus ut stes, Nudus agris, nudus nummis, insane paternis? *Sermo. l.2. Satyr. 3. pag. 210.*

[i] Sunt hujusmodi homines, non parva rerumpublicarũ pestis. Nam & opes publicas quàm privatas quàm maximè attenuant, & quod in paupertum subventionem impendi debeat, ipsi suis artibus pænè intercipere consueverunt. *Hem. 11. in Nahum.* vid. Ibidem. See Vincentij Speculum Historiale. l. 29. cap. 41. fol. 367. to the same purpose. * See *Halls* Chronicle. part 2. fol. 2. to 11. & 68. to 89. & 155. 156, 157. & 212. to 218.

upon Stage-playes, Masques, and such like prodigall Shewes and Pageants) is a sufficient confirmation of my Minors truth. Not to mention the over-prodigall disbursements upon Playes, and Masques of *late* [k] *penurious times*, which have beene wel-nigh as expensive as the Warres, and I dare say more chargable to many then their soules, on which the most of us bestow least cost, least time and care. How many hundreds, if not thousands, are there now among us, (to their condemnation, if not their reformation be it spoken,) who spend more, daily, weekely, monethly, if not yeerely at a Play-house to maintaine the Devils service and his instruments; then they disburse in pious uses, in reliefe of Ministers, Schollers, poore godly Christians, or maintenance of Gods service, all their life? How many assiduous Play-haunters are there who contribute more liberally, more frequently to Play-houses, then to Churches; * *to Stage-playes, then to Lectures; to Players, then to Preachers; to Actors, then to* [l] *poore mens Boxes?* being at far greater cost to promote their owne and others iust damnation; then themselves or others are to advance their owne or others salvation. How many are there, who can bee at cost *to hire a* [m] *Coach*, a Boate, a Barge, to carry *them to a Play house every day*, where they must pay deare for their admission, Scates and Boxes; who will hardly be at *any cost to convey themselves to a Sermon once a weeke, a moneth, a yeere, (especially on a weeke day) at a* [n] *Church far*

[k] Miseri iam sumus, & necdũ nugaces esse cessamus Cũq; etiam pupillis vel prodigis soleat subvenire paupertas, simuiq; ut desiterint esse divites, desinunt esse vitiosi: nos tantũ novum genus pupillorum ac perditorum sumus, in quibus opulentia esse desiit, sed nequitia perdurat: adeò nos non ut alij homines causas corruptelarũ in illecebris sed in cordibus habemus, & vitiositas nostra, mens nostra est, & ad emẽdandos nos, nõ facultatũ ablatione, sed malarũ rerũ amore peccemus *Salv. De Gub. Dei. l. 6. p. 262.* * See *John Fields* Declaration of Gods Iudgement at Paris Garden, accordingly. [l] Satius est auẽ prodesse etiã malis propter bonos, quàm bonis deesse propter malos. *Senec. De Benefic. l. 4. c. 28.* [m] Quẽ tulit ad sccnam ventoso gloria curru *Horat. Epist. l. 2. Ep. 1. p. 283.* [n] Verũ quid egõ de spatio loquar itineris lõgioris, cũ plurimæ fæminarũ tanta iàm animi mollitudine resolvãtur, ut nisi advectæ mulis, quãlibet exiguo spacio à domibus suis venire nequeant ad videndũ Dominũ in præsepi spiritali? Sed ex his qui certè ambulandi laborẽ ferũt, alij theatrales turbas sanctis cœtibus anteponunt. Et barbari quidẽ illi priusquã Christũ viderunt, tam longã propter ipsum viam exuperaverunt: tu verò nec posteaquã videris, illos probaris imitari. Nam & cum eum videris, ita eum relinquis, ut post eum curras ad Theatra, ac mimũ potius audire ac videre desideres. Atq; ut eadem rursus attingam quæ antea sum insectatus: Christum quidem in spiritali situm præsepio

derelinquis, properas verò iacētem, videre in scena meretricem. Hoc autem quibus tandem putamus dignū esse supplicijs? *Chrysost. Hom. 7. in Mat. Tō. 2. Col. 59. A.*

° Prov. 9. 2, 3, 5. Cant. 5. 1. 1 Pet. 2. 2, 3.

ᵖ Isay 55. 1, 2. Rev. 22. 17.

* See *Bulengerus* De Theatro. l. 1. cap. 30.

ᑫ Parum enim est luxuriæ quod naturæ satis est, *Seneca. De Vita Beata.* cap. 13.

ʳ See Scene 5. afterward.

ˢ See Scene 5. & Act 7. Scene 7.

ᵗ Qui enim voluptatē sequitur omnia postponit, nec voluptates sibi emit, sed se voluptatibus vendit, *Seneca, De Vita Beata. c. 14.*

ᵘ Flavij Vopisci Carinus. pag. 450.

ᵘ See *Ambrose, Augustine, Basil, Nazienzen, Asterius, Salvian, Chrysostome, John Saresbury,* and others in their fore-quoted places. * Codex Theodosij. l. 15. Tit. 5. & 9. accordingly.

nearer to them then the Play-house; where they may have Seates, have entrance, (yea ° *spirituall Cordials, and celestiall Dainties to refresh their soules*) *without* ᵖ *any money or expence*? How many are there, who according to their severall qualities * *spend* 2.d. 3.d. 4.d. 6.d. 12.d. 18.d. 2.s. and sometimes 4. or 5. shillings at a Play-house, day by day, if Coach-hire, Boate-hire, Tobacco, Wine, Beere, and such like vaine expences which Playes doe usully occasion, be cast into the reckoning; and that in these penurious times, who can hardly spare, who can never honestly get by their lawfull callings, halfe so much? How many prodigally consume, not onely their charity, apparell, diet, bookes, and other necessaries; but even their annuall Pensions, Revenues and Estates at Picke-purse Stage-playes; ᑫ *which are more expensive to them, then all their necessary disbursements*? If we summe up all the prodigall vaine expenses which Play-houses and Playes occasion every way, we shall finde them almost infinite, wel-nigh incredible, ʳ *altogether intolerable in any Christian frugall state*; which must needs abandon Stage-playes as *the* ˢ *Athenians and Romans did at last*, even in this regard, ᵗ *that they impoverish and quite ruine many*; as the fore-quoted testimonies, with many domestique experiments daily testifie. * *Et hæc quidem idcirco ego in literas retuli* (as *Vopiscus* writes of *Iulius Messalla*) *quo futuros editores pudor tangeret, ne patrimonia sua, proscriptis legitimis hæredibus, mimis & balatronibus deputarent.*

If any here reply, that they spend not much at Playes, and that their Play-house expences are farre from prodigality, what ever some men deeme them.

I answer first; that there are few ordinary Stage-haunters of any generous quality, ᵘ *but spend excessively at Playes*: some waste their * Patrimonies at Play-houses, others the pensions which their friends alot them; others the money which should satisfie their Creditors,

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and [x] *relieve their needy Brethren*; or else maintaine their Families. Most of them misspend more there, then they can well spare; all of them more then is well or lawfully spent. Secondly, he that spends least of all at Playes and Play-houses, is [y] *as really guilty of prodigality, though not in the same degree, as he that lavisheth out most of any*, because the very giving of money to Players as Players; that is, for the exercising of their lewde lascivious art, is prodigality. Witnesse *Tully* himselfe, [z] *who defineth Prodigals, to be such who spend their money in setting forth Stage-playes*, with which definition, [a] *Petrarch* doth accord. Witnesse *Clemens Alexandrinus*, who resolves; *that money spent on Playes and such like vanities, is* [b] *wastfull prodigality, not honest expence.* Witnesse Saint *Ambrose*, who describes *prodigality*, [c] *to be a wasting of wealth upon Players and Playes for popular applause: whence he reputes those Prodigals who doe so:* informing us, withall, [d] *that whatsoever is given to Stage-players, Sword-players, and such like cast-awayes, is utterly lost, so that men can reape no comfort from it.* And yet, saith he, [e] *divers Magistrates have prodigally given and consumed almost their whole Patrimony in Theaters, upon Players, Wrestlers, Fencers, and such kinde of men, that they might purchase to themselves the peoples favour but for one houre, without any further advantage.* To passe by *Tertullians* verdict; [f] *that to be unfruitfull unto Players, and such unusefull persons, is great frugality*: and so by consequence, that to part with money to them is prodigality: as Saint *Basil, Nazianzen, Leo, Chrysostome, Asterius, Salvian, Iohn Sarisbury, Petrarch, Bodinus, Northbrooke,*

[x] Cur eget indignus quisquã te divite? quare Templa ruunt antiqua Deum? &c *Horat. Sermo. l.2. Sat.2. p.202.*

[y] Vnus utriq; Error sed variis ludit partibus. *Horat. Sermon. lib.2. Satyr.3.*

[z] Prodigi sunt qui ludorũ apparatu pecunias fundunt. *Cicero, De Officijs. l.2.* about the middest.

[a] De Remed. Vtrã Fortunæ. l.1. Dialog. 30.

[b] Interitus nõ sumptus locum obtinet. *Pædag. l.2.c.12. & l.3. c.11. fol.53.A.*

[c] Prodigũ est popularis favoris grãtia exinanire propriãs opes. Quod faciunt qui ludis Circẽsibus, vel etiam theatralibus patrimoniũ dilapidant suum, ut vincant superiorũ celebritates; cùm totum illud sit inane quod agunt. *De Officijs. l.2.c.21. & Sermo. 64. Tom.5. p.44.E.* [d] Ibi histriones accipiunt & gladiatores, & perit omne quod perditis datur. *Ambros. Sermo. in Dominica 8. post Pentecosten. Tom. 5. pag. 44. E.G.* Sermo. 8. in the old, and 64. in the new Impressions of Saint *Ambrose* Workes. [e] Magistratus in Theatris, mimis, athletis & gladiatoribus, alijsque hujusmodi generibus hominum totum pænè patrimonium suum largitur, ac prodigit, ut unius horæ favorem vulgi nimirum adquirat, nihil sibi ulterius profuturum. *Ibidem. Tom.5. p.44.E.* [f] His itaque infructuosos esse magnus est fructus. *Apologia, Adverss. Gentes. Tom.2. pag.706.*

brooke, Gualther, Goſſon, Doctor *Reinolds,* and others, in their fore-going paſſages teſtifie. *Incognitus in Pſal.* 149. and our owne famous Engliſh Apoſtle, [g] *Iohn Wickleffe,* expreſly teach us; *that to give to Stage-players is prodigality*: and therefore *Wickleff* inſtructs us: [h] *that a magnificent man ought carefully to meaſure out his bounty in many caſes according to prudence, eſpecially in not giving to Stage-players, or ſturdie Beggers to purcaſe a vaine-glorious name, as the cuſtome of many was to doe.* S. *Auguſtine* is yet more ſtrict; reſolving us; [i] *that for a man to beſtow his goods or mony upon Stage-players, is not onely prodigality and no vertue, but a great hainous vice.* Which aſſertion of his is both recited and approved by [k] *Gratian,* [l] *Iohn Sariſbury,* [m] *Aquinas,* [n] *Alexander de Hales,* [o] *Toſtatus,* [p] *Incognitus,* [q] *Aſtexanus,* [r] Biſhop *Babington,* [s] Maſter *Northbrooke,* [t] *Stephen Goſſon,* and [u] others, upon theſe enſuing reaſons. Firſt, becauſe the donation of money unto Stage-players [x] *doth animate, yea maintaine them in their diabolicall lewde unchriſtian profeſſion, and makes their* [y] *reformation deſperate.* Secondly, becauſe it ſupports the Synagogues, Lectures, and lewde inſtruments of Satan, (the Seminaries of all wickednesſe) which elſe would fall to ruine, there being no contributing Spectators to ſuport them. *If there were no Play-haunters to behold and cheriſh Stage-players,* there would then (as [z] *Chryſoſtome* truely writes) *be no*

g Dial. l. 3. c. 1. fol. 45. a. b.

h Veruntamen magnificus debet ſecundum prudentiã pro talibus caſibus ſuã largitionẽ providè menſurare, ſpecialiter non dando hiſtrionibus, vel mẽdicis validis, pro vano nomine acquirendo. *Dial. l. 3. c. 1. fol. 45. a.*

i Donare res ſuas hiſtrionibus vitiũ eſt immane, non virtus. *Expoſit. in Ioan. Tract* 100. *Tom.* 9 *pars* 1. *p.* 608.

k Diſtinct. 86. fol. 139.

l De Nugis Curialium. lib. 1. cap. 8.

m Secunda ſecundæ. Quæſt. 168. Artic. 2. 3m. n Sũma Theologiæ, pars 2. Quæſt. 133. memb. 4. o Expoſit. in l. 4 Regũ. Tõ. 7. p 100. C. D. p In Pſal. 149. q De Caſibus. l. 1. Tit. 53. r Expoſit. on the 8. Cõmandement s Treatiſe againſt Vaine Playes & Enterludes f. 28. 29. t Playes Confuted. Act. 2. u *Mariana* & *Briſſonius,* De Spectaculis. lib. Sũma Angelica. Tit. Hiſtrio. x Exanimat lentus ſpectator, ſedulus inflat. *Horat. Epiſt. l.* 2. *Epiſt. p* 283. y Vbi enim malos præmia ſequũtur, haud facile quiſquã gratuito bonus eſt. *Saluſtij Hiſtor. l.* 1. *p* 200. z Non ita ille, qui hoc fingit, eſt delinquens, ut tu qui hæc iubes fieri: neq; iubes ſolũ, ſed ſtudes & lætaris & laudas quæ fiunt, & omninò applaudis tali ergaſterio dæmoniorũ. Principiũ & radix talis iniquitatis vos eſtis, maximè qui tribuitis, qui diem univerſam in his conſumitis. Si enim nullus eſſet talium ſpectator ac fautor, nec eſſent quidẽ qui dicere illa aut agere curarent. Quando verò vos cernunt & artes proprias, & ipſa exercendi quotidiani operis loca, & ipſum quem ex his paratis quæſtum & prorſus omnia ſimul vaniſſimi illius ſpectaculi amore deſerere, avidiori & illi intentione ad hæc rapiuntur, ſtudiũq; his magis impendunt. *Chryſ. Hom.* 6. *in Mat. Tom.* 2. *Col.* 51, 52. & Alex. Alenſis. Sũma Theologiæ. pars 2. Quæſt. 133. Memb. 4.

Play-ſcels,

Play-poets, no Players for to pen or act them: But when Actors see men leave their owne callings, trades, and daily imployments, together with the gaine arising thence, and all thing else to run to Stage-playes; this makes them more earnestly to addict themselves to their trade of acting, and to bestow more diligence in playing: The multitude of prodigall Spectators, is that which makes so many Play-houses, Playes, and Actors, which else would quickly vanish: *Play-haunters* therefore, (if we believe Saint * *Chrysostome* and *Alexander Alensis*) *are the chiefe originall delinquents in the case of Playes, because their presence at them, their contribution towards them and their Actors, is the rise from whence they spring.* Thirdly, because it maintaines Players in a constant course of theft: For the very profession of a Stage-player [a] *being unlawfull* (as Divines agree:) *the mony they receive for acting* (as [b] *Tostatus*, [c] *Danæus*, [d] *Bishop Babington*, *Master Perkins*, *Elton*, *Dod*, *Downham*, *Lake*, *and Williams*, with sundry others have resolved) *must certainely be theft, because not gotten by any lawfull meanes.* Fourthly, because it [e] *extenuates, or intercepts mens charity to the poore, who like empty Bagges, are best capable to receive the superfluity of rich mens plenty*, which Players, for the most part now engrosse. Fiftly, [g] *because those who give their money to Stage-players, bestow it on them onely for the exercise of their unchristian art; for their Playes and Action, not their poverty or desert: they are bountifull to them as Players onely, not as men, as Christians, whose very penury begges an almes.* Our *Players*, though they are [h] *Rogues and Sturdy-beggers by Statute*, are yet so haughty in their mindes, [i] *so gorgeously glittering in their*

* See n & z before.

[a] See Act 7. Scene 2. 3. & Part 2. Act 2. throwout.

[b] In 4. Regum. Tom. 7. p. 109. c D.

[c] De Ludo Aleæ. lib.

[d] In their severall Expositions and Treatises on the 8. Comandemēt.

[e] *Basil* Hom. 1. in Divites & Avaros. *Gualther.* Hom. 11. & *Ambros.* Sermo. 64. Tom. 5. p. 44. E G accordingly.

[f] See *Ambros.* Sermo. 64. & *Basil.* Hom. 1. in Divites & Avaros, accordingly. [g] Qui histrionibus donant, dicant mihi, quare donant? hoc in illis amant in quo nequissimi sunt: hoc in illis pascunt, hoc in illis vestiunt, ipsam nequitiam publicam spectaculis hominū. Qui donant aliquid histrionibus, quare donant? nūquid non & ipsa hominibus donantur? Non tam naturam ibi attendunt operis Dei, sed nequitiam operis humani. Qui histrionibus donant, non hominibus donant, sed arti nequissimæ. Nam si homo tantum esset, & histrio non esset, non ei donares. Honoras in eo vitium, non naturam. *August. Enar. in Psal.* 102. *Tom.* 8. *pars* 2. *p.* 336. See *Gratian*, *Distinct.* 88. *& Ioan. Saresburiensis. De Nugis Curialiū. l* 1. *c.* 8. accordingly. [h] 14. *Eliz. c.* 5. 39. *Eliz. c.* 4 & 1. *Iac. c.* 7. [i] See *Gosson*, his Schoole of Abuses. accordingly.

hired Brokers Robes; and sometimes so well lined in the Purse, that they disdaine the name of *Beggers*, though in truth they are no other, *then* [k] *arrogant saucy Vagrants, who rather challenge as a due, then begge the almes of Play-haunters*: Hence all the coyne they get by Playing, is stiled by themselves, not *Almes*, but *Wages*: not *Charity*, but *Desert*; not bounty, but reward: and those who part with it deeme it so; who gratifie them onely for their Playing, not pitty them for their poverty; as *Augustine*, with others well observe: Now thus to remunerate Stage-players, *pro exercitio sui vitij*, as the [l] *Schoolemen* speake; that is, *for the very exercise of their unlawfull art, is a vast notorious sinne*: (* *Quoniam histrionibus dare, est Dæmonibus immolare:*) *which as it* [m] *makes those who are guilty of it, wicked men; so it bindes them over to eternall punishments without repentance*, as all the Marginall Authors *doe define*. Lastly, because mens contribution to Playes and Players (whose [n] *approbation or applause, no good men should demerit by their bounty to them*) involues them both in the guilt and punishment of all those sinnes that are occasioned or committed by them: as *Chrysostom. Hom. 6. in Matth. Salvian, De Gubernatione Dei. lib. 6. Augustine. Enar. in Psal.* 102. with all the other fore-quoted Authors largely testifie. What therefore *Seneca* writes in a paralell case: [o] *I will not give money unto him, whom I know will part with it to an Adultresse, lest I should participate of his filthy fact or counsell: If I can, I will recall him; if not, I will not further him in his wickednesse*: The same should bee every

[k] The 3. Blast of Retrait from Playes & Theaters. p. 75. 76. accordingly.

[l] Histrionibus dare causa vanæ gloriæ, vel pro exercitio vitij sui, immane peccatũ est. *Aquinas, secũda secundæ. Quæst.* 168. *Art.* 2. 3m. *Alexander Alensis, Summa Theologiæ. pars* 2. *Quæst.* 133. *Memb.* 4. *Astexanus, De Casibus. l.* 2. *Tit.* 53. *Gratian. Distinct.* 86. *fol.* 139. *August. Tractat* 100. *in Ioan. Summa Rosellæ. Histrio. Alvarus Pelagius, De Planctu Ecclesiæ. lib.* 2. *Artic.* 46. *fol.* 150.

* Vincentij Speculum Historiale. lib. 29. cap. 141. fol. 367.

[m] Qui donant histrionibus, quare donant? hoc utique in illis fovent in quo nequissimi sunt. Nempè qui nequitiam fovet, estne bonus? unde quid fautoribus eorum immineat collegis; si facientes & consentientes pari pœna recolis esse plectendos. *Ioannis Saresburiensis. De Nugis Curialium. lib* 1. *cap.* 8.

[n] Nihil dementius quàm de improbo homine benè mereri. Quisquis enim id facit, suo officio suoque sumptu hostem sibi facit eum, quem neq; amicum, neq; inimicũ habere licuit. *Erasmus. De Rat. Constr. Epist. pag.* 182.

[o] Pecuniam non dabo quam numeraturam adulteræ sciam; ne in societatem turpis facti, aut cõsilij veniam. Si potero, revocabo; si non minus non adjuvabo scelus. *De Beneficijs. lib.* 2. *cap.* 14.

every true Christians resolution in this case of Stage-players: hee should not give his money unto Players; lest he participate both in the guilt and punishment of their sinnes; he should doe his best to hinder; at leastwise he should never foster Playes or Players, by contributing to their Boxes, or resorting to their Theaters, for the fore-named reasons.

Since therefore it is abunndantly evident by the premises; that Stage-playes are the occasions of much p *vaine, much sinfull prodigall expence:* and that the very contributing to Players Boxes (of which every common Spectator must be alwayes culpable) is not onely apparant prodigality, but a q *Giant-like sinne*, which brings much danger to mens soules: It must needs cause us to abominate, to abandon Stage-playes, even for this effect, which alwayes necessarily attends them.

p Turpissimũ genus damni est inconsulta donatio. *Senera. De Beneficijs, lib. 4. cap. 10.*

q Immane peccatum. See 1 before.

ACTVS 6. SCENA TERTIA.

THe third effect or fruit of Stage-playes, is the irritation, the inflamation, the fomentation of divers sinfull lusts, of many lewde, unchaste adulterous affections, both in the Actors and Spectators hearts: From whence this 29. Play-oppugning Argument will ebulliate. 3 2 *Argument 29.*

That which doth ordinarily, if not alwayes defile the eyes, the eares and soules both of the Actors and Spectators, by ingendring, by exciting meretricious lustfull, lewde, adulterous desires and affections in their hearts; or by instigating, by preparing, by inducing them to actuall uncleanesse; r *must needs be abominable and unlawfull unto Christians.*

r See Mat. 5. 29. 1 Thes. 5. 22. Iude 23.

But

But this doe Stage-playes, as I shall here make manifest.

Therefore they must needs bee abominable and unlawfull unto Christians.

The Major is irrefragable; because all polluting objects, all unchaste affections, and *unruly* [f] *carnall lusts*, (which are [t] *no lesse then adultery, then uncleanesse it selfe in Gods account,*) doe not onely [u] *contaminate, and war against mens soules*; but likewise [x] *deprive them of Gods favour*, [y] *disable them to every holy duty*, [z] *inthrall them unto Satan*; [a] *exclude them out of Heaven*; and without repentance [b] *plunge them into Hell for all eternity*. Since therefore the Scripture calls upon us; [c] *to cleanse our selves from all pollution of flesh and Spirit*; [d] *to mortifie our carnall lusts and earthly members*: to [e] *crucifie the flesh with the affections and lusts thereof*; the [f] *fruit of which is eternall death*: [g] *to abstaine from fleshly lusts which war against the soule*; and to [h] *make no provision for the flesh, to fulfill the lusts thereof*: Since it expresly informes us; [i] *that none but* Idolatrous *Heathen Gentiles, in whom the Devill raignes*; [k] *none but unregenerate, carnall, graceless persons, who have no part in Christ, doe wallow with delight; doe foster, harbour, or take pleasure in such lusts as these.* And that [l] *all who are Christs, have crucified the flesh with the affections and lusts thereof*: [m] *because the carnall minde is enmity against God, neither is it, nor can it be subiect to his law:* There are none but Whores and Panders, or foule incarnate Devils, who dare controll my Maiors truth; which all Christians must subscribe to; [n] *because they are no longer debtors to the flesh, to live after the flesh*; but [o] *sworne Servants and Spouses unto Christ alone*, [p] *to whom they have resigned both their soules and*

f Concupiscentia enim carnis fomentũ peccati, lena vitiorũ: febre flagrãtior est, gravius que præcipitat & inflãmat. *Ambr. l. 4. in Lucæ Evang. Tom. 3. p. 34. B. C.* Cupiditas fomes & velut quoddam incentivũ vitiorum. *Bernard. Sermo 1. In Cœna Dom. Col. 145. C.*

t Mat. 5. 27, 28. Rom. 7. 7. Eph. 5. 3. 2 Pet. 2. 14.

u Ier. 4. 14. Mat. 5. 27, 28. c. 15. 18, 19, 20. 1 Pet. 2. 11. Tit. 1. 15.

x Rom. 1. 18.

y Psal. 66. 18. Isay 1. 11. to 19.

z Ephes. 2. 2, 3. 2 Tim. 2. 26.

a Rev. 21. 27. Gal. 5. 19, 21.

b 1 Cor. 6. 9, 10. Gal. 6. 8. Rev. 21. 9. c. 22. 15.

c 1 Cor. 7. 1.

d Col. 3. 5. Rom. 8, 10, 11.

e Gal. 5. 24.

f Rom. 6. 21, 23. & c. 8. 6, 13.

g 1 Pet. 2. 11.

h Rom. 13. 14.

i Ephes. 2. 2, 3. c. 4. 17, 18, 19. 1 Pet. 4. 2, 3, 4. Rom. 1. 24. to 29.

k Rom. 8, 5 to 14. 2 Pet. 2. 13, 14. Tit. 3. 3. Iude 8. Amos 6. 1. to 7.

l Gal. 5. 24. Rom. 8. 1, 4, 9, 10.

m Rom. 8. 7, 8.

n Rom. 8. 12. 1 Pet. 4. 1, 2, 3, 4.

o Rom. 14. 7, 8, 9. 1 Cor. 3. 23 c. 6. 19. 20. 2 Cor. 5. 15. Gal. 2. 20.

p Rom. 6. 13, 19. c. 21. 1. Nupsisti Christo, illi tradidisti carnem tuã, illi sponsasti maturitatem tuam. Incede secundum sponsi tui voluntatem. *Tertul. De Velandis Virginibus cap. 13.*

and

and bodies, to be at none but his disposall.

The Minor is notoriously evident, not onely by experience; but likewise by the concurring suffrages of sundry Fathers, Councels, and Authors of all sorts: Who as they stile, ° *Play-houses; The Temples of Venery; the Schooles of Bawdry; the Dens of Lewdnesse; the Sinkes of Filthinesse: and Stage-playes; the Lectures of Ribaldry; the Meditations of Adultery; the Nurseries of Uncleanesse: the Fomentations of Lechery: the Fuell, the Incendiaries of lust: and the very Devils Forge or Bellowes, to excite and blow up flames of carnall Concupiscence, both in the Actors and Spectators hearts:* a sufficient ratification of our present Assumption. So they likewise positively affirme, and copiously testifie the truth of this proposition in expresse words: Witnesse *Clemens Alexandrinus*; who informes us; ° *that Comedies and amorous moderne Poems teach men adultery: that they defile mens eares with incests, and fornications: therefore he tells the Gentiles, that not onely the use, the sight and hearing, but likewise the very memory of Stage-playes, yea of the fabulous Poems, pictures, and representations of their unchaste, libidinous Idol-gods, ought utterly to be abolished; because their eares had committed whoredome, their eyes had played the harlots with them: and which is more strange, that their very sight had committed adultery before any actuall embracement, by reason of these obscene Pictures, and filthy Enterludes.* Hence he instructeth Christians; P *that his Pædagoge must not*

° See p. 66 67, 68, 69. with the Fathers & Authors there alleaged; who give these Epithites or Stiles to Playes and Play-houses. See the 2. & 3. Blast of Retrait from Playes & Theaters. D. *Sparkes*, his Rehearsal Sermon at *Paul's* Crosse, Aprill 29. 1579. A Treatise of Dances, Anno 1581. *Stephen Gosson*, his Schoole of Abuses, accordingly.

° Quod sanctũ est Dæmoniorũ personis in Comædia ludificati estis. Desine canticũ ô Homere, non est pulchrum, docet adulteridin. Nos autem ne aures quidẽ stupris & fornicationibus inquinare volumus, &c. Horum non solum usus, sed etiã aspectus & auditus deponendam esse memoriam vobis annuntiamus: scortatæ sunt aures vestræ, fornicati sunt oculi, & quod est magis novum, ante complexum vestri adulteriũ admiserunt aspectus. *Oratio. Adhortatoria ad Gentes, p. 8. E. F. & 9. A.* P Non ducet ergò nos Pædagogus ad spectacula: nec inconcinne stadia & Theatra pestilentiæ cathedram quis vocaverit. Magna enim confusione & iniquitate hi cætus plæni sunt, & occasio conventus causa est turpitudinis, cũ viri & fæminæ permixtim conveniant alter ad alterius spectaculũ. Hic quoq; scelestũ est consiliũ, quemadmodũ adversus iustũ. Dum enim lasciviunt oculi, calescunt appetitiones, & oculi proximos impudentius respicere assuefacti, quòd concessum ociũ habeant, intendunt cupiditates. Prohibeantur ergo spectacula & acromata, quæ nequitia verbisque obscænis & vanis, temere profusis, plena sunt, &c. *Pædagogi. lib. 3. cap. 11.*

lead them unto Playes or Theaters, which may not be unfitly called, the Chaire of Pestilence: because these Conventicles where men and women meete promiscuously together to behold one another, are the occasion of lewdnesse: here they give, or plot wicked counsell: For while their eyes are lascviously occupied, their lusts waxe warme, and their eyes being accustomed to glance more impudently on those who sit next them, having liberty and leisure granted to them, intend their lusts. These Spectacles therefore (saith he) *which are fraught with wickednesse, with obscene, and vaine speeches; with the representations of filthy deeds; with impudent and unchaste discourses which provoke laughter, the Idaaes of which men carry away with them to their houses, & there more deepely imprint them in their mindes; are utterly to be prohibited.* Witnesse *Tertullian*; who records; [q] *that Tragedies and Comedies, are the augmenters of villanies and lusts; being both cruell and lascivious, impious and prodigall.* [r] *That they defile mens eyes and eares with uncleanesse:* [s] *and blow up the sparkles of their Lusts.* Hence he stiles the Play-house: [t] *the Chappell of Venery: the House of Lechery: the* [u] *Consistory of Incontinency:* Hence he informes us; [x] *that all the Christians in the Primitive Church, had utterly relinquished the uncleanesse of the Theater.* Hence he comforts the close imprisoned Martyrs of his time with this consideration; [y] *that by meanes of their imprisonment; their eyes were kept from the sight of Theaters, the places of publike lust, and lechery. Neither were their eares offended with the clamors or uncleanesse of Stage-players.* And hence hee doubles this Assertion. [z] *That Stage-playes are absolutely prohibited, by the inhibition of incontinency.* Witnesse *Origen*; who instructeth us: *that*

[q] Tragædiæ & Comædiæ scelerum & libidinũ auctrices, cruentæ & lascivæ, impiæ & prodigæ. *De Spectac. cap.* 18.
[r] Oculos & aures communicant, &c. *Ibid. cap.* 17.
[s] Scintillas libidinum conflabellant. *Ibid. cap.* 25.
[t] Sacrarium Veneris: Veneris domus. *Ibid. cap.* 10.
[u] Consistoriũ impudicitiæ, ubi nihil probatur quã quod alibi non probatur. *Ibid. c.* 17.
[x] Nihil nobis cum impudicitia Theatri. *Apologia Advers. Gentes. c.* 38. Non scenæ turpetudinibus Christianũ affici oportet. *De habitu Mulier. c.* 5. [y] Non in loca libidinum publicarũ oculi tui impinguntur: non clamoribus spectaculorũ vel impudicitia celebrãtium cæderis. *Ad Martyres lib. c.* 2. Scenica Fæditas. *De Pudicitia lib. cap.* 7. [z] Similiter impudicitiam omnem amoliri iubemur; hoc igitur modo etiam à Theatro seperamur, quod est privatum consistorium impudicitiæ, &c. Habes igitur & Theatri interdictionem, de interdictione impudicitiæ. *De Spectaculis. cap.* 17.

Christians

Christians must not lift up their eyes to [a] *Stage-playes, the pleasurable delights of polluted eyes* (as he there stiles them) *lest their lusts should be inflamed by them. What then (writes he in* * *another place) shall we say of those who with the troopes of the Gentiles make haste to Stage-playes, and defile their eyes and eares with unchaste words and motions? It is not our part to passe sentence upon such, for they themselves may perceive and see what part they have chosen to themselves.* Thou therefore who heareſt theſe things. *Be ye holy, for I am holy: Wisely understand what is spoken: seperate thy selfe from terrene actions; seperate thy selfe from the lusts of the world, and from the contagion of every sinne.* Witneſſe Saint *Cyprian*, *who stiles Theaters* [b] *The Stewes of publike chastity, and Mastership of obscœnity: which teach those sinnes in publike, that men may more usually commit them in private.* [c] *What doth a faithfull Christian* (writes he) *doe amidest these things, who may not so much as thinke upon any vice? Why is he delighted with these Images of lusts; that so having deposited his modesty in them, he may be made more bold to commit the crimes themselves? He learnes to commit, who accustometh himselfe to behold the Theatricall representations of uncleanesse. Those common whores whose misfortune hath prostituted them to the slavery of the publike Stewes, conceale the place where their filthinesse is committed, taking comfort in their disgrace from the secrecy of their Cells: Those Adulterers also who have sold their chastity, are ashamed to be seene in publike: But this our publike lewdnesse is acted in the open viewe of all men: the obscenity of common Whores is surpassed, and men have found out how they may commit adultery before the eyes of others.*

[a] Spectacula Circi vel Theatri ſordidar[um] ſpectacula viſionum, quibus libidinẽm, vel alia quæq; vitia amans, inflammetur. *In Epiſt. Ad Rom. c* 11. *l.* 8. *Tom* 3. *f.* 203. *A.*

* Nam de ijs quid dicemus qui cum Gentilium turbis ad ſpectacula maturant, & cõſpectus ſuos atq; auditus impudicis verbis & actibus fædant? Non eſt noſtrũ pronunciare de talibus. Ipſi enim ſentire & videre poſſunt quá ſibi deligerint partẽ. Tu ergo qui hæc audis, &c. Sancti eſtote quia & ego ſanctus ſum Dominus Deus veſter; Sapienter intellige quæ dicuntur. Vt ſis beatus cũ feceris ea. Sepera te à terrenis actibus, ſepera te à concupiſcentia mundi: Sepera te & remove ab omni pollutione peccati. *Hom* 11. *Super Leviticum. Tom.* 1 *fol.* 84. *B. C.*

[c] Quid inter hæc Chriſtianus fidelis facit, cui vitia non licet nec cogitare? quid oblectatur ſimulachris libidinis, ut in ipſis depoſita verecundia audacior fiat ad crimina? Diſcit facere dum aſſueſcit videre. Illas tamen quas infælicitas ſua in ſervitutem proſtituit libidinis publicæ, occultent locus, & dedecus ſuum de latebris conſolantur: erubeſcunt videri etiam qui pudorem vendiderunt. At iſtud publicum noſtrum omnibus videntibus geritur, & proſtitutarum tranſitur obſcœnitas. Quæſitum eſt quomodo adulterium ex oculis admitteretur. *Cyprian De Spectaculis. lib.*

[d] Ita amatur, quicquid nõ licet, &c. Non licet inquã adesse Christianis fidelibus, non licet omnino, nec illis quos ad oblectamenta aut iñ ad omnes ubiq; Græcia instructos suis artibus vanis mittit, &c. Fugienda sunt ista Christianis fidelibus, ut iam frequẽter diximus, tam vana, tam perniciosa, tam sacrilega spectacula, & oculi nostri sũt, & aures custodiendæ; cito enim in hoc assuescimus quod audimus scelere. Nam cum mens hominis ad vitia ipsa ducatur, sibi quid faciet si habuerit exemplanaturæ, corporis lubricæ? quæ sponte corruit, quid faciet si fuerit impulsa? Avocandus est igitur animus ab istis. *Cyprian. Ibid.* [e] Converte hinc vultus ad diversi spectaculi nó minus pænitẽda contagia; in Theatris quoq; inspicies quod tibi & dolori sit & pudori. Cothurnus est tragicus prisca facinora carmine recensere, de paracidis & incestis horror antiquus, expressa ad imaginẽ veritatis actione replicatur, ne seculis trãseuntibus exolescat, quod aliquando cõmissum est: Admonetur omnis ætas auditu fieri posse, quod aliquãdo factũ est, &c. *Cyprian Ep. l. 2. Ep. 2. Donato.* See here Act 5. Scene 3. [f] Adulteriũ discitur dũ videtur; & lenocinãte ad vitia publicæ authoritatis malo, quæ pudica forrasse ad spectaculũ matrona processerat, revertitur impudica. Adhuc deinde morũ quanta labes, quæ probrorum fomẽnta, quæ alimenta vitiorum, histrionibus gestibus inquinari? videre contra fædus iusq; nascendi patientiam incestæ turpitudinis elaboratam, &c. *Ibidem.*

[d] *Thus whatsoever is prohibited, is affected. Now I say, (I pray observe it well good Reader,) it is* NOT LAWFVLL FOR FAITHFVLL CHRISTIANS, *yea,* IT IS ALTOGETHER VNLAWFVLL FOR THEM TO BE PRESENT AT THESE PLAYES. *These so vaine, so pernicious, so sacrilegious Stage-playes,* AS I HAVE NOVV OFTEN AFFIRMED, ARE VVHOLLY TO BEE AVOYDED BY ALL FAITHFVLL CHRISTIANS; *because we soone accustome our selves to the practise of that wickednesse, which we heare and see: For since the minde of man is easily led on to these vices of it selfe; what will it doe when it is presented with unchaste examples both of body and nature? She who thus falls of her owne accord, what will she doe if she be precipitated? The minde therefore is wholly to be avocated from these lascivious Enterludes.* Adde we to this another speech of his to the same purpose. [e] *Turne* (saith he) *thine eyes to the nelesse sinfull contagions of a different shew: thou maist also behold in Theaters, that which may affect thee both with griefe and shame. It is a Tragedians part, to relate ancient wickednesses in verse: the ancient horror of Paricides and Incestuous persons is represented by him to the life; lest those wickednesses which were committed in former ages, should grow obsolete in aftertimes. Every age is admonished, that what-ever villany was actually committed in former times, may be committed still. Those things are now made examples, which have ceased to be sinnes. Then you may please to know from Stage-players, what filthinesse any man hath committed in secret, or to heare what he might have done.* [f] *Thus is adultery learned whiles it is* beheld;

beheld; and the evill of publike authority playing the Pander to these vices, she who at first came perchance a chaste Matron to the Play, returnes a Strumpet from the Play-house. Moreover, what a great corruption of mens manners, what fomentations of reproachfull actions, what a fuell of vices is it, to be polluted with histrionicall gestures, to see filthy Incest elaborately acted, against the very covenant and right of mans nativity? [g] *Men are emasculated; all the honour and vigor of their Sex is abated by the filthinesse of an effeminated body; and he there gives best content, who doth most dissolve himselfe into a woman: his sinne addes to his applause, and he is reputed the more skilfull, by how much the more filthy he is. What then cannot he perswade who is such a one? he moves the sences, he soothes the affections, he expugnes the stronger conscience of an upright heart; neither wants there the authority of flattering reproach, that so destruction may creepe upon men by a more delicate hearing.* [h] *They represent unchaste* Venus, *adulterous* Mars, *yea, their great* love, *not more a Prince in dominion, then in vices; burning with his very Thunderbolts into terrene loves;* [i] *sometimes waxing white in the feathers of a Swan;* [k] *otherwhiles descending in a golden shoure;* [l] *anon comming forth attended with Birds to ravish and snach away yong Youthes,* [m] *Examine now whether those who behold these Spectacles can be sincere or chaste, whiles they imitate the gods they worship? Even sinnes themselves are made religious to these wretches: O if thou couldest standing in that sublime watch-towre insert thine eyes into their secrets, open the closed doores of their bed-chambers, and bring all their hidden inmost roomes unto the conscience of the light, thou mightest see that done by these unchaste persons, which is a sinne to see: thou mightest see that, which they sighing under the fury of their vices*

g See Act 5. Scene 3. p. 168. where the Latine is recited.

h See Act 3. Scene 3. p. 75.

i See *Lactantius* De falsa Religione. l. 1 c. 11. *Tatianus*, & *Clemens Alexandr.* Oratio. Adhor. ad Gentes. *Athenæus* Dipnos. lib. 9. c. 18. *Ovid* Metamorph. lib. 10.

k *Lactantius*, De falsa Relig. c. 11. *Arnobius*, Adverss. Gentes. lib. 4.

Ovid Metamorph. l. 10. *Terentij* Eunuchus. *August* De Civ. Dei. l. 2. c. 7. l *Lactantius* De falsa Relig. c. 11. *Ovid* Metamorph. l. 10. *Julius Firmicus*, De Errore Profanarum Relig. cap. 13. m Quære iam nunc an possit esse qui spectat, integer vel pudicus, cum Deos suos quos venerantur imitantur? O si & possis in illa sublimi specula constitutus oculos tuos inserere secretis, recludere cubiculorũ obductos fores, & ad conscientiã luminis penetralia occulta reserare, aspicias ab impudicis geri, quod nec aspicere possit frons pudica, &c. *Cyprian. Epist. l. 2. Epist. 2.* See Act 3. Scene 3. p. 168. 169.

deny themselves to have done, and yet they hasten for to doe it. [n] *Men rush upon men with mad unruly lusts, &c.* A sufficient adequate testimony of my Minors truth. Adde wee to these irrefragable Witnesses some others of no lesse validity: *Tatianus, stiles Stage-players,* [p] *the Promoters of Adultery, the Tutors of effeminate Dancers, and Sodomites; the authors of damnable practises; the teachers of adultery, who utter obscene words with a loud voyce, and use lascivious motions promulgating all nocturnall abominations, and uttering all obscenities that might delight the Auditors.* [q] *Theophylus Antiochenus,* writes: *That the Christians in his time durst not behold Stage-playes, lest their eyes should be defiled with the adulteries of those Devill-gods and men, that were there personated; and lest their eares should sucke in those prophane verses that were there recited.* To passe by [r] *Arnobius, who declaimes much against the obscenity of Stage-playes, which did adulterate the mindes, inflame the lusts of the Spectators, by reason of those lewde adulterous villanies of Idol-gods that were represented in them, which he at larges discyphers: Lactantius,* his Scholler, writes thus of Stage-playes. [s] *In Stage-playes also, I know not whether there be a more dangerous corruption. For Comicall fables treat of the rapes of Virgins, or of the loves of Harlots, and by how much the more eloquent the Poets are who have fained these wickednesses, by so much the more doe they perswade by their elegant sentences, and the more easily doe their wel-composed and adorned verses sticke in the memory of the Hearers. Likewise Tragicall Histories present unto mens eyes the Paricides, the Incests of evill Kings, and they demonstrate tragicall wickednesses.* [t] *The most unchaste*

[n] See Act 3. Scene 3 p. 92. and Act 4. Scene 3. p. 135, 136. & 211.

[p] Adulterij promotor, cinædorum doctor, cõdemnandorum author. Obscæna verba naso resonante effutiunt, & motus indecentes moventur, & adulteriorũ in scena Magistros filiæ & filij vestri spectant. Omnes nequitiæ nocturnæ, & quid obscænè dictũ demulcere potest auditores, alta voce promulgantur. *Oratio Contra Græcos Bibl. Patrum. Tõ. 2. p. 180. B. C.*

[q] Nec cætera spectacula spectare audemus, ne oculi nostri inquinentur, & aures nostræ hauriant prophana, quæ ibi decantantur, carmina. Nec phas est nobis audire adulteria Deorum hominúq;, &c. *Ad Autolycum. l. 3. Bib. Patr. Tom. 2. p 170. G. H*

[r] Adverſ Gentes. l. 4. p. 249. 250, 251. l. 7. p. 231. 232, 233.

[s] In scenis nescio an sit corruptela vitiosior. Nam & Comicæ fabulæ de stupris virginum loquuntur aut amoribus meretricum: & quo magis sunt eloquẽtes, qui flagitia illa finxerunt, eò magis sententiarum elegantia persuadent, & facilius inhærent audientium memoriæ versus numerosi & ornati. Item Tragicæ historiæ subijciunt oculis parricidia & incesta Regum malorum & cothurnata scelera demonstrant. *Lactantius, De Vero Cultu. lib. 6. cap. 20.*

[t] Histrionum quoq; impudicissimi motus, quid aliud, nisi libidines do-

motions

motions likewise of Stage-players, what else doe they but teach and prouoke lusts? whose enervated bodies dissolved into a womans pace and habit, personate unchaste women with dishoneſt geſtures. What shall I speake of mimicall Actors, who carry along with them even in outward shew, the discipline of depraving corruptions? who teach adulteries whiles they feine them, and by counterfeit representations instruct men how to commit even all uncleanesses. [u] *What may yong Men, or Virgins doe, when as they perceive these things to be acted without shame, and willingly to be beheld of all? Verily they are admoniſhed what they may doe, and they are inflamed with lust, which is most of all excited by the sight: and every one according to his Sex doth prefigure himselfe in these Images; yea, they approve them whiles they laugh at them, and they returne more corrupt to their Chambers by reason of the vices which adhere unto them.* [x] *And not onely Children who ought not to be seasoned with premature vices, but even old men, for whom it is unseemely now to sinne, stray aside into this path of vices.* THEREFORE ALL SPECTACLES AND STAGE-PLAYES (I pray obserue it well) ARE VVHOLY TO BE AVOYDED, *not onely leſt any vices should harbour in our hearts, which ought to be calme and quiet; but likewiſe leſt the custome of any pleasure should delight us, and so* TVRNE VS FROM GOD AND FROM GOOD VVORKES. [y] *Yea these Enterludes with which men are delighted, and at which they are willingly present; because they are* THE GREATEST INSTIGATIONS VNTO VICE, (pray marke it) AND THE MOST POVVERFVLL INSTRVMENTS TO CÒR-

cent, & instigant? quorum enervata corpora, & in muliebrē incessum habitūq; mollita, impudicas fœminas inhoneſtis geſtibus mentiuntur. Quid de mimis loquor corruptelarū præferentibus disciplinam? qui docent adulteria, dū fingunt, & simulatis erudiunt ad vera? *Ibidem.*

[u] Quid iuvenes, aut virgines faciant, quū hæc & fieri sine pudore, & spectari libenter ab omnibus cernunt? Admonētur utiq; quid facere possint, & inflamantur libidine, quæ aspectu maxime concitatur: dum rident, & ac se quisq; pro sexu in illis imaginibus præfigurat: probantque illa adhærentibus vitijs corruptiores ad cubicula revertuntur. *Ibidem.* [x] Nec pueri modo, quos præmaturis vitijs imbui non oportet, sed etiam senes quos peccare iam non decet in talem vitiorum semitam dilabuntur. Vitanda ergo spectacula omnia, non solum ne quid vitiorum pectoribus insideat, quæ sedata & pacifica esse debent, sed ne cujus nos voluptatis consuetudo deliniat, & à Deo atque à bonis operibus avertat. *Ibidem.* [y] His spectaculis & delectantur, & libenter interſunt. Quæ, quoniam maxima sunt irritamenta vitiorum, & ad corrumpendos animos potiſſime valent, tollenda sunt nobis: quia non modo ad vitam beatam nihil conferunt, sed etiam nocent plurimum. *Ibidem.*

RVPT

RVPT MENS MINDES, ARE VVHOLY TO BE ABOLISHED FROM AMONGVS; *Since they doe not onely, not contribute any thing to an happy life, but likewise doe much hurt.* In another worke of his he writes thus. [z] *What is the Play-house? is it more holy then these Sword-playes? in which a Comedy treates of Rapes, and Loves; a Tragedy of Incests, and Murthers. Moreover unchaste Histrionicall gestures, with which they imitate infamous Women, doe teach those lusts which they expresse by dancing: And is not then a Player the corruption of discipline, in whom those things that are* ~~evil~~ *are acted by representation, that so these things which are truely reall, may be perpetrated without any shame. Yong men behold these things, whose slippery age, which should be brideled and governed, is instructed to commit sinnes and vices by these representations.* THEREFORE ALL PLAYES ARE TO BEE AVOYDED, THAT VVE MAY *enioy a serene state of minde.* THESE NOTIOVS PLEASVRES ARE TO BE RENOVNCED, *lest we being delighted with their pestiferous sweetnesse, should fall into the snares of death. Vertue alone, whose reward is immortall, will then content us, when she hath overcome these pleasures.* Thus farre *Lactantius*, most elegantly, most truely. Adde wee to him *Minucius Felix*, that eminent Christian Lawyer, whom [a] *Lactantius himselfe commends*: who writes thus of Stage-playes. [b] *Your Comedies and Tragedies glory in incestuous persons, and yet you willingly both read and heare them: and so you worship Incestuous gods, who have coupled with their owne Mothers, Daughters,*

[z] Quid scena? num sanctior? in qua Cõmedia de stupris & amoribus; Tragædia de incestis & parricidijs fabulatur. Histrionici etiã impudici gestus, quibus infames fæminas imitantur, libidines, quas saltando exprimunt, docent: An nõ mimus corruptela disciplinarũ est? in quo fiunt per imaginem, quæ non sunt, ut fiant sine pudore, quæ vera sunt. Spectant hæc adolescentes: quorum lubrica ætas, quæ frænari, ac regi debet, ad vitia & peccata his imaginibus eruditur. Fugienda igitur omnia spectacula ut tranquillũ mentis statum tenere possimus. Renunciandum noxijs voluptatibus, ne deliniti suavitate pestifera, in mortis laqueos incidamus. Placet sola virtus, cujus merces immortalis est, quum vicerit voluptatem. *Lactantius, Divinarum. Instit. Epitome cap. 6.*

[a] Minucius Felix non ignobilis inter causidicos loci fuit. Hujus liber, cui Octavio titulus est, declarat, quam idoneus assertor veritatis esse potuisset, si se totum ad id studium contulisset. *De Justitia lib. 5. cap 1.*

[b] Comædiæ & Tragædiæ vestræ incestis gloriantur, quas vos libenter & legitis, & auditis: & sic Deos colitis incestos, cum matre, cum filiâ, cum sorore conjunctos: meritò igitur incestum penes vos sæpe deprehenditur semper admittitur. *Minucius Felix. Octavius. pag. 101.*

Sisters:

Sisters: Worthily therefore (such was the fruit of these their Stage-playes) *is Incest oft-times deprehended among you, alwayes is it tollerated and committed.* [c] *We therefore who are valued according to our maners and modesty, deservedly abstaine from your evill pleasures, your shewes, and Stage-playes, whom we know to have taken their originall from your Idol-worship, and whose noxious flattering enticements we condemne. For in your Chariot-playes, who would not abhorre the madnesse of the people brawling among themselves? the discipline or art of murther in Sword playes? in Stage-playes likewise there is no lesse fury, more prolix obscenity: For one while the iesting Actor, doth either expound adulteries, or personate them. Another while,* THE EFFEMINATE STAGE-PLAYER VVHILES HE FEINES LOVE, DOTH VIOLENTLY INFLICT IT. *The same by personating whoredomes, sighes, hatreds, disgraceth your gods: The same with feined griefes provokes your teares with his vaine gestures and nods. Thus you desire true-murther, you bewaile feined, &c.* Thus hee. Saint *Basil the Great*, informes us: [d] *That the very beholding and hearing of Stage-playes ingenders overmuch lust in the mindes of men; That Stage-playes abounding with lascivious Spectacles are the common Shops of all wickednesse: that they sticke fast in the mindes of the Auditors: and serve to no other purpose but to perswade all men unto filthinesse.* *Gregory Nyssen records;* [e] *That lascivious Spectacles; and*

[c] Nos igitur qui moribus & pudore censemur meritò malis voluptatibus, & pompis vestris, & spectaculis abstinemus: quorum & de sacris originem novimus, & ut noxia blandimenta damnamus. Nã in ludis curulibus, quis non horreat populi in se rixantis insaniam? in gladiatorijs homicidij disciplinam? in scenicis etiam non minor furor, turpitudo prolixior. Nunc enim mimus, vel exponit adulteria, vel monstrat.

Nunc enervis histrio amorem dú fingit, infligit. Idē Deos vestros, induendo stupra, suspiria, odia, dedecorat. Idem simulatis doloribus lacrymas vestras vanis gestibus & nutibus provocat. Sic homicidiū in vero flagitatis, in mendacio fletis. *Ibid. p.* 123, 124.

[d] Spectacula & corrupti cantus nimiam in animis ingenerãtes libidinē, &c. Nescij sane ludos spectaculis abundantes lascivis, cōmunem ac publicam officinam scelerum esse: modulationes atq; concentus meretricios q; cantus, auditorum animis insidentes, nil aliud efficere, quam ut turpitudinem omnibus persuadeant, citharædorum sonitus imitantes. *Hexaemeron. Hom.* 4. *Tom.* 1. *pag.* 45. See *De Legendis libris Gentilium, Oratio. pag.* 408. 412. accordingly.

[e] Sordida & luxuriosa Spectacula, & in muris, & in aulis diversæ ad luxuriam animæ picturæ, & in vasis sculpturæ impressæ nequitiam prædicant, quibus cogitatio ad cupiditates suas revocatur, vituperosi spectaculi visione, ad animam usque passionum affectu perveniente, ne scilicet cupiditatum ardore extinguatur, aut retundatur. *Vitæ Moscos Enarratio. pag.* 503. See 502.

filthy Pictures engraven or painted either in Walls, in Halls, or Plate, (to satisfie the luxury of the minde) doe proclaime lewdnesse: the thoughts are recalled to their lusts, by the sight of these blame-worthy Spectacles, whose inflammation pierceth even to the affections, least verily the heat of mens lusts should be quenched. [f] *If that thou couldest dive, I say, not into the Vessels and Caskets (for they are manifest unto many, neither are they different from their filthinesse of life) but into the retyred hidden secrets of the minde and soule of a man delighted with these Spectacles, thou shouldest verily there finde a stinking rottennesse of many accumulated Frogges*; that is (as hee there expresseth himselfe in a former passage) *of filthy lusts and vices. But even the eye of a chaste man is cleane, and refuseth these Spectacles which incite men unto luxury, or carnall pleasure.* Our common Play-haunters and lascivious Picture-masters therefore, by this Fathers verdict, (whatever they may deeme themselves,) are no chaste, no modest persons; [g] *yea rather beasts, then men*; as he there tearmes them. *Gregory Nazienzen*, stiles Stage-players; [h] *the servants of lewdnesse: Play-houses*, [i] *the lascivious shops of all filthinesse and impurity*: Stage-playes: [k] *the dishonest unseemely instructions of lascivious men, who repute nothing filthy, but modesty; by which nature is vitiated, and made adulterous, and severall flames of different lusts are kindled.* [l] *Theaters likewise are seasoned with most filthy things; lest that these diseases should practise their lewdnesse onely in secret; Rewards are promised to these dishoneſt, and wicked in-*

[f] Quod si recondita, abditaque hujusmodi, non dico vascula & capsulas (multisenim ea patent, nec aliena sunt a turpitudine vitæ) sed occulta mētis & animi perspicere poteris, iam verò accumulatarū ranarū putredinem reperies fætidam. At modesti hominis oculus etiā mundus est, & hæc quæ ad luxuriam incitant, spectacula despicit. *Ibidem.*

[g] Qui naturam respicit, homines: qui vitam considerat, non homines, sed ex brutorum genere eos esse putabit: cujus quidem bruti signa tam in universa domo, quam in singulis invenias partibus. *Ibidem*

[h] Turpitudinis adminiſtri. *Ad Selcucum, De Recta Educatione. pag* 1063.

[i] Lascivæ fæditatis, & impuritatis omnis officina. *Ibidem.*

[k] Lascivorum hominum inhonestæ & indecoræ disciplinæ, qui nihil turpe ducunt, præter modestiam. Nimirum in his natura vitiatur & adulterina fit, voluptatumque flamma multiplex accenditur. *Ibidem.*

[l] Etiam spurcissimus rebus Theatra conduntur, ut ne hi morbi clam turpitudinem suam exerceant. Sed disciplinis improbis & sceleratis præmia proposita sint. Tu autem mihi velim hæc execreris. Noli pupulas tuas polluere, sed omnes oculorum corrupcelas vitato, ut pupulæ tuæ mihi Virgines cura tua manent. *Ibidem.*

structions:

structions: But doe thou have these things in execration: Suffer not thy female pupils to be defiled with them; but cause them to avoyd all corruptions of their eyes, that so they may continue Virgins to me, by thy care: Intimating hereby, that resort to Stage-playes, would soone defloure their Virginity, and make them Strumpets. Saint *Hilary* informes us, [m] *That he who will ascend up into the Hill of the Lord must keepe himselfe unspotted from corruption; his body must not be defiled with whoredome; his eyes must not be polluted with Stage-playes:* which hee there couples with whordome, because they ingender unchaste affections in mens hearts, and oft-times allure them to actuall lewdnesse. Therefore in his *Commentary on the* 118. alias *the* 119. *Psalme, verse* 37. (*Turne away mine eyes from beholding vanity*) he paraphraseth thus: [n] *That the Prophet prayes to have both the eyes of his body and minde turned away from Stage-playes, and the obscene fables of dishoneſt Enterludes; which did formerly occupy and defile them.* *Cyrill of Hierusalem* affirmes; [o] *That Play-house meetings, and Playes, which are the Devils Pompes, were fraught with all lewdnesse, contumely, and incontinency; Whence he perswades all Christians to avoyd them.* Saint *Ambrose* stiles Stage-playes [p] *Spectacles of Vanities, by which the Devill convayes incentives of pleasures into mens hearts. Let us therefore* (saith he) *turne away our eyes from these vanities, and Stage-playes, lest our minds should affect that which our eyes behold, & let us come to God that he would doe it for us. In the ship of thy body there is a tempest of lusts rayſed, and yet thou turnest not away the eyes of thy soule that they should not see the sinke of lusts, nor behold the filth of this world:* Such are Stage-

[m] Immaculatus sit, ac nitidus: sitque ei non corpus stupris contaminatum, non oculi spectaculis theatralibus sordidati, &c. *Enarrat. in Psal.* 14. *pag.* 202. G.

[n] Orat autem & animi & corporis oculos; eos scilicet, qui in theatralibus ludis captivi incubant, & obscænis illis spectaculorum fabulis, &c. vanitatibus averti. *Ibidem, pag.* 258. *E. F.*

[o] Pompa Diaboli, est in Theatris spectacula, &c.

Ne ergo sis curiosus in frequentia spectaculorum, ubi conspicias mimorum petulantias, omni contumelia & impudicitia refertas, &c. *Catechesis Mystagogic cap.* 1. *fol.* 175. *B.* [p] Diabolus tibi effundat spectacula vanitatum; incentiva inserat voluptatum: pete ut dominus avertat oculos tuos. Avertamus igitur oculos à vanitatibus, atque ludorum theatralium spectaculis, ne quod oculus viderit, animus concupiscat. In hoc navigio corporis tui movetur æstus cupiditatum; & non avertis oculos animæ tuæ ne videant sentinam libidinum, ne aspiciant mundi hujus stercora. *Ambros. Enarrat. in Psal.* 118. *Octon.* 5. *Tom.* 2. *pag.* 430. *F.* 431. *B. D.*

playes in this Fathers repute. S *Hierom* in his Epistle to *Salvina*, writes thus unto her. q *The fame of chastity in women is a tender thing; like a most beautifull flower it is quickly blasted with a small winde, and corrupted with an easie breath: especially where both age consents to vice, and the authority of an Husband is wanting, whose shadow is the shelter of the Wife.* r *Wherefore let no frizeld-pated Steward, no effeminate Stage-player accompany thee; let not the venomous sweetnesse of a Diabolicall Singer come neere thee, nor a exempt and beautifull Youth. Have thou nothing to doe with Stage-playes: because they are the pleasing incendiaries of mens lusts and vices: because they draw mens soules by their flattering entisements to deadly pleasures, (which Christians should extinguish with the love of Christ, and curbe with fasting:) and cause them to violate the vow and bond of Chastity, of Widdowhood, of Virginity.* So in his *Commentary on Ezechiel. lib. 6. cap* 20. he certifieth us. s *That we also when as we depart out of Ægypt, are commanded to cast away all those things which offend our eyes, that so we may not be delighted with those things with which we were formerly affected in the world; to wit, with the inventions of Philosophers and Heretiques, which are rightly stiled Idols. We must likewise remove our eyes from all the Spectacles, yea rather, the offences of Ægypt, as Sword-playes, Cirque-playes, and Stage-playes; which defile the purity of the soule; and by the sences gaine entrance to the minde: and so that is fulfilled, which is written; Death hath entred by your windowes:* By this grave learned Fathers verdict then, it is most evident; that Stage-playes devirginate unmarried persons, especially beautifull tender Vir-

q Tenera res in fæminis fama pudicitiæ est, quasi flos pulcherrimus citò ad levem marcessit auram, leviq; flatu corrúpitur; maxime ubi ætas consentit ad vitium, & maritalis deest auctoritas, cujus umbra tutamen uxoris est. *Epist.* 9. *c* 5. *Tom.* 1. *p.* 28.

r Non ambulet iuxta te calamistratus procurator, non histrio fractus in fæminam, non cantoris Diabolici venenata dulcedo, non iuvenis cultus & nitidus. Nihil artiũ scenicarum tibi iungatur, &c. eò quod incentiva vitiorum omniũ titillant animos, & quibusdam illecebris ad mortiferas animam voluptates trahunt, &c. *Ibidem.* See *Epist* 10. *cap* 4. *& Epist.* 18 accordingly.

s Sed & nobis quando exitur de Ægypto, iubetur ut offensiones oculorum nostrorũ abjiciamus, ne scilicet his delectemur, quibus antea delectabamur in sæculo: ne simulachris Ægypti polluamur, adinventionibus scilicet Philosophorum, atq; Hæreticorũ, quæ recte Idola nominantur. A spectaculis quoq; imò offensionibus Ægypti removeamus oculos, arenæ, circi, Theatrorum, & omnibus, quæ animæ contaminant puritatem, & per sensus ingrediuntur ad mentem: impleturque quod scriptum est: Mors intravit per feneſtras vestras. *Ibidem. Tom.* 4. *pag.* 389. *A.*

gins

gins who resort unto them, (which I would our female Play-haunters; and * *their Parents* would consider:) that they defile their soules with impure carnall lusts; and so let in eternall death upon them. Saint *Augustine* brands *all Stage-playes* with this stigmaticall Impresse. *That they are* [t] *the Spectacles of filthinesse:* [u] *The overturners of goodnesse and honesty:* [x] *The chasers away of all modesty and chastity:* [y] *Meretricious shewes. The unchaste, the filthy gestures of Actors: The art of mischievous villanies, which even modest Pagans did blush to behold: The invitations to lewdnesse, by which the Devill useth to gaine innumerable companies of evill men unto himselfe.* Hence hee stiles Theaters; [z] *The Cages of uncleanesse, the publike professions of wickednesse, of wicked men*: and Stage-playes; [a] *The most petulant, the most impure, impudent, wicked, uncleane; the most shamefull and detestable attonements of filthy Devil-gods; which to true Religion are most execrable: whose Actors the laudable towardnes of Roman vertue had deprived of all honour, disfranchised their tribe, acknowledged as filthy, made infamous: because the people were instructed, incouraged by the sight and hearing of Stage-playes, to imitate, to practise those alluring criminous fictions; those ignominious facts of Pagan-gods, that were either wickedly and filthily forged of them, or more wickedly and filthily committed by them.* Hence is it that this godly *Father, doth* * *oft dissuade all Christians from acting, seeing, or frequenting Stage-playes, and Cirque-playes, because they are but Panders, but allectives to uncleanesse, incen-*

* See *Augustine* Hom. 11. Tom. 10. pag. 592.

[t] *Ludi scenici* Spectacula turpitudinum. *De Civit. Dei. lib* 1. *cap.* 32.

[u] Probitatis & honestatis eversio. *Ibid. c.* 33.

[x] Vere Fugalia, sed pudoris & honestatis. *Ibid. lib.* 2. *ca.* 6.

[y] Meretriciam pompam hinc celebrari, &c. Avertebant faciem ab impuris motibus scenicorum, artem flagitij videre erubescentes, ne auderent impudicos gestus ore libero cernere, &c. Frequentans in aperto invitamenta nequitiæ, ad possidendos innumerabiles malos. *Ibidem l.* 2. *c.* 26.

[z] Theatra, Caveæ turpitudinum; publicæ flagitiosorũ & professiones *De Consensu Evang. l.* 1. *c.* 33. *Tom.* 4. *pars* 1. *p.* 530.

[a] Hanc talium numinum placationem petulantissimam, impurissimam, impudentissimam, nequissimam, immundissimam, cujus actores laudanda Romanæ virtutis indoles honore privavit, tribu movit, agnovit turpes, fecit infames. Hanc inquam pudendam, veræq; religioni adversandam & detestandam numinum placationem; has fabulas in Deos illecebrosas atque criminosas, hæc ignominiosa Deorum facta scelerate turpiterq; conficta, vel sceleratius turpiusque commissa, oculis & auribus publicis civitas tota discebat, hæc commissa numinibus placere cernebat, & ideo non solum illis exhibenda, sed sibi quoque imitanda credebat. *Idem De Civit Dei. lib.* 2. *cap* 27. * Qua supra. De Doctrina Christiana, lib. 2. cap. 25. De Symbolo ad Catechumenos. lib 4. cap. 1. Confessionum. lib. 6, cap. 7. 8. & Epist. 202.

diaries and fomentations unto carnall lusts. Hence he speakes thus to Christian Parents (which I would to God those graceleſſe Parents who either accompany ſend, encourage, or elſe permit their Children to runne to filthy, lewde, laſcivious Stage-playes, [b] *which vitiate, which deprave them ever after*, would ſeriouſly conſider:) [c] *As oft, deare Breathren, as you know that any of your Children reſort either to furious, bloody, or filthy Enterludes, with a vaine perſwation, and peſtiferous love, as if it were to ſome good worke, you who now by the grace of God contemne, not onely theſe luxurious, but alſo cruell recreations, and diſports, ought diligently to chaſtiſe them, and to pray more abundantly to the Lord for them, becauſe you know that they run unto vanity, and lying follies, neglecting that place to which they are called.* [d] *Theſe if they chance to be affrighted in the Play-houſe by any ſudden accident*, (I would our Popiſh Stage-haunters, who thinke to ſcare away the Devill from them by their croſſings, would well conſider it,) *doe preſently croſſe themſelves, and they ſtand there carrying that in their foreheds, from whence they would depart if they carried it in their hearts. For every one who runnes to any evill worke, if he chance but to ſtumble, doth forth-with croſſe his face, and knoweth not, that he doth rather include, then exclude the Devill. For then ſhould he croſſe himſelfe well, and repell the Devill out of his heart, if he recalled himſefe from that wicked worke. Wherefore I intreat you, deare Brethren, againe and againe, that you would ſupplicate for them with all your might, that ſo they may receive underſtanding to condemne theſe damnable*

[b] Quo ſemel eſt imbuta recens ſervabit odorē teſta diu. *Horace Epiſt. l. 1. Epiſt. 2. pag. 24.*

[c] Quotieſcūq; fratres chariſſimi aliquos ex filijs veſtris ad ſpectacula vel furioſa, vel cruenta, vel turpia, quaſi ad aliquod bonum opus currere vana perſuaſione & peſtifero amore cognoſcitis, vos qui jam Deo propicio iſta, non ſolū luxurioſa, ſed etiam crudelia oblectamenta deſpicitis, caſtigare eos, & abundantius pro eis domino ſupplicare debetis, quia illos cognoſcitis ire in vanitatem, & inſanias mendaces, & negligere quò vocati ſunt. *Auguſt. Hom. 21. Tom. 10. pag. 592.*

[d] Qui ſi forte in ipſo Circo aliqua ex cauſa expaveſcant, continuò ſe ſignant, & ſtant illic portantes in fronte, unde abſcederent ſi hoc portarent in corde. Omnis enim qui ad aliquod opus malum currit, ſi fortè pedem impegerit, ſignat os ſuum, & *neſcit quod includit* potius Dæmonem quàm excludit. Tunc enim bene ſe ſignaret, & Diabolum de corde ſuo repelleret, ſi ſe ab illo opere nefario revocaret. Vnde iterum atque iterum rogo vos fratres chariſſimi, ut pro eis totis viribus ſupplicetis, quatenus ad iſta damnanda intellectum accipere mereantur, & affectum ad fugienda, & miſericordiam ad agnoſcendum. *Ibidem.*

nable things; desire, to avoyd them; mercy, to acknowledge them. [e] *We may likewise speake unto those whom voluptuous Stage-playes oft-times draw from the assemblies of the Church. Notwithstanding I intreat you, deare Brethren, that as often as you shall see them to doe any such thing, you would in our stead most severely correct them: Let them heare our voyce, your remembrance: correct them by reproving them, comfort them by conferring with them, give them an ensample by living well: Then he will be present with them, who hath beene present with you.* Thus Saint *Augustine*, by whose words you may easily discover, not onely the truth of our present Assumption: but likewise the sinfulnesse, the unlawfulnesse of Playes themselves, [f] *as also of acting, hearing, seeing and frequenting Stage-playes:* Which hee likewise seconds in some other passages: as namely in his 2. *Booke, De Moribus Manichæorum*, where hee writes thus against them. [g] *Finally, we have oft-times found in Theaters divers of their choyce men, who were grave both in age, and as they seemed, even in manners too, with an old Presbyter. I omit yong men whom we were likewise wont to finde brawling for Stage-players and Wagoners: which thing is no small argument after what manner they can containe themselves from secret adulteries, and villanies, since they cannot overcome that lust, which may uphold them in the eyes of their Auditors, and makes them even to blush and runne away for shame.* In his *Booke, De Catechizandis Rudibus. cap.* 16. Hee informes us: [h] *That there are certaine men who seeke not to be rich, nor*

[e] Loquemur tamen & ad illos, quos frequentèr ab Ecclesiæ conventu spectacula voluptuosa subducant. Rogo vos fratres charissimi, ut quotiescunque eos tale aliquid facere videritis, ad vicem nostram severissime castigetis. Sit ad eos vox nostra, memoria vestra: corrigite arguendo, consolamini allo-quendo, exemplum præbete vivendo. Aderit illis qui affuit vobis. *Ibid.*

[f] Ambæ turpes, ambæq; damnabiles. Illa enim de Dijs turpia fingenda seminat, hæc favendo metit. Illa mendacia spargit, hæc colligit. Facinora & flagitia numinũ illa cantat, hæc amat. Illa prodit aut fingit; hæc autem atteſtatur veris, aut oblectatur & falsis. *August. De Civit. Dei. l. 6. c. 6.*

[g] Postremò in Theatris electos & ætate, & ut videbantur, moribus graves, cum sene presbytero sæpissimè invenimus. Omitto invenes, quos etiam rixantes pro scenicis & aurigis deprehendere solebamus; quæ res non mediocri argumento est, quo modo se possint continere ab occultis, cum eam cupiditatem superare non possint, quæ illos auditorum suorum oculis sustentat, & prodit erubescentes, atq; fugitantes. *Ibid. cap.* 19. *Tom.* 1. *p.* 1129.

[h] Sunt etiam homines qui nec divites esse quærunt, nec ad vanas honorum pompas ambiunt pervenire, sed gaudere & requiescere volunt in popinis, & in fornicationibus & in Theatris atq; spectaculis nugacitatis, quæ in magnis civitatibus gratis habentur. Sed hic etiam ipsi aut consumunt per luxuriam paupertatem suam, & ab egestate po-

yet:

yet to aspire to the vaine pompes of honors, but desire onely to be merry and to rest quietly in Ale-houses, in Brothel-houses, in Theaters, and in the spectacles of vanity, which are had gratis *in great Cities. But these through their luxury consume their meane estate, and from poverty they fall to Burglaries, Thefts, and Robberies, and are suddenly filled with many and great feares: and these who a little before did sing in an Ale-house, now dreame of the mourning of a prison. But by the study and sight of Stage-playes they are made like to Devils, &c.* To passe by his sundry notable passages against Players and Stage-playes, in his 1. 2, 4, 5, 6, 7, & 8. *Bookes, De Civitate Dei,* which I shall touch upon in some other Scenes: in his 17. *Sermon, De Verbis Apostoli. Tom.* 10. *pag.* 442. he writes. *That of those things which delight the sences of the body, some are lawfull; others unlawfull.* i *For these great spectacles of nature, as I have said, delight the eyes; and the spectacles of Play-houses delight the eyes likewise: these are lawfull, those unlawfull. An holy Psalme sung sweetly delights the hearing, and so doe the songs of Stage-players delight the hearing too: This lawfully, the other unlawfully.* So that if this Father may be Iudge: *the very seeing and hearing of Stage-playes is unlawfull.* Heare him but once more *for all: De Symbolo ad Catechumenos. lib.* 2. *cap.* 1. 2. *Tom.* 9. *pars* 1. *pag.* 1393. 1394, 1395. *There are two sorts of Weapons with which the Devill fights against mens soules; pleasures, and feare.* k *Yet beloved, you must know, that the Devill takes more by pleasures, then by feare. For why doth he daily*

stea in furta & effracturas & aliquando etiã in latrocinia prosiliunt, & subitò multis & magnis timoribus implentur: & qui in popina paulò antè cãtabant, iàm planctus carceris somniant. Studijs autem spectaculorum fiunt Dæmonibus similes, &c. *Ibidem Tom.* 4. *pag.* 340.

i Delectant enim ut dixi, oculos & spectacula ista magna naturæ, sed delectant etiam & oculos spectacula Theatrorum. Hæc licita, illa illicita. Psalmus sacer suaviter cantatus delectat auditum, sed delectant auditum etiam cantica histrionum. Hoc licitè, illud illicitè. *Ibidem.*

k Plures tamen noveritis dilectissimi capere adversarium per voluptatem, quàm per timorem. Nam quare quotidie muscipulam spectaculorum, insaniam studiorum ac turpium voluptatum proponit, nisi ut his delectationibus capiat, quos amiserat, ac lætetur denuo se invenisse quod perdiderat? Quid nobis opus est ire per multa? Breviter admonendi estis quid spernere & quid diligere debeatis. Fugite dilectissimi spectacula, fugite caveas turpissimas Diaboli, ne vos vincula teneant maligni. Sed si oblectandus est animus & spectare delectat, exhibet nobis sancta mater Ecclesia veneranda, hæc salubria spectacula, quæ & mentes vestras oblectent sua delectatione, & in vobis non corrumpant sed custodiant fidem, &c. *Ibidem.*

Set

set the Mouse-trap of Stage-playes, the madnesse of filthy studies and pleasures, but that he might take those whom he hath lost with these delights, and reioyce that he hath found that againe which he had lost? What need we runne thorow many things? You are breefly to be admonished, what you ought to reiect, and what to love. Flie Stage-playes, my best beloved, flie (Play-houses) *the most filthy Dens of the Devill, lest the Chaines of that wicked one hold you captive. But if the minde be to be exhilerated, and delights to behold, the holy Mother the Church will exhibit you those venerable and wholesome Spectacles, which will delight your mindes with their pleasure, and will not corrupt, but keepe faith in you. Is any of you a lover of the Cirque? What doth he delight in in the Circus? To see the Coachmen striving, the people breathing out frantique furies, every swift one going before breaking the horse of his Adversary. This is all the pleasure to shout, because he hath overcome whom the Devill hath overcome: to reioyce and insult, that the adverse part hath lost an horse, when as he who is delighted with such a Spectacle, hath already lost his soule. See on the other side our holy, holesome, and most sweet Spectacles. Behold in the Booke of the* [1] *Acts of the Apostles, a lame man never walking from his birth, whom* Peter *hath made running: see one suddenly whole, whom before thou dideſt behold infirme: and if there be any soundnesse of minde in thee, if the reason of equity, and the pleasure of salvation shine forth in thee; see what thou oughteſt to behold, consider where thou oughteſt to shout: there, where sound horses are broken in pieces, or here where bruised men are made whole? But if that pompe; that coulor of the horses, that composition of the Chariots, those ornaments of the Coachman standing above governing the horses, and desiring to overcome; if this pompe, as I have said, delight thee; neither hath he denied this to thee, who hath commanded thee, to renounce the pompes of the Devill: we also have our Spirituall Horseman the holy Prophet* Elijas, *who* [m] *being set upon a fiery Chariot, hath runne so much, that he hath taken the very limits, (or won the goale) of Heaven. And if thou desireſt to see the adversaries, which even true vertue hath o-*

[1] Acts 3.

[m] 2 Kings 2.

vercome, and whom he by flying hath out-gone, and from whose victory he hath received the reward of supernall greatnesse; he hath cast the [n] *Chariots of* Pharoh *and all his strength into the Sea:* [o] *Another, perchance a lover of the Theater, is to be admonished, what he must avoyd, and with what he may be delighted, and so may not lose the desire of beholding, but change it. In Play-houses there is a contagion of manners, where people use to learne filthy things, to heare dishoneſt things, to see pernicious things? But the Lord assisting we may strongly repell these things out of our hearts, if we compare one thing with another. There the Spectators behold I know not what propounded counterfeit god* Iove, *both committing adultery, and thundring: here, we may againe behold the true God Christ, teaching chastity, destroying filthinesse, preaching holesome things. There, it is feined, that the same* Iove *may have* Iuno *both for his sister and wife: here, we preach holy* Mary *a Virgin and a Mother together. There, amazement is strucke into the sight, that a man through use should walke upon a rope: here, a great miracle,* Peter *passing over the Sea on his feet. There, chastity is violated through mimicall filthinesse; here by chaste* Susanna, *and chaste* Ioseph, *lust is suppressed, death dispised, God loved, chastity exalted. There the quier and singing of the Stage-player allureth the hearing, but conquereth the wholesome affection: and what such thing may be compared to our song, in which he who loveth and singeth, saith,* [p] *Sinners have related unto me their delights, but not so as thy Law O Lord: all thy Commandements are truth? For there vanity*

[n] Exod. 15.

[o] Alius fortasſis Theatri amator admonẽdus ſit, quid fugiat, & quo delectetur, ac ſic voluptatem ſpectandi non perdat ſed mutet. In Theatris labes morum, diſcere turpia, audire inhoneſta, videre perniciosa. Sed adiuvãte domino ea fortiter repellamus, ſingula ſingulis comparemus. Illic intuentur ſpectatores propoſitũ neſcio quem confictum deum Iovem, & adulterantem & tonantem: hic reſpiciemus verum Deum Chriſtum, caſtitatem docentem, immundiciam deſtruentem, ſalubria prædicantem. Illic fingitur quod idem Iovis Iunonem habeat ſororem & conjugem: hic prædicamus ſanctam Mariam Matrem ſimul ac Virginem: Illic ſtupor ingeritur viſui, ex uſu hominem in funè ambulantem: hîc magnum miraculum, Petrum mare pedibus tranſeuntem. Illic per inimicam *(mimicam)* turpitudinem caſtitas violatur: hic per caſtam Suſannam caſtumque Ioſeph libido comprimitur, mors contemnitur, Deus amatur, caſtitas exaltatur. Chorus illic & cantio Pantomimi illicit auditum, ſed expugnat ſanum affectum: & quid tale noſtro cantico comparandum ſit, in quo dicit qui amat & cantat, Narraverunt mihi peccatores delectationes ſuas, ſed non ita ut lex tua domine, Omnia mandata tua veritas? Nam illic univerſa fingit vanitas, &c. *Ibidem.*

[p] Pſal. 119.

feineth

feineth all things. Doth any one perchance admire the skill of Climebers or Vaulters, to see little Children playing in the ayre, expressing divers Histories? but looke upon the playes of our Infants; In the [q] *wombe of* Rebecca *two Infaunts strive, the elder comming forth, the foote of the other is seised upon by the hand of the yonger thrust forth of the wombe.* [r] *In whose combate the figure of a great mystery is declared, that the yonger should supplant the elder, and should afterwards take away the birth-right and blessing from him. In which little ones as it were playing, and exhibiting a great sacrament, as I have said, both the reprobate Iewes are demonstrated in* Esau, *and the predestinated Christians appeare in* Iacob. *For that* Iacob *one little one so pratling, did also manifest, that many little Infants likewise were predestinated in himselfe; who are received out of the Mothers wombe, with the hands of the faithfull; neither doe they so shake them off, that they may hang in the ayre, but that being regenerated they may live in Heaven. The minde therefore may be recreated, and the Christian soule fed with these delights, and keeping this sobriety, it may avoyd the drunkennesse of the Devill. Neither may the combates of the amphitheater seduce or draw any Christians to them, unto which verily men runne so much the more greedily, by how much the more slowly they are exhibited. But even there what not dangerous, what not bloody thing is not inflicted into mens eyes? where, as most blessed S.* Cyprian *saith, a noxious will condemnes men to wilde beasts, without an offence. Therefore my beloved, that cruell Spectacle may not invite you to behold two Hunters contending with nine Beares, but let it delight you to see our one* Daniel *by prayer overcomming seven Lyons. Distinguish combates Spirituall lover; see two guilty in will, looke upon one innocent, and full of faith: behold these for an earthly reward to have offred their soules to beasts; behold this man crying in prayer,* [u] *Deliver not to beasts the soules that confesse to thee. In that Spectacle, he who*

[q] Gen. 25.

[r] In quorũ certamine magni sacramenti figura monstrata est, ut minor supplantaret majorem, eiq; postmodũ primatũ atq; benedictionẽ auferret. In quib⁹ parvulis quasi ludentibus & sacramentũ ut dixi, magnum exhibentibus, & reprobi in Esau demonstrantur Iudæi, & prædestinati in Iacob apparent Christiani. Ille enim Iacob unus paruulus sic garriens, multos in se prædestinatos etiam parvulos demonstrabat Infantes; qui ex utero matris suscipiuntur manibus fidelium; nec eos sic excutiunt, ut in aëre pendeant, sed ut renati in cælo vivant.

His igitur oblectamentis mens delectetur, pascatur anima Christiana, hanc sobrietatem retinens mentis, fugiat ebrietatem Diaboli, &c. *Ibidem.* [t] De Spectaculis. lib. & Epist. lib. 2. Epist. 2. Donato. [t] Daniel. 6. [u] Psal. 74.

sets it forth is sorrowfull if the Hunter escape without harme who hath slaine him many wilde beasts; but in this our combate, there is a fight without Iron, neither is Daniel *hurt, nor the wilde beast slaine, and yet he is so overcome, that the King wonders and is changed, and the people feare, and the enemies dispaire. O admirable Spectacle of ours, truely admirable! in which God assists, faith impetrates strength, innocency fights, holinesse overcomes, and such a reward is obteined, that both thou and he who shall overcome may receive it, and he who shall give it loseth nothing. Desire these Spirituall gifts, come together cheerefully to the Church to behold these things, and to waite for them with all security: recall the purpose of your heart from all carnall lust, commit all your care to be governed by God, that the adversary may feare, finding nothing of his owne in you; and you reiecting him and renouncing his Pompes, after that your liberty shall be rescued from his snares and waylayings, lest that wicked one should finde you empty, whom we have knowne desirous to hold those fast who are not his owne; believe faithfully in God the Father Almighty, &c.* By which excellent passage of this iudicious Father, (parallel to which he hath another of the same nature, in his [x] *Enarration on the 39. Psalme*, where hee seriously bewailes the vanity *and madnesse of those who delight in Stage-playes and such like Spectacles,* [y] *desiring all Christians to pitty their condition and to pray earnestly to God for their conversion, that so they might see the vanity, and sinfulnesse of this world, and* [z] *behold the excellency of those many heavenly Spectacles which he there musters up at large, on which Christiãs should fix their eyes and hearts;*) it is most apparent, that Stage-playes in his iudgement, are very dangerous, obscene, pernicious Spectacles, [a] *invented by the Devill to conquer and en-*

x. Tom. 8. pars 1. p 416. 417, 418.

y. Quem itaque compræhendá istorũ insanorũ? Bonus Deus omnia potest. Oremus pro ipsis fratres chariſſimi, inde crescit numerus sanctorum, de numero qui erat impiorum. *Ibidem.*

z Quid ergo facimus fratres? Demissuri eum sumus? sine spectaculo morietur, non subsistet, non vos sequetur. Quid ergo faciemus? demus pro spectaculis spectacula. Et quæ spectacula datuti sumus Christiano homini quem volumus ab illis spectaculis revocare, &c? *vid. Ibidem.*

a See *Augustin.* De Civitate Dei. lib. 2. cap. 5. 9, 22, 26, 27. lib. 4. cap. 10. 26, 27, 28. lib. 6. cap. 1, 5, 6, 7, 8, 9, 21, 24, 26, 27, 33. lib. 8. cap. 14. 18, 20, 21, 26, 27, where hee lively sets out the obscenity of Stage-playes.

trap

trap mens soules; and that no Christians ought for to behold them, since they have so many other heavenly Spectacles to contemplate. Which me thinkes should cause all Christians to renounce them. Not to remember *Nilus* an ancient Abbot, about the yeere of our Lord 410. who informes us. [b] *That he who is conversant in a multitude* (especially at Stage-playes) *is affected with daily wounds; for the countenance of women is a Dart anoynted with poyson, which wounds the soule and sends in venome, and by how much the longer it continueth by so much the more the wound doth putrifie.* [c] *He who desires to avoyd these wounds* (pray marke it well) *will absteine from publike Playes and Spectacles, neither will he be conversant in such Assemblies. For it is better that thou abide at home, then that thou fall into the hands of the enemy, whiles thou thinkest to honor such Solemnities.* Which comes punctuall to our purpose. Nor yet to mention, either *Primasius in Romanos. cap.* 10. *fol.* 53. Or *Remigius, Explanatio in Galat.* 5. 19. Or *Macarius Ægytius, Homil.* 27. *pag.* 212. Or *Isiodor Hispalensis. Originum. lib.* 18. *cap.* 27. 42. *to* 69. *& De Ecclesiasticis Officijs. lib.* 2. *cap.* 2. Or *Haymo & Anselme. Exegesis in Ephesios* 5. 3. *who ranke Players with Whores, and couple Play-houses, and Brothel-houses together:* (whose words I shall at large recite in the *ensuing Scene.*) Which proves, that Playes, and Play-houses in their opinion are but Panders to mens lusts, yea, the beaten rodes to * *whoredome*, adultery, and unchaste desires. Nor yet to remember *Prosper* his verdict, who stiles Stage-playes, [f] *mimicall uncleanesses*; not onely in regard of their matter, or manner of action, but likewise of their lewde unchaste effects: Or *Damascen*, or *Eusebius*; *who call the Stage,* [g] *the publike Schoole of lust*; *and Playes the instruments which perswade men to nothing else, but lewde behaviour, &c.* a pregnant testimony for our present purpose. Not to record

[b] Oratio. 2. de Luxuria. Bibl. Patrum. Tom. 5. pars 2. pag. 969. G.

[c] Qui vitare cupit ejusmodi vulnera is à publicis Spectaculis abstinebit, Neq; in celebritatibus versabitur: Satius est enim, ut domi maneas, quàm dum putas te celebritates venerari in manus inimicorum incidere. *Ibid.*

* Fornicentur in Spectaculis, &c. *Anselme.* In Phil. 4. Tom 2. pag. 306. A.

[f] Mimicæ turpitudines. *De Gloria Sanctorũ Peroratio fol.* 73.

[g] Ignorantes, orchestram impudicis spectaculis affluentem, communem ac publicam libidinis scholam ijs esse; Meretriciasq; ibidem cantiones nihil aliud afferre, quam ut omnibus turpiter se gerere & obscænè persuadeant. *Damascen. Paralellorum. lib.* 3 *cap.* 47. See *Eusebius Ibidem, & Eccleasiast. Histor. lib.* 8. *cap.* 24.

S. *Bernard*; who calls [h] *Stage-playes, childish sports, provoking lusts with their feminine and filthy turnings, and representing sordid actions:* a punctuall evidence for us: Or *Cassiodorus*; who stiles Stage-playes, [i] *the expellers of gravity; the exhausters of honesty, &c.* Nor yet to register our own learned Country-man *Iohn Sareshury*, flourishing about the yeere of our Lord, 1140. who informes us; *That* [k] *Stage-playes are the fomentations of vices, the apprentiships of vanity.* [l] *That Stage-players, (whose error had then so prevayled, that they could not be expelled great mens houses) did with their obscene actions, infuse such filthinesse into the eyes of all men, as the Cynicke himselfe might blush to see. And that which was more wonderfull, neither were they then cast out, when as the people making a tumult below, defiled the ayre with their frequent noyse, which being filthily shut in, they more filthily uttered. After which he breakes out into these passages.* [n] *Can he seeme to thee to be a wise man, who opens either his eyes, or eares to these things? It is verily a pleasant thing, and not dishoneſt, for an honest man to be sometimes delighted with honest modest myrth; but it is an ignominious thing, for gravity to be often recreated with such wantonnesse. From these Spectacles therefore, but especially from obscene ones, the eye of an honest man is to be kept backe, lest the incontinency of it, bewray likewise the uncleanes of his minde.* [n] *Parides the Colleage of* Sophocles *the Pretor reproving him, saith very excellently;*

[h] Non est hic ludus puerilis, non est de theatro qui fœmineis fædisq; anfractibus provocet libidinẽ; actus sordidos repræsẽtet, &c. *Epistola.* 87. *Col.* 1477. *A.*

[i] Spectaculum expellans gravissimos mores, evacuator honestatis, &c. *Variarum. lib.* 3. *cap.* 51.

[k] Fomenta vitiorum, tyrocinia vanitatis, Spectacula. *De Nugis Curialiũ. l.* 1. *c.* 8. *Bibl. Patrum. Tom.* 15. *pag.* 348.

[l] Hinc mimi & tota ioculatorũ scena procedit. Quorum adeò error invaluit, ut à præclaris domibus non arceantur etiam illi qui obscœnis partibus corporis, oculis omnium eam ingerunt turpitudinẽ, quod erubescat videre vel Cynicus. Quodq; magis mirere, nec tunc ejiciuntur, quando tumultuantes inferius crebro sonitu aërẽ fædant, & turpiter inclusum, turpius produnt. *Ibidem.* [m] Nunquid tibi videtur sapiens qui oculos, vel aures istis expandit? Iocundum quidem est, & ab honesto non recedit, virum probum quandoque modesta hilaritate mulceri: sed ignominiosum est, gravitatem hujuscemodi lascivia frequenter resolvi. Ab istis quoque spectaculis, & maximè ab obscœnis, honesti viri arcendus est oculus, ne incontinentia ejus, mentis quoque impudicitiam fateatur. *Ibidem.* [n] Egregiè siquidem Sophoclem Prætorem Collega Parides arguens, ait: Decet Prætorem Sophoclem, non modò manus, sed & oculos habere continentes. Averte, inquit, homo, cui de regni maiestate multa licebant, oculos meos, ne videant vanitatem: sciens utique verum esse quod alius ingemescit: quia oculus meus deprædatus est animam meam. *Ibidem.*

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(I would to God all Nobles and Magistrates would remember it) *It becomes Pretor* Sophocles, *not onely to have chaste hands, but eyes. Yea, a man, to whom much might be lawfull in regard of the great Maiesty of his Kingdome, saith;* **Turne away mine eyes lest they behold vanity; knowing that to be true which another lamenteth: because mine eye hath preyed upon my soule.* To passe by (I say) these ancient Writers which are punctuall; I shall onely remember two Fathers more with whom I will conclude. The first of them, is Golden-tongued Saint *Chrysostome*, who writes thus of ° *Stage-playes: that they are the introduction of sinfull lust; the Meditation of Adultery; the Schoole of Fornication; the Exhortation of Uncleanesse; the Examples of Dishonesty; the Incendiaries of mens lustfull Affections; the polluters of their eyes, their eares, their soules:* yea the very originall causes of much actuall whoredome, filthinesse, and adultery; as I shall more largely prove in the * *ensuing Scene* out of his owne Records, which I shall there recite at large. The second, is vice-rebuking *Salvian, Bishop of Massilia*, who thus discyphers Stage-playes: ℙ *Such things are committed at Playes and Theaters, as cannot be thought upon, much lesse uttered without sinne. For other vices challenge their severall portions within us: as filthy cogitations, the minde; unchaste aspects, the eyes: wicked speeches, the eares; so that when one of these doth offend, the other may be without fault. But at Theaters, not one of these but sinneth: for both the mind with lust; and the eyes with shewes, and the eares with hearing are there polluted: all which are so bad,*

* Psal. 119. 37.

° In theatro, malæ cupiditatis inductio, adulterij meditatio, fornicationis gymnasiũ, turpitudinis exhortatio, inhonestatis exempla; verba multæ fatuitatis ac stultitiæ plena, &c. Homil. 42. in Acta. Tom. 3. Col. 611. Hom. 62. ad Populũm Antioch. Tom 5. Col. 347, &c. See Homil. 3. De Davide & Saule. Homil. in Psal. 140. Homil. 6. 7 & 38. in Matth. & Homil. 13. in 1 Corinth. 4. accordingly.

* See Scene 4. ℙ De solis circorum ac Theatrorum impuritatibus dico. Talia sunt quæ illic fiunt, ut ea non solum dicere, sed etiam recordari aliquis sine pollutione non possit. Alia quippe crimina singulas sibi fermè in nobis vendicant portiones; ut cogitationes sordidas, animum; ut impudici aspectus, oculos; ut auditus improbi, aures; ut cum ex his unum aliquod erraverit, reliqua possint carere peccatis. In Theatris verò nihil horum reatu vacat; quia & concupiscentijs animus, & auditu aures, & aspectu oculi polluuntur. Quæ quidem omnia tam flagitiosa sunt, ut etiam explicare ea quispiam atque eloqui salvo pudore non valeat. *De Gubernatione Dei, lib. 6. pag. 185, 186.*

that

¶ Quis enim integro verecundiæ statu dicere queat illas rerum turpium imitationes, illas vocũ ac verborum obscenitates, illas motuum turpitudines, illas gestuum fœditates? quæ quãti criminis sint, vel hinc intelligi potest, quod & relationem sui interdicunt. Nonnulla quippe etiam maxima scelera incolumi honestate referẽtis & nominari & argui possunt, ut homicidiũ, latrocinium, adulterium, sacrilegium, cæteraque in hunc modũ.

that no man can well report or declare them with honesty. ¶ *For who without passing the bounds of modesty, can utter those imitations of dishoneſt things; those filthy ſpectacles, those lewde motions; those obſcene geſtures that are uſed there? the extraordinary ſinfulneſſe of which may be gathered even from this, that it is unlawfull for to name them. For ſome ſinnes, though moſt hainous, may well and honeſtly both be named, and blamed too; as murther, theft, adultery, ſacriledge, and ſuch like: onely the impurities of Theaters are ſuch, as may not honeſtly be, no not ſo much as blamed. Such new matter ariſeth againſt the reprover in finding fault with their moſt horrible filthineſſe; that albeit he be a moſt perfect honeſt man that would ſpeake againſt it, yet can he not ſo doe, and keepe his honeſty.* ¶ *Againe, all other evils pollute the doers onely, not the beholders or the hearers: for a man may heare a blaſphemer and not be partaker of his ſacriledge, in as much as he diſſenteth from him in minde. And if one come while a robbery is doing, he is not actually guilty of it, becauſe he abhors the fact. Onely the filthineſſe of Playes and Spectacles is ſuch, as makes the Actors and Spectators guilty alike. For whiles they gladly looke on, and ſo approve them by beholding them, they all become Actors of them by ſight and aſſent: ſo as that of the Apoſtle may be properly applyed to them. How that not onely thoſe who commit ſuch things, are worthy of death, but they alſo who favor thoſe that doe them.* ¶ *So that in theſe repreſentations of whoredome, all the people,*

Solæ impuritates theatrorũ sunt, quæ honestè non possunt vel accusari: ita nova in coarguendâ harum turpitudinũ probrositate res evenit arguenti; ut cum absq; dubio honestus sit qui ea accusare velit, honestate tamen integra ea loqui & accusare non possit. *Ibid.* ¶ Alia quoq; omnia mala agentes polluũt, non vidẽtes, vel audientes. Siquidem etsi blasphemũ quempiã audias, sacrilegio non pollueris, quia mente dissentis. Et si intervenias latrocinio, nõ inquinaris actu, qui abhorris animo. Solæ spectaculorũ impuritates sunt, quæ unũ admodũ faciunt, & agentiũ, & spectantiũ crimẽ. Nam cũ spectantes hæc comprobant & libentèr vident, omnes ea visu atq; assensu agunt, ut verè in eos Apostolicũ illud peculiariter cædat: quia digni sunt morte non solum qui faciunt ea, sed etiam qui consentiunt facientibus. *Ibid.* ¶ Itaq; in illis imaginibus fornicationum omnis omnino plebs animo fornicatur. Et qui fortè ad spectaculum puri venerant, de theatro adulteri revertuntur. Non enim tunc tantũmodo quando redeunt, sed etiam quando veniunt, fornicantur. Nam hoc ipso quod aliquis rem obscænam cupit dum ad immunda properat, immundus est, &c. *Ibid. p.* 187.

people, doe altogether in minde play the Harlots. And such as happily come chaste to Stage-playes, returne adulterers from the Theater: For they play the fornicators not then onely when they goe away, but also when they come to Playes. For as soone as one lusteth after a filthy thing, whiles he hasteneth to that which is uncleane, he becommeth uncleane. And so hee proceeds. It is therefore abundantly evident by the concurrent punctuall testimonies of these 30. Fathers, whose words I have here transcribed; to whom I might have added, [t] *Clemens Romanus*, [u] *Irenæus*, [x] *Epiphanius*, [y] *Philo Judæus*, [z] *Cyrillus Alexandrinus*, [a] *Theodoret*, [b] *Beda*, [c] *Alchuinus*, [d] *Anexagoras*, [e] *Olympiodorus*, [f] *Orosius*, [g] *Iulius Firmicus*, [h] *Gratian*, with * *others*, whom I shall quote hereafter in their more proper Scenes; That Stage-playes pollute the eyes, the eares, the mindes, both of their Actors and Spectators, by ingendring unchaste, adulterous lewde affections in their hearts, [i] *by their obscene words, and lascivious gestures.* That they irritate, inflame, foment those beastly carnall lusts, *which draw them on to actuall uncleanesse*, to their eternall ruine: and so by necessary consequence, that they are utterly unlawfull for Christians, to act, to see, to heare, or resort to even in this regard, as they all from hence conclude. And dare any Play-patron then reject these grave Authorities, in iustifying, in frequenting Stage playes, as innoxious, honest, chaste, or usefull recreations, after all these Fathers censures? If any Stage-frequenting, Play-adoring Christian bee so incredulous, as not to give credit to these alleaged Fathers: let him then listen to

[t] Constit. Apostol. l. 2. c. 65. 66. l. 3. c. 38.

[u] Contra Hæreses. l. 1. c. 1 p. 23. l. 2. c. 19. p. 155.

[x] Contra Hæreses. Tom. 3. lib 2. Compendiaria & vera Doctrina de fide Catholicæ & Apostolicæ Ecclesiæ. Col. 922. E.

[y] De Agricultura, lib. p. 271. De Vita Mosis. p. 932. De Vita Contempl. pag. 1209. 1210.

[z] In Hesaiam. l. 1. c. 3. Tom. 1. pag. 134. in Iohannis Evangelium, lib 8. cap 5. pag. 595.

[a] De Activa virtute lib. 12. Tom. 2. pag. 408. D, E. De Martyribus. lib. 8 pag. 390. E, F.

[b] In Lucæ Evangelium. cap. 7. lib. 2. Tom. 5. Col. 300.

[c] De Ceremonijs Baptismi. Col. 1158.

[d] Pro Christianis Legatio. Bibl. Patrum. Tom. 2. pag. 138. 139.

[e] In Ecclesiasten Enarratio. cap. 4. Bibl. Patrum. Tom. 11. pag. 405. E.

[f] Historiæ. lib. 3. cap. 4.

[g] De Errore Profanarum Religionum, cap 13. Bibl. Patrum. Tom. 4. pag. 111 112.

[h] Distinctio. 33. 48. & 86. & Causa. 4. Quæst. 1.

* Sancti Asterij Homilia. Bibl. Patrum. Tom. 4. pag. 706. See Act 7. Scene 4.

[i] Vanus sermo citò polluit mentem, & facile agitur quod libentèr auditur. *Bernard. De Interiori Dom. Tract. cap. 43.*

some *Councels*, some moderne *Christian Authors*; some ancient *Pagans*, who averre the selfesame truth, whose ioynt concurrent Authorities he cannot deny. If wee cast our eyes upon Councels; we shall finde, these severall Councels in severall Countries and ages; to wit, * *Concilium Laodicenum. Can.* 54. *Eliberinum. Can.* 62. 67. *Arelatense.* 1. *Can.* 4. 5 & 2. *Can.* 20. *Carthaginense.* 3. *Can.* 11. & 35. *Carthaginense.* 4. *Can.* 86. & 88. *Aphricanum. Can.* 27. 28. 30. *Agathense. Can.* 39. *in Surius, but* 28. *in Carranza. Venetic. Can.* 11. *Constantinopolitanum.* 6. *in Trullo. Can.* 24 51, 62, 66. & 71. *Turonense.* 3. *Can.* 7. 8. *Cabilonense.* 2. *Can.* 9. *Moguntinum. Anno Dom.* 813. *Can.* 10. 14. *Rhemense. Anno.* 813. *Can.* 17. * *Synodus Francica sub Zacharia Papa. Anno Dom.* 742. *Aquisgranense Concilium, sub Ludovico Pio. Canon.* 83. 100, 145. *Concil. Parisiense* 1. *Can.* 28. *Moguntinum sub Rabano Archiepiscopo. Can.* 13. *Synodus* 8. *Oecumenica. Can.* 16. * *Capitula Graecarum Synodorum. Can.* 59. *Concilium Lateranense.* 1. *Can.* 16. * *Concil. Basiliense. Sessio.* 21. & *Appendix eiusdem Concilij. Concil. Senonense. Can.* 25. *Nicenum.* 2. *Can.* 22. *Mediolanense.* 1. *De Mimis & Circulatoribus. cap. Concil. Carolo Magnum. Can.* 5. *Colonience. Anno.* 1536. *pars* 2. *cap.* 25. *pars* 3. *cap.* 26. *pars* 9. *cap.* 10. *Synodus Augustensis. Can.* 19. *Concil. Colonience. sub Adolpho. Anno.* 1549. *Can.* 17. *Synodus Moguntina. Anno.* 1549. *sub Sebastiano. cap.* 61. & 75. together with [k] *Concilium Lingonense. Anno.* 1404. *Senonense. Anno.* 1524 *Carnotense. Anno.* 1526. *Burdigense.* 1582. *Biturience.* 1584. *Turonicum.* 1583. *cap.* 23. *Senonense.* 1585. *cap.* 13. wee shall finde, I say, these 37. severall Councels, together with [l] *sundry other Canonical Constitutions*; prohibiting not onely Players, *under the penalty of excommunication, from acting*; *but even all other*

* The words & Canons of which Councels are here at large recited, in Act 7. Scene 3.

* Surius Concil. Tō. 3. p. 40.

* Surius. Tom. 2. pag. 757.

* Surius. Tom. 4. p. 62, & 223.

[k] All these are quoted by *Bochellus*, in his Decreta Ecclesiæ Gallicanæ. lib. 6. Tit. 19. cap. 11. & are not registred in the Councels at large.

[l] Decreta Eusebij Papæ. Anno. 309. Cap. 4. Surius Concil. Tom. 1. pag. 312. Decreta Innocentij Papæ. 1. Can. 11. Ibidem. pag. 529. Reformatio Cleri Germaniæ Ratisboni. Anno Dom. 1524. cap. 4. Apud Surium. Tom. 4. pag. 713. Statuta Synodalia Odonis Parisiensis. inter Communia Precepta. cap. 13. apud Carranzam. Epit. Concil. fol. 356.

Christians

Christians (especially Clergy-men) under the selfesame penalty from hearing, seeing, and frequenting Stage-playes; as for sundry other reasons, so especially for this; *because Stage-playes, would contaminate their eyes, their eares, their mindes, their hearts; effeminate, yea deprave their spirits; exasperate and foment their lusts; indispose them, disable them to the religious performance of every holy duty, and usher in by their eyes, and eares, the whole troope of vices, into their soules.* An irrefragable confirmation of our present Assumption. If we survey againe those moderne Christian Authors, who have written against Stage-playes, we shall finde them all concurring with us in this truth; I shall onely recite some few of them, by which you may easily conjecture of the rest [m] *Cirques and Theaters* (writes *Francis Petrarcha*) *are the two places which have beene knowne to be alwayes most opposite to good manners, whether if any bad man goe; he will returne much worse: For this iourny* (pray observe it) *is altogether unknowne to good men; who if they ignorantly chance to goe unto them by any accident, are sure not to want defilement.* [n] *Stage-playes which thou willingly beholdest, are such things, as can neither be honestly acted, nor honestly seene; neither is it easie to tell, whether the Actor or the Spectator be more infamous; or whether the Stage be more filthy then the Scaffold; unlesse it be, that poverty oft-times drawes men into the one, but vanity alwayes into the other.* [o] *Neither is there a greater consumption of Patrimonies at*

[m] Delector variis spectaculis *Ra.* Circo forsan, & Theatro quæ duo loca bonis semper adversa moribus fuisse notissimum; quò, quisquis malus ierit, redibit pessimus. Nam bonis iter illud ignotum est: qui, si casu aliquo ignari adeant, contagio non carebunt. *De Remed. Vtriusq; Fortunæ. l. 1. Dialog.* 30.

[n] Libentèr ludos scenicos specto. *Ra.* Rem, quæ nec honestè geritur, nec honestè cernitur; nec facile dictu, an lusor infamior, an spectator; & an scena turpior, an orchestra; nisi quod in illam sæpe paupertas, in hanc verò semper vanitas trahit. *Ibidem.*

[o] Neque enim patrimoniorum iactura gravior quam morum; ubi libido discitur, humanitas dediscitur. Proinde quid de spectaculis sperare tis, iam inde ab exordio, primus Regum vestrorum Romulus omen fuit, qui in his rigidam tetricamq; illam Sabinarum pudicitiam circumvenit, etsi utcunq; matrimonij honor texit injuriam. At quàm multis hoc postmodú, non ad conjugium, sed ad stuprum vagamq; licentiam fuit via? Ad summam enim hoc teneas velim, pudicitiam spectaculis sæpè stratam, semper impulsam. Et ut sileam viros quibus id scelerum furor est, ut pene iam adulterio glorientur, multarum ibi fama perijt, pudorque: multæ inde domum impudicæ, plures ambiguæ redière; castior autem nulla. Hi spectaculorũ fructus, hi sunt exitus. *Ibidem.*

Stage-playes, then of manners; where lust is learned, humanity forgotten. What you might expect from Stage-playes, even from the very beginning, the first of your Kings, Romulus, *may give you a gesse, who by these circumvented that riged, rough unpleasant chastity of the Sabine Virgins; albeit the honor of matrimony, hath in some sort covered that offence. But to how many since this have Stage-playes beene the way, not to wedlocke, but to whoredome, and disorderly liberty? I will that thou remember this as the summe of all; that chastity hath beene oft-times overthrowne by Stage-playes, alwayes assaulted. And that I may not speake of men, the fury of whose wickednesse is such, that they doe now welnigh even glory in adultery: the good name, and chastity of many women hath there perished: many have thence returned home unchaste, more ambiguous, but not one more honest: These are the events, these the fruits of Stage-playes:* (And are they then desirable, or true Christian pleasures?) ℙ *Now who would willingly stretch out his throat to receive the sword that cuts it? who will powre out more blood out of his bleeding wound? who will become lesse fearefull at the sight of death? What doth it availe you to run to the Schoole of lust and cruelty? You need no Masters; you are naturally too docible of evill things. You learne more at home by your selves, then is needfull: What will you learne if these Artificers of wickednesse, and the Mistresse of errors, the multitude, should be added to such ready wits? Many, whom nature had made meeke, and chaste, have Stage-playes taught cruelty, and incontinency. The minde of man which is naturally prone to vices is not therefore to be instigated, but brideled: if it be left to it selfe, it will hardly stand; if it be violently driven forward, it will fall downe hedlong.* ℚ *Much evill is conveyed*

ℙ Quis ferro iugulum lætus exciperit? Quis fervido vulnere plus cruoris effuderit? Quis minus conspecta morte palluerit? Quid crudelitatis ad scholam ire iuvat? Non egetis præceptoribus; nimis dociles malorum estis. Plura per vos domi discitis, quã necesse est. Quid si tam promptis ingenijs artifices scelerũ, ac magistra errorum, plebs accesserit.

Multos, quos mites natura fecerat, sævitiâ spectacula docuêre. Mens hominis in vitiũ prona, non urgenda utiq; sed frenenda est; si sibi linquitur, ægrè stabit; si impellitur, præceps ruet? *Ibidem.* ℚ Multùm mali auribus invehitur, sed multò plus oculis: illis, quasi fenestris bipatentibus, in animam mors rumpit. Nil potentius in memoriam descendit quam quod visu subit: facile audita prætervolant: conspectarum imagines rerum hærent etiam invitis: nec tamen nisi volentibus ingerunt, nisi, perrarò & ocyus abituræ. Quo pergis igitur? Quis te rapit impetus? ut ad horam gaudeas, undè semper doleas; ut videas semel, quod vidisse millies pæniteat, &c. *Ibidem.*

conveyed into us by the eares, but much more by the eyes: by them, as by two open windowes doth death breake in upon the soule: Nothing more powerfully sinkes into the memory, then that which is apprehended by the eye: things that are onely heard doe easily passe away; the images of the things we see sticke fast in our mindes even against our wills: yet notwithstanding, they doe not offer themselves undesired, but to such who willingly behold them, unlesse it be very seldome, and that in a transitory manner to passe soone away. Whether goest thou therefore? what impetus or gust doth violently dragge thee? that thou shouldest rejoyce but for an houre, in that which thou maist chance eternally to lament: that thou shouldest run to see that once, the very sight of which thou maist a thousand times repent off. [t] *I know not what pleasant, or rather what not bitter, or sorrowfull thing, you perceive in Stage-playes: neither doe I discerne any other greater argument of madnesse in you, then that I see you daily allured unto death by miserable entisements, and as if you were drowned in an infernall slumber, a bitter sweetnesse, and an unpleasant pleasure, precipitates you. For there is one rule almost of all things to you; Whatever you desire, whatever you endeavor, whatever you doe, is against your selves.* Thus *Petrarcha*, most elegantly, most divinely. To him I might adde the concurrent suffrages of *Alexander Fabritius*, in his *Destructorium Vitiorum. pars 4. cap. 23. B.* * *Mapheus Vegius, De Educatione Liberorum. lib. 1. cap. 14. & lib. 3. cap. 7. & 12. Ludovicus Vives in Augustinum De Civitate Dei. lib. 1. cap. 31. 32, 33. & lib. 2. cap. 3. to 15, cap. 26. 27, 28, 29. & De Causis Corrupt. Artium. lib. 2. pag. 81. 83. Agippa De Vanitate Scientiarum. cap. 20. 59, 64. 71. Peter Martyr Locorum Communium Classis. 2. cap. 12. sect. 62. 66. cap. 12. sect. 15. 19. & Commentary upon Judges p. 220 221. Master Gualther. Hom. 11 in Nahum. 3. Bodinus De Republica. lib. 6. cap. 1. Iohannes De Burgo. Pupilla Oculi. pars 10. cap. 5. U. Danæus Ethicæ Christianæ. lib. 2. cap. 8. Polydor Virgil, De Invent. Rerum. lib. 5. cap. 2.*

[t] Nescio quid hìc dulce, seu non quid potius amarum, aut triste sentitis: nec ullum in vobis majus insaniæ argumentũ video, quã quod quotidie vos ad mortẽ miseris delinimentis illectos, & velut stygio sopore demersos, dulcedo amara, & delectatio inamæna præcipitat. Vna est enim vobis lex rerum fermè omnium, quicquid cupitis, quicquid molimini contra vos est. *Ibidem.*

* Spectacula dulcissima sunt irritamenta omnis non tam libidinis, quam inhumanitatis. *Ibidem.*

Franciscus Zephyrus. Comment. in Tertulliani Apologiam. adverſ. Gentes. Peter De Primaudaye, in his French Achademy. c. 20. pag. 205. Astexanus De Casibus. lib. 2. Titulus 5: lib. 4. Titulus 17. Artic. 4. Theodorus Balsamon in Photij Nomocanonis. Titulus 13. cap. 21. Bochellus, Decreta Ecclesiæ Gallicanæ. lib. 6. Titulus 19. §. 11. Ioannes Mariana, & Barnabas Brissonius, in their Bookes, De Spectaculis. together with *Bulengerus, De Theatro. lib. 1. c. 50. 51.* * *where he confesseth, that all Authors, both sacred and prophane, have declaimed against the filthinesse and lewdnesse of the Stage, not onely because of the obscenity of their Playes, but likewise because their motions and gestures also are unchaste, in so much that the very Stewes themselves were oft-times brought upon the Stage, and prostituted under it. Whence* Varro *writes, that that is obscene which is not spoken openly but onely on the Stage &c.* Doctor *Reinolds, in his Preface to his 6. Theses*, and in his *Overthrow of Stage-playes* thorowout. Printed 1599. and now reprinted, 1629. Doctor *Sparkes*, in his *Rehearsall Sermon at Pauls Crosse, Aprill 29, 1579.* Master *Perkins*, in his *Treatise of Conscience. c. 3. and on the 7. Commandement.* Master *Stubs*, in his *Anatomy of Abuses pag. 101. to 107.* Master *Northbrooke*, in his *Treatise against Vaine Playes and Enterludes. pag. 57. to 77. A Booke intituled, The Church of evill Men and Women, whereof Lucifer is the head, and the members, are all dissolute Players, and Sinners. Printed by* Richard Pinson *in 8°. A Treatise of Dances, printed in 8°. 1581. wherein it is shewed, that Dances are as it were accessaries, or dependants, or things annexed unto whoredome: where also by the way is proved; that Playes are ioyned and knit together in a ranke with them. The second and third Blast of Retrait from Playes and Theaters. pag. 1. 2, 3, 4, 43, 44, 53, 54, 55, 56, 89, 92, 96 98, to 103.* (all pregnant places to our purpose) *printed by Authority. London, 1580.* Master *Gosson*, in his *Schoole of Abuse. Two Bookes, the one intituled, The Myrror for Magistrates of Cities*; the other, *The Counter-blast to Stage-playes*, by an uncertaine *Author. Iohn Field*, in

* Quid multa? Auctores omnes cum Sacrum profani spurcitiam Scenæ exagitant, nō modo quod fabulæ obscenæ in Scena agerentur, sed etiā quod motus gestusq; essent impudici, atq; adeò prostibula ipsa in Scenam sæpe venirent, & sub Scena prostarent. Vnde & obscænū ait Varro, quod non nisi in Scena palam dicitur, &c. *vid. Ibidem. lib. 1. De Theatro. cap. 50. pag. 296.*

in his *Declaration of Gods Iudgement shewed at Paris Garden. Ianuary the* 13. 1587. Printed by *Henry Carre*, 1588. *I. G.* in his *Refutation of Haywoods Apologie for Actors.* Master *Thomas Beard*, in his *Theater of Gods Iudgements. cap.*34 Master *Elton*, and Master *Dod*, *on the* 7. *Commandement.* Bishop *Baily*, in his *Preface to the Practise of Piety.* Bishop *Hall*, in his *Epistles. Decad.*6. *Epist.*6. *I. P.* Minister of *Feversham*, in his *Booke intituled, The Covenant betweene God and man. Exposition on the* 7. *Commandement.* Doctor *Layton*, in his *Speculum Bellisacri. cap.*45. Master *Brinsly*, in his *True Watch part* 3. *Abomination* 19. *p.*73.74. Master *Iohn Downham*, in his *Guide to Godlinesse. lib.*3. *cap.* 21. *sect.*5. and in his *Summe of Divinity. lib.*1. *cap.* 11. *pag.* 203. and *Richard Rawledge*, in his *Scourging of Tiplers. pag.* 2. 3. 4. who * all with one unanimous Vote condemne all Stage-playes, as altogether abominable unto Christians, from this very reason among sundry others; *that they irritate and foment mens carnall lusts: pollute their soules with adulterous affections, defile their eyes, their eares, their hearts with filthinesse; and allure, ye precipitate both their Actors and Spectators to all actuall lewdnesse, and execrable uncleanesses; being as so many Panders, Bellowes, and Firebrands to their vile lascivious desires.* But passing by all these with a briefe quotation of their names and workes, to which you may resort, as being too tedious to recite at large; I shall onely relate unto you what 4. other Authors of our owne have written, concerning the lewde effects of Stage-playes. The first of them is reverend Bishop *Babington*, who writes thus of Playes. ‡ *Those prophane and wanton Stage-playes or Enterludes, what an occasion they are of adultery and uncleanesse by gesture, by speech, by convayances, by devices to attaine to so ungodly desires, the world knoweth by too much hurt, by long experience. Vanities they are if we make the best of them, and the Prophet prayeth * to have his eyes turned away by the Lord from beholding such matter.* † Evill words corrupt good manners, *& they have abundance. There is in them, ever many dangerous sights,* and

* See Scene 5. & Act 7. Scene 9.

‡ Exposition upon the Commandements. Com 7. In his Workes at large, printed at London 1622. the last part. p. 60. & 67.

* Psal. 119 37.

† 1 Cor. 15.

[u] 1 Thes. 5. 22. and [u] we must abstaine from all appearance of evill. *They corrupt the eyes with alluring gestures; the eyes, the heart; and the heart the body, till all be horrible before the Lord.* Histrionicis Gestibus inquinantur omnia (*saith Chrysostome.*) These Players behaviour polluteth all things: *And of their Playes he saith; they are the feasts of Satan, the inventions of the Devill, &c. Councels have decreed very sharpely against them, and polluted bodies by these filthy occasions have on their death-beds confessed the danger of them, lamented their owne soule and grievous faults, and left their warning for ever with us to beware of them. But I referre you to them, that upon good knowledge of the abominations of them, have written largely and well against them.* * *If they be dangerous in the day time, more dangerous are they in the night certainely: if on a Stage, and in open Courts, much more in Chambers and private houses. For there are many roomes besides that where the Play is; and peradventure the strangenesse of the place, and lacke of light to guide them, causeth error in their way, more then good Christians should in their houses suffer.* Thus this right godly Prelate of our Church, who makes *Stage-playes a breach of the 7. Commandement*, because they are the frequent occasions both of contemplative, and actuall fornication, and the inducements to it. The second, is one Master *Stephen Gosson*, (once a *professed Play-poet*; yea a *great Patron, and admirer of Playes and Players,* [x] *as himselfe confesseth, till God had called him to repentance, and opened his eyes to see their abominablenesse:*) who among other things, writeth thus of Stage-playes. [y] *As I have already discovered the corruption of Playes, by the corruption of their causes; the Efficient, the Matter, the Forme, the End; so will I conclude the effects, that this poyson workes among us. The Devill is not ignorant how mightily these outward Spectacles effeminate and soften the hearts of men; vice is learned with beholding; sinne is tickled, desire pricked, and those impressions of minde are secretly conveyed over to the gazers, which the Players counterfeit on the Stage. As long as we know our selves to be flesh*

* Note this well, O yee lascivious persons, who harbour Players in your private houses.

[x] In his Anatomy of Abuses; In his Epistles prefixed to his Playes confuted in five Actions, & so thorowout these Bookes of his.

[y] Playes confuted. Action 5.

flesh beholding those examples in Theaters that are incident to flesh, we are taught by other mens examples how to fall. And they that come honest to a Play, may depart infected. [z] Lactantius doubteth, *whether any corruption can be greater, then that which is daily bred by Playes, because the expressing of vice by imitation, brings us by the shadow, to the substance of the same. Whereupon he affirmeth them necessary to be banished, lest wickednesse be learned, or with the custome of pleasure by little and little we forget God. What force there is in the gestures of Players, may be gathered by the tale of* Bacchus *and* Ariadne, *which* [a] Xenophon *reporteth to be played at a banquet, by a* Syracusian, *his Boy, and his dancing Trull. In came the* Syracusian, *not unlike to the Prologue of our Playes, discoursing the argument of the fable: then entred* Ariadne, *gorgeously attired like a bride, and sate in the presence of them all:* [b] *after came* Bacchus, *dancing to the Pipe:* Ariadne *perceiving him,* [c] *though she neither rose to meete him, nor stirred from the place to welcome him, yet she shewed by her gesture that she sate upon thorres.* [d] *When* Bacchus *beheld her, expressing in his dance the passions of love, he placed himselfe somewhat neere to her, and embraced her: she with an amorous kinde of feare and strangenesse, as though she would thrust him away with the little finger, and pull him againe with both her hands, somewhat timorously and doubtfully entertained him.* [e] *At this the beholders began to shout, when* Bacchus

[z] Lib. 6. cap. 20.

[a] Convivium apud Xenophontis opera. Francofurti. Græcolat. 1594 pag. 893. to 900.

[b] Ita etiã Bacchо prodeunte, tibia numerus bacchicus canebatur. Xenophon. *Ibidem. pag.* 900. B.

[c] Ac obviam illa quidem nõ processit, nec adsurrexit, præ se ferebat tamẽ quod vox conquiesceret. *Ibid.*

[d] Postquã verò Bacchus eam vidisset, haud aliter saltans quam fieri amicissime posset, in genibus consedebat. Quumq; complexus illam fuisset, osculatus est. Ea verò tametsi pudore quodam affectæ similis esset, amicè tamen illum vicissim amplectebatur. *Ibid.* [e] Quod cùm convivæ cernerent, passim plausum excitabant, partim rursus exclamabant. Quam autem Bacchus surgens Ariadnam secum erexisset, osculantium iam & complectentiũ sese gestus erat spectare. Illi quum revera Bacchum formosum esse cernerent, & Ariadnam formosam, eosq; non per iocũ, sed vere se admotis oribus osculari, omnes erectis animis spectabant. Audiebant enim Bacchum interrogantem ipsam, num se amaret, atq; illam hoc ita confirmantem jurejurando: ut non modo Bacchus, sed omnes etiam qui aderant, iurassent, revera esse mutuum inter puerum & puellam amorem. Erant enim similes qui gestus hos non docti essent, sed facere cuperent id, quod iamdudũ expetivissent. Tandem quum convivæ illos sese complexos cernerent, quasiq; ad cubile tendentes; quotquot uxores nec dum duxerant, ducturos se jurabant, mariti verò conscensis equis ad uxores suas avehebantur, ut ijs potirentur. *Xenophon. Ibidem.*

rose up, tenderly listing Ariadne *from her seate; no small store of curtesie passing betweene them, the beholders rose up, every man stood on tiptoe, and seemed to hover over the prey: when they sware, the company sware: when they departed to bed, the company presently was set on fire: they that were married posted home to their wives: those that were single vowed solemnly to be wedded.* (A very notable History for our present purpose, especially as *Xenophon* hath related it:) *As the stinge of* Phalangion *spredeth her poyson thorow every vaine, when no hurt is seene, so amorous gesture stickes to the heart when no skin is raced. Therefore* Cupid *is painted with Bow and Arrowes, because it is the property of lust to wound aloofe, which being well weighed;* [f] *Saint* Cyprian *had very good cause to complaine; that Players are spots to our manners, nourishers of vice, and corrupters of all things by their gestures. The godly Father, knowing the practice of Playing to be so evill, and the inconveniences so monstrous that grew thereby;* [g] *thinkes the Maiesty of God to be stained, the honor of his Church defaced, when Players are admitted to the Table of the Lord. Neither was this the opinion of Saint* Cyprian *alone, but of the whole assembly of godly Fathers in the* [h] *Councell held under* Constantius *the Emperour. Great then is the hardnesse of our hearts when neither Fathers, nor Councels nor God himselfe strikes us with any shame of that, which every good man is ashamed to remember. Mine eyes throughly beheld the manner of Theaters when I wrote Playes my selfe,* * *and found them to be* THE VERY MARKETS OF BAVVDERY; *where choyce without shame hath beene as free, as it is for your money in the Royall Exchange, to take a short stocke or a long; a faling Band, or a French Ruffe. The first building of Theaters was to ravish the* Sabines, *and that they were continued in whoredome ever after,* Ovid *confesseth in these words:*

[i] Scilicet ex illo solennia more Theatra,
Nunc quoque formosis insidiosa manent.

As at the first, so now; Theaters are snares to faire women. And as I told you long agoe in my Schoole of abuses; * *our Theaters and Play-houses in London are as full of secret adul-*

[f] Epist. lib. 2. Epist. 2. ad Donatum.

[g] Epist. lib. 1. Epist. 10. ad Eucratium.

[h] Concil. Arelatense. 2. Canon 20.

* Note this: & note it so as to believe it, because the Author testifieth it from his owne experience.

[i] De Arte Amandi. lib. 1.

* Quod nota,

tery as they were in Rome. In Rome it was the fashion of wanton yong men, to place themselves as nigh as they could to the Curtesans, to present them Pome-granates, to play with their garments, and waite on them home when the sport was done. * In the Play-houses at London, it is the fashion of Youthes to goe first into the Yard, and to carry their eye thorow every Gallery, then like unto Ravens, where they spy the Carrion thither they fly, and presse as neere to the fairest as they can. In stead of Pome-granats they give them * Pippins, they dally with their Garments to passe the time, * they minister talke upon all occasions, & either bring them home to their houses on small acquaintance, or slip into Tavernes when the Playes are done. He thinketh best of his painted Sheath, and taketh himself for a iolly fellow, that is noted of most to be busiest with women in all such places. This open corruption is a pricke in the eyes of them that set it, and a thorne in the sides of the godly when they heare it. This is a poyson to the beholders, and a Nursery of idlenesse to the Players. Thus far Master Gosson, who in his Schoole of Abuse, hath much more to this purpose. The third of them is Master *Iohn Brinsly*, an eminent worthy Divine: who writes thus of Stage-playes. * *But to passe over these also, with all other unlawfull flockings and lewde sports upon the Sabbath, by every of which the worke of the Lord is hindred, as every one must needs acknowledge. What* defence can we make for that concourse that is ordinary to those wanton Playes in such places, even upon that day? *In which* are the continuall sowings of all Atheisme, and throwing the very firebrands of all filthy and noysome lusts into the hearts of poore simple soules: the stirring up and blowing the coales of concupiscence to kindle and increase the fire thereof, to breake out into an hideous flame untill it * burne downe to Hell. Aske but your owne hearts as in the presence of the Lord, and you will need no further witnesse. And how can it be otherwise? how can you take these firebrands of Hell into your bosomes, and not be burnt? Is not every filthy speech, every whorish gesture, of them. * The inevitable danger of frequenters of Playes.

* Loe the chastity, the modesty, and Christianity of Play-haunters, which they boast off. See the Schoole of Abuses.

* Now they offer them the Tobacco-pipe which was then unknowne.

* Nil opus est digitis per quos arcana loquaris; Nec tibi per nutus accipienda nota est. Proximus à domina nulla prohibente sedeto, Iunge tuum lateri, quam potes, usq; latus. Hic tibi quæratur socij sermonis origio; Et moveant primos publica verba sonos, &c *Ovid, De Arte Amandi. lib. 1.*

* The 3. Part of the True Watch. Edit. 2. London. 1623. chap. 11. Abomination. 30. pag. 302. * Concourse to Playes, and the vilenesse

such a firebrand cast by Satan into the heart of every wanton beholder, as a brand cast into a bundle of Tow, or into a barrell of Gun-powder, to set all on fire of a sudden? * *Thy protection is gone whosoever thou art, that adventurest hither, for thou art out of thy wayes. These are not the wayes of the Lord, and much lesse upon his Sabbath, when thou shouldest be amongst his people, and doing his worke, where his Angels waite for thee, his owne presence expects thee.* * *How then shouldest thou possibly escape when thou wilt offer thy heart naked unto these fiery darts of Satan? how canst thou thinke to be delivered from that flame in thy soule; that fire in the infernall lake, that river of brimstone that shall never be consumed nor quenched, when thou wilt desperately cast thy selfe headlong into the middest thereof? how can it be but that such must needs bring fagots and firebrands to set in the Gates of our Hierusalem?* The fourth of them is M. *Robert Bolton*, a reverend learned Minister of our Church, now living; who writes thus of Stageplayes. k *Lastly, let those examine themselves at this marke, who offer themselves to these sinfull occasions, breeders of many strange and fearefull mischiefes, I meane prophane and obscene Playes. Pardon me, beloved, I cannot passe by these abominable Spectacles without particular indignation. For I have ever esteemed them (since I had any understanding in the wayes of God) the Grand empoysoners of Grace, ingenuousnesse, and all manly resolution; Greater plagues and infections to your soules, then the contagious pestilence to your bodies: The inexpiable staine and dishonor to this famous City. The noysome Wormes that canker and blast the generous and noble Buds of this Land: and doe by a slie and bewitching insinuation, so empoyson all Seeds of Vertue, and so weaken and emasculate all the operations of the soule, with a prophane, if not an unnaturall dissolutenesse;* * *that whereas they are planted in these worthy houses of Law, to be fitted and enabled for great and honourable actions, for the publike good, and the continuance of the glory and happinesse of this Kingdome; they licentiously dissolve into wicked vanities and pleasures: and all hope of ever doing good either unto God, the Church, their Country, or owne soules, melteth as the*

* They cannot think to escape.

* Such are from under Gods protection.

* Let Innes of Court Gentlemen observe this.

k A Discourse of True Happinesse. p. 73. 74.

the Winter Ice, and floweth away as unprofitable waters. These infamous Spectacles are condemned by all kinde of sound learning, both divine and humane. Distinctions devised for their upholding and defence, may give some shallow and weake contentment to partiall, and sensuall affections, possest with preiudice: but how shall they be able to satisfie a conscience sensible of all appearance of evill? How can they preserve the inclinablenesse of our corrupt nature from the infection of these SCHOOLES OF LEVVDNESSE, AND SINCKES OF ALL SINNE, *as, (to omit Divines, Councels, Fathers, Moralists, because the point is not directly incident) even a* [l] *Politician calls them. Alas, are not our wretched corruptions raging and fiery enough, being left to themselves dispersed at their naturall liberty; but they must be united at these accursed Theaters, as in a hollow glasse, to set on fire the whole body of our naturall viciousnesse at once, and to enrage it further with lust, fiercenesse, and effeminateneſſe, beyond the compasse of nature? * Doth any man thinke it possible that the power of saving Grace, or the pure Spirit of God can reside in his heart, that willingly and with full consent feeds his inward concupiscence, with such variety of sinfull vanities, and lewd occasions, which the Lord himselfe hath pronounced to be,* [m] *an abomination unto him? how can any man, that ever felt in his heart the love or feare of so dreadfull a Maiesty, as the Lord of Heaven and Earth, endure to be present especially with delight and contentment, at Oathes, Blasphemies, Obscenities, and the abusing sometimes of the most precious things in the Booke of God, (whereat we should tremble) to most base and scurrill iests? Certainely every Child of God, is of a most noble and heroicke Spirit, and therefore is most impatient of hearing any wrong, indignity, or dishonor offered to the Word, Name, or Glory of his Almighty Father, &c.* Thus this grave reverend Divine; in proofe of my Assumption. If any man deeme all these or any of the fore-quoted Fathers and Councels over-partiall, in the case of Playes, let him then attend unto some Pagan Authors, who concurre in iudgement with them. Not to recite the fore-mentioned Story of the

[l] Theatra desinire possumus; turpitudinis vitiorumq; omnium sentinam ac Scholam. *Bodin. De Repub. lib. 6. cap. 1.*

* Marke this O Play haunters, and then iudge your selves.

[m] Deut. 22. 5.

Syracusian with his Boy and Trull, who acting *Bacchus and Ariadne,* (as [n] *Xenophon* relates it) *enflamed the fleshly lusts of all the Spectators in a strange excessive measure:* (a sufficient experiment to confirme my Minors truth:) *Aristotle* himselfe records it: [o] *That those who behold the motions, and actions of Players in Stage-playes, although there be neither verse, nor singing in them, are yet notwithstanding so moved, and affected as the things are acted in them:* so that if the things they act, be filthy or lascivious, the affections, the actions, the desires of the Spectators must bee such: [o] *This therefore* (writes he) *is to be commended, that the tender mindes of Children be with-drawen, not onely from the hearing, but likewise from the sight of filthy servile things. Therefore the Lawgiver, if he doth any other thing, ought verily, even utterly to banish all obscenity of speech out of the City. For the liberty of doing filthily and obscenely, is next to the liberty of speaking filthily and obscenely: therefore obscenities are especially to be exterminated from yong tender mindes, that they neither heare nor speake any such thing. But if any one shall be deprehended either to speake or doe any of the things prohibited, if he be a Free-man, and so yong as to be liable to correction, he shall be shamed, and beaten with Rods: But if he be too old to be thus chastised, he shall be branded with some servile disgrace for this his slavish offence.* [p] *And because*

[n] Convivium. pag. 900. See here [a,b,c,d,e], in the margent.

[o] Qui in ludis & scenis histrionum motus & actus spectant, quâmvis numeris ipsis sublatis atq; cantibus tamen perinde ut res aguntur, ita moventur & afficiuntur. *Ar. Politic lib. 8. c 5. Numb. 21.*

[o] Laudandum igitur etiam illud, ut à rerum sordidarum & servilium, non solum auditu sed aspectu tenellus adhuc animus avertatur. Quare Legislator, ut si quid aliud; verborũ certè obscænitatẽ de civitate penitus exterminabit. Nam turpitèr & obscænè loquendi licentiæ, turpiter quoq; & obscænè faciendi licentia proxima est, sed imprimis à tenellis animis, ut ejusmodi nihil neq; dicãt, neq; audiant. Quod si quis eorũ quæ vetita fuerint, quicquã vel dicere, vel facere deprehendatur, isq; ingenuus, neq; dũ in sodalitijs accubationis honorẽ meritus, afficiendus erit ignominia & virgis cædendus. Sin ætas ijs castigationibus major fuerit servili ignominia, servilis hujus peccati causa notandus erit. *Polit. l. 7. c. 17. Numb. 76.*

[p] Et quoniam ejusmodi quicquam dicere prohibemus, certè etiam spectacula & tabularũ & fabularũ impudicarũ prohibemus. Quare Magistratibus adhibenda cura erit, ut neq; signis neq; fabulis obscænitas ulla aut fæditas ostendatur. Nisi fortè apud illos deos, quibus etiam per leges lascivia illa conceditur, & apud quos sacra facere ætate quidẽ provectioribus pro se, pro liberis & conjugibus permittitur. Adolescentulos autem & Iamborum, & Comædiarum spectatores esse lex prohibeat, priusquã ætatem attigerint, in qua & cũ cæteris accubare iam licuerit & ab omnibus vel ebrietatis vel aliarũ inde nascentiũ rerũ incõmodis disciplina liberos efficiat. *Ib. Num. 77.*

we

we prohibit the speech of any such thing, we doe likewise verily inhibit the Spectacles both of unchaste Pictures and Fables. Therefore Magistrates must take care that no filthinesse or obscenity be shewed neither in Shewes, nor Pictures; Unlesse it be where there are such gods (and I am sure our holy God, *who is purer of eyes then to behold iniquity*, is not such a one) *to whom such lasciviousnesse is granted by the Lawes, and among whom those who are of riper yeeres are permitted to offer sacrifices, or to performe religious worship for themselves, their Children and Wives. But the Law must prohibite yong men to be Spectators, both of Iambickes, and Comedies, before they come to their full age, when as education or discipline shall have made them free, from all the inconveniences both of drunkennesse it selfe, and of all other things that issue from it.* [r] *Neither verily did* Theodorus *the Tragedian perchance erre in this, that he would not permit any, no not the slightest Actor, to act before him, because the Spectators are wont most commonly to be more taken and delighted with those things which they first heare. For this very thing is incident both to the nature and use of things themselves, that the first things are most acceptable and delightfull. Wherefore all evill things are to be removed from Children, but especially all lewdnesse and lasciviousnesse*; which is most rife in Stage-playes. Thus *Aristotle*, whose words I would our Magistrates, our Parents would consider. *Xenophon*, informes us: [s] *that the Persians did never so much as speake of any amorous things to Youths, lest levity turning it selfe to that vehement lust which was in them, they should immoderatly addict themselves to these their lusts:* intimating thereby; that amorous obscene words; (*much* [t] *more then lewde lascivious, ribaldrous Stage-playes*, in which filthy speeches, verses, ditties, gestures, shewes, and actions are united) are as fire and

[q] Haback. 1, 13.

[r] Neque verò fortassis Theodorus tragœdus in hoc errabat, quod nollet quenquam vel levissimum actorem ante se agere, quasi magis his rebus, quas primas audierint, spectatores capi & oblectari solerent. Hoc enim ipsum idem in hominum & rerum ipsarum naturâ, usumq; cadit, ut prima quæque gratissima accidant. Quapropter mala omnia à pueris amovenda sunt, sed imprimis nequitia omnis, atque lascivia. *Ibidem. Num.* 78. [t] Ita de venereis etiam rebus ad valde iuvenes verba non fecimus, ne accidente ad vehementem in eis libidinem levitate, immodicè huic libidini suæ indulgeant. *De Institutione Cyri Historia. lib. 1. p. 34. D.* [s] See Xenophontis. Convivium. pag. 900. accordingly.

fewell

fewell to mens lusts; as himselfe recordeth in his fore-mentioned Story. *Plato* relates, [u] *that Comicall and Tragicall Poems and Poets, effeminate mens mindes, corrupt their judgements, provoke laughter, treat of lecherous things, nourish and water mens sinfull lusts, which should be dried up; giving them a cõmanding power over men, when as they should be subiect to them: and for these and such like reasons he excludes all Poets, and Stage-playes out of his Common-wealth, as inchaunting and bewitching mischiefes, that foment and stirre vp those corruptions which every man should labour to the utmost to avoyd.* Cornelius Tacitus *rankes Theaters and Stewes together*: assuring us from his owne experience; [x] *that all kindes of wickednesses and infamy did issue from them in an apparant manner; and that no filth did yeeld more plenty of lusts to corrupt manners, then Playes.* [y] *Therefore divers of the Senators and people exclaimed against* Pompie, *for building Galleries about the Stage, wherein the people might sit the greater part of the day beholding Stage-playes, which did by little and little corrupt, yea utterly abolish and subvert their Country manners, inducing them to exercise dishonest loves, and drawing them on to commit that lewdnesse in the night, which they lustfully beheld and desired in the day time.* This was the fruit of Stage-playes then, which made this Author to condemne them, and many grave Senators to declaime against them. *Seneca* the Philosopher informes us: [z] *That in Stage-playes vices doe gaine a more easie passage into our hearts.* [b] *And that those men and women who harden their*

u De Republica. Dialog 2. pag. 570. 581. Dialog. 10. pag. 695. 696. Timæus, sive De Natura p. 760. Legum. Dialog. 2 p. 802.

x Inde Gliscere flagitia & infamia, nec ulla moribus corruptis olim plus libidinum circumdedit, quam illa colluvies. Vix artibus honestis pudor retineretur, nedum inter certamina vitiorum, pudicitia, aut modestia, aut quicquam probi moris reservaretur. *Annulvim. l. 14. sect. 2.*

y Quippe erant qui Cn. quoq; Pompeium incusatũ à senioribus ferrent, quod mansura Theatri sedem posuisset ubi populus dies totos ignavia continuaret, &c. *Ib. sect 3.*

z Cetertùm abolitos paulatim patrios mores funditos everti per accitam lasciviam, ut quod usquam corrumpi & corrumpere queat, in urbe visatur, degenerentq; studijs externis juventus gymnasia, & otia, & turpes amores exercẽdo, &c. Proceres Romani specie orationum & carminũ, scena polluantur, &c. Noctes quoq; dedecori adjectas, ne quid tempus pudori relinquatur, sed cætu promiscuo quod perditissimus quisque per diem concupiverit, per tenebras audeat. *Ibidem.* a Tunc enim per voluptatem facilius vitia surrepunt, &c. *Epist. 7.* b In hoc mares, in hoc fæminæ tripudiant. Deinde sub persona cum diù trita frons est, transitur ad ganeam; Philosophiæ nulla cura est. *Natural. Quæst. lib. 7. cap. 32.*

fore-

fore-heads by frequenting Stage-playes, doe wholy neglect Philosophy, and passe over to the Stewes or Brothel-house at last; a thing he much laments, as being the common practise of his age: Wherefore he [c] *adviseth* Lucilius *to avoyd all Playes, together with the ill company that frequented them; who were able to corrupt even* Socrates, Cato, *and* Lælius *themselves; much more then those of meaner vertue; who are never able to withstand the violence of these vices (which are accompanied and backed by the multitude,) even then when they doe most arme themselves against them; much lesse, when as they are not fitted to resist them.* To passe by the 12. *Epistle of Marcus Aurelius to Lambert,* which I shall quote hereafter; even [d] *Ovid* himselfe acknowledgeth; *that Stage-playes are meere Bawdes and Panders to mens lusts; that they were the causes of much whoredome, lewdnesse and adultery, even from their very first invention, to the times in which he lived; Therefore in his Art of Loving, he adviseth all amorous, unchaste, lascivious persons to haunt Theaters, as being the places that were most suitable, most advantagious to their unchaste desires, where they should seldome misse their prey:* And after, in his Penetentiary Elegies, for these *wanton Bookes* of Love, [e] *for which he was exiled: he informes* Augustus; [f] *that Playes are the Seminaries of lewdnesse, the causes of much sinne, much whoredome, and adultery in many; wherefore he adviseth him to demolish all Theaters, to abandon all Cirques, and blocke up all passages to them both, as being the publike Marts where Adulterers and Adultereſſes*

§ Subducendus est populo tener animus, & parum tenax recti. Facile transitur ad plures. Socrati, Catoni & Lælio excutere mentem suam dissimilis multitudo potuisset: adeò nemo nostrum, qui cum maximè concinnamus ingenium ferre impetum vitiorum tam magno comitatu venientium potest. *Epist.* 7.

[d] Sed tu præcipuè curvis venare Theatris, Hæc loca sunt votis faciliora tuis. Illic invenies quod ames, quod ludere possis. Quodq; semel tangas, quodq; tenere velis, &c. Sic ruit ad celebres cultissima fœmina ludos, Copia iudicium sæpe morata meum est. Spectatum veniunt, veniunt spectãtur ut ipsæ, Ille locus casti damna pudoris habet. Primus sollicitos fecisti Romule ludos, Cum iuvit iduos rapta Sabina viros. Romule militibus scisti dare commoda solus. Hæc mihi si dederis commoda miles ero. Scilicet ex illo solennia more Theatra, Nunc quoque formosis insidiosa manent. *De Arte Amandi. lib* 1. [e] See Tristium. lib. 1. 2, 3, 4. De Ponto libri. Aldus Pius Ovidij Vita. [f] Ludi quoque semina præbent Nequitiæ; tolli tota Theatra jube. Peccandi causam quam multis sæpe dederunt, Martia cùm durum sternit arena solum? Tollatur Circus; non tuta licentia Circi est. Hic sedet ignoto iuncta puella viro. Cum quædam spatiantur in hæc, ut amator eodem Conveniat: quare porticus ulla patet? *Tristium, lib.* 2. *pag.* 155.

commonly met without controll, to conclude their adulterous bargaines, and make up their unchaste meretricious matches. g *A most pregnant ratification of our present Assumption*; and a passage worth the noting, *because a most lascivious Poet*, (who was as farre from Puritanisme or over-strict Precisenesse, as he was from Christianity) *hath registred it to Posterity*, as an experimentall truth: The Poet *Horace* h *doth couple Whores and Stage-haunters together, as being equally adulterous, and unchaste*: Moreover hee stiles Stage-playes, i *base Playes;* k *which men ought not to esteeme;* l *but to account as toyes* m *and trifles, which yet notwithstanding bring men into serious evills, and* n *by their pleasantnesse impell the mindes of the Auditors to what-ever they please.* The Poet *Iuvenal* tells us in plaine termes. o *That a man in his time could not picke forth one chaste woman, which he might safely love as his wife, out of the whole Play-house: That all wemen* (let such who have beautifull gadding Play-haunting Wives, and Daughters marke it,) *who frequent Stage-playes, or love lascivious mixt dancing, are incontinent, unchaste, and infamous persons, who have forfaited their good names, and beare out their dishoneſt actions with their audacious cariage.* p *That they are such who burne in unchaste, in*

g Firmum est genus probationis, quod etiã ab adversario sumitur, ut veritas etiam ab ipsis inimicis veritatis probetur. *Tertul. De Trinitate. lib. Tom 2. p. 262.*

h Vt quondam Marsæus amator Origenis illi, Qui patriã mimæ donat, fundamq; laremq;. Nil fuit mi (inquit) cũ uxoribꝰ unquã alienis. Verum est cum mimis, est cum meretricibus; unde Fama malum gravius, &c. *Sermo. l. 1. Satyr. 2. p. 165.*

i An tua demens Vilibus in ludis dictari carmina malis? *Ibid. Satyr. 10. p. 195.*

k Quid censes munera terræ? Ludicra quid, plausus, & amici dona Quiritis? Quo spectanda modo, &c. *Epist. l. 1. Ep. 6 p. 246.*

l Spissis indigna Theatris Scripta pudet recitare, & nugis addere pondus. *Ibid. Epist. 19. p. 274.*

m Hæ nugæ seria ducent in mala. *De Arte Poet. p. 312.*

n Non satis est pulchra esse Poëmata dulcia sunto, Et quocunq; volent, animũ auditoris agunto. *De Arte Poëtica. p. 298.*

o Cuneis an habent spectacula totis Quod securus ames, quodq; inde expetere possis? Chironomon Lædam nulli saltante Batillo Turcia vesicæ non imperat: Appula gannit Sicut in amplexu: subitum & miserabile, longũ Attendit Thymele, Thymile tunc rustica discit, &c. Hispula tragædo Gaudet, an expectat ut Quintilianus ametur? Accipis uxorem de qua citharœdus Echion, Aut Glaphyrus fiat pater, Ambrosiusq; choraules. Longa per angustos figamus pulpita viros. Nupta Senatori comitata est hyppia iudũ. Ad Pharũ, & Nilum, famosaq; mœnia Lagi, Prodigia & mores urbes damnante Canopo, &c. Famã contẽpserat olim, Cujus apud molleis nimia est jactura cathedras. Fortem animã præstant rebus quas turpiter audent. *Sat. 6 p. 43 44, 45.*

p O quantus tunc illis mentibus ardor Concubitus? quæ vox saltante libidine, quantus, Illic meri veteris per crura madentia torrens? Lenonum ancillas posita Lausella corona Provocat, & tollit pendentis præmia copæ. Ipsa Medullinæ frictũ crissantis

filthy

filthy lusts, and commit adultery in earnest, (as they did in their solemne feasts of Priapus,) not in sport or representation onely: in so much that they would prostitute themselves to servants, to hired Water-bearers, and the very baseſt persons for want of others, rather then not satisfie their beastly raging lusts: Such were the Play-haunting females in this Poets age; and I feare that ours are but little better now, as I shall expresly prove in the next ensuing Scene.

adorat. Palmã inter dominas virtus natalibus æqvat. Nil ibi per ludum simulabitur, omnia fient Ad verum; quibus incendi jam frigidus ævo Laomedontiades, & Nestoris hermia possit. Tunc prurigo moræ impatiens, tunc fæmina simplex. Iã fas est, admitte viros, dormitat adulter? Illa jubet sumpto iuvenem properare cucullo: Si nihil est servis ni curritur: abstuleris spem Servorum? veniet conductus aquarius, &c. *Ibidem. pag* 53. 54, 56, 59.

You see then, how all the fore-recited Fathers, Councels, moderne Christian Writers, and ancient Pagan Authors give punctuall testimony to my Minors truth, which no one Author to my knowledge, whether ancient or moderne, Christian or Pagan, did ever yet gainsay: therefore we may resolve upon it without any further scruple; and thereupon reject, renounce all *Stage-playes*, as the defilements of mens eyes, mens eares, *& mens soules*: the incendiaries, the fomenters of filthy lusts: the very Panders, allurements, and provocations to contemplative, to actuall uncleanesse, whoredome, adultery, and the like, which bring destruction to mens soules. And indeed, how can they choose but irritate mens lusts, and draw them on to lewde unchaste affections, and meretricious filthy practises. For [r] *when a man shall delightfully behold adulteries, whoredomes, incests, together with all other obscene abominations, even lively personated,* emphatically expressed before his face; [s] *When he shall heare these beastly sinnes applauded, varnished and set out to sale with the most elegant expressions; the most rhetoricall, pathetical, flexanimous, encomiums: the most insinuating Love-complements, and amorous streines of wit, of eloquence,* that either the oratory of Hell, or lust can reach to?

[p] Hoc maximè hominis interiora corrumpat, quod exteriora delectat: *Leo, De Ieiunio Pentecostes. Ser.* 1.

cap. 1. *fol.* 158. [r] Adulterium discitur, dum videtur *Cyprian. Epist. l.* 2. *Epist.* 2. *Donato.* Discit facere, dum assuescit videre. *Idem. De Spectaculis. lib.* [s] Vocis dulcedines per aurem animam vulnerant: quæ quantò licentius adeunt, tanto difficilius evitantur. *Hieron. Tom.* 1 *Epist.* 12 *c.* 3. Corpore licet virgo ac mente permaneat, oculis, auribus, lingua minuit illa quæ habebat. Non Decet, non licet præsentes esse inter verba turpia, quibus libidinum fomes accenditur, sponsa ad patientiam stupri, ad audaciam sponsus animatur. *Cyprian. De Habitu Virginum pag.* 241.

when he ſhall ſeriouſly contemplate thoſe [t] *laſcivious geſtures, dances, complements, embracements: thoſe meretricious kiſſes, claſpings and dalliances: thoſe wanton ſmiles, thoſe petulant nods, thoſe unchaſte ſignes, thoſe luſt-irritating motions which paſſe betweene amorous Love-ſicke Actors.* When he ſhall heare ſuch [u] *ſcurrilous Paſtorals, ſuch ribaldrous Ditties, ſuch inescating Love-ſonnets; ſuch effeminate, overcomming, heart-reſolving Muſicke, which prepare the Auditors to uncleaneſſe, & ſubiect them as ſo many Captives to their enraged luſts.* When both [x] *his eyes*, his eares, affections, heart, and all his ſenſes ſhal be wholy taken up, with ſuch amorous, [y] *beautifull luſt-provoking obiects as* are able to reviue the moſt mortified carnall affections; [z] *to fire, the moſt frozen benummed luſts*; to overcome the moſt chaſte and continent heart; (all which concurre at once in Stage-playes:) how can it but ingender, not onely a ſparke or two, [a] *but an whole flame, an Hell of filthy luſts within his ſoule*; and carry him on to all uncleaneſſe even with a full carere? We all know by wofull experience, that all men (but [b] *eſpecially yong men and women*, who are the moſt aſſiduous Play-haunters) are exceeding prone by nature to unchaſte adulterous deſires, to [c] *fleſhly luſts which warre againſt their ſoules*: no ſinnes [d] *ſo conſonant to their depraved natures as theſe.* Hence is it,

[t] Nam ubi pedum ſtrepitus cũ carminibus numeroſis conſentit, ibi videlicet omninò & manuũ ipſarũ plauſus reſonat, & omne genus fæditatis, & invitantur ſpectatores ad turpitudinem. *Cyril. Alexandrinus. in Heſaiam. lib. 1. cap. 3. Tom. 1. pag. 134. D.* Hiſtriones libidines quas ſaltando exprimunt docent, & faciũt per imaginem quæ nõ ſunt, ut fiant ſine pudore quæ vera ſunt. *Lactantius Divinarum. Inſtit. Epit. cap. 6.* See Act 3. Scene 1.

[u] See Act 5. Scene 9. 10. accordingly. [x] Oculi, ſunt in amore duces. Qui videt is peccat, qui non te viderit ergo Non cupiet, facti crimina lumen habet. *Propertius Elegiarum. lib. 2. Eleg. 15. & 31.* [y] Maximinus Iunior tantæ pulchritudinis fuit ut paſſim amatus ſit à procacioribus fœminis, nonnullæ etiam optaverunt de eo concipere. *Iulij Capitolini Maximinus Iunior. pag. 267.* [z] Carpit enim vires paulatim uritque videndo Fœmina, nec nemorum patitur meminiſſe nec herbæ. *Virgil. Georg. lib. 3. pag. 68.* [a] Quum tu Lydia Telaphi cervicem roſeam, cèrea Telaphi Laudas brachia, væ, meum Fervens difficili bile tumet iecur. Tunc nec mens mihi nec color Certa ſede manet, humor & in genas furtim labitur arguens. Quam lentis penitus macerer ignibus. Vror, &c. *Horace. Carm. lib. 1. Ode. 13.* [b] Non enim adulteria & fornicationes aliunde proveniunt quam ex nimia inventutis licentiâ. *Chryſoſtom. in Matth. 18. Homil. 60. Tom. 2. Col. 430. A.* [c] 1 Pet. 2. 11. [d] Caſtitas igitur (quia uterque ſexus vitio libidinis ægrotat) niſi aliarum virtutum ope fulciatur facile labitur. *Bernard. De Ordine Vitæ. Col. 1120. M.*

[c] *that those who live the most retired lives; who keepe the most constant watch over their owne deceitfull hearts: who most mortifie and keepe under their rebellious carnall lusts by prayer and fasting; by substracting all that fewell, that provision which should nourish them: who abstaine from all appearance of evill; from all those lascivious lust-enflaming obiects, which might either steine their soules with unchaste desires, or defile their bodies with adulterous copulations, are oft-times vexed and assaulted; yea sometimes vanquished, and foyled by their carnall lusts:* as the examples of [f] *Lot*, [g] *David*, [h] *Saint Paul*, [k] *Saint Hierom*, and some others testifie. And if [l] *these men oft-times fall into these lustfull passions of their owne accord*, even then when as they have kept watch and ward against them, by avoyding all occasions which might provoke them to them: *how much more then must our common Actors and Play-haunters*, who adde fire, spurres, and fewell to their enraged, unbrideled lusts in Stage-playes, be much more conquered and subdued by them. [m] *If he who keepes the farthest distance from lascivious lust-enraging Stage-playes, can hardly keepe his affections, his body within the bounds of chastity; how then can they be chaste in minde, in body, who live and wallow in them with delight.* Alas, how can the weakest stand, when the strongest fall? How can the careless be secure, where the most vigilant are surprised? *How can unmortified graceless* [n] *Youngsters continue chaste, unstain-*

[c] See *Bernardi.* Meditationes. c.12,14. Oquoties ego ipse in eremo constitutus & in illa vasta solitudine, quæ exusta solis ardoribus horridum Monachis præbebat habitaculũ, putabã me Romanis interesse delicijs. Sedebã solus quia amaritudine repletus eram: horrebant sacco membra deformia & squalida cutis situ Aethiopicæ carnis obduxerat: quotidie lacrymæ, quotidie gemitus: & si quando repugnantẽ somnus imminens oppressisset, nuda humo vix ossa hærentia collidebam: de cibis verò & potu taceõ, cũ etiam languentes Monachi aqua frigida utantur; & coctum aliquid accipisse luxuria sit. Ille igitur ego, qui ob gehennæ metum tali me carcere ipse damnaverã, sco piorũ tantũ socius & ferarũ, sæpe choris intererã puellarum: pallebant ora jejunijs, & mens desiderijs æstuabat in frigido corpore; & ante hominem sua iam carne præmortuũ sola libidinũ incendia bulliebant. Si autem hoc sustinent illi qui exeso corpore, solis cogitationibus oppugnantur; quid patitur puella quæ delicijs fruitur? nempe illud Apostoli: vivens mortua est. *Hierom. Epist.* 22.c.3. [f] Gen.19.30.to 38. [g] 2 Sam 3.2.to 18. [h] Rom 7.23,24,25. 1 Cor. 9. 27. 2 Cor.12.7. [k] See e [l] Qui sponte corruit, quid faciet si impulsus? *Cyprian De Spectaculis.lib.* [m] Si vix qui longe ab hujusmodi cantibus & spectaculis remota est anima castimoniæ honestatem amplectitur, quomodo continenter vivere poterit, qui in his vivit? *Chrysost. Hom.* 38. *in Matth Tom.*2. *Col.*298. *A.* [n] Satis enim arduum erat, absque illis sufflationibus illã ætatem posse ferre moderatè tempestatem affectionum: quum

autem & hæc accedunt, tàm quæ videntur, quàm quæ audiuntur, majusque accenditur incendium, & fornix concupiscentiarum magis inflammatur, quomodò nõ pessum it adolescẽtis, anima? hinc enim omnia pereunt & corrumpuntur. *Chrys. Hom. 56. in Genes. 29. Tõ. 1. Col 367. B*

° See *p. 67. 68, 69*

P Terra enim carnis nostræ nisi assiduis fuerit subacta culturis, citò de segni otio spinas tribulosq; producit, & partu degeneri dabit fructum, nõ horreis inferendum, sed ignibus concremandum. Custodienda igitur nobis omnium germinum seminumque generositas, quam ex summi agricolæ plantatione concepimus, & vigili solitudine providendum, ne Dei numera aliqua invidentis inimici fraude violentur, & in Paradiso virtutum concrescat sylva vitiorum. *Leo De Ieiunio Pentecost. Serm. 4. cap. 3. fol. 161.* q Gal. 5. 16, 17. Rom. 8. 12, 13, 14. * Vincit sanctos dira libido. *Senecæ Hyppolitus. Act. 3. Chorus. fol. 87.* r Rom. 6. 12, 13, 16, 17, 19, 20. Ephes. 2. 2, 3. cap. 4. 18, 19. Titus 3. 3. * In omnibus seculis pauciores reperti sunt qui suas cupiditates, quam qui hostium copias vincerent. *Cicero, Epist. lib. 13.* * Succensas agit libido mentes. *Senica Hyppolitus. Act. 2. fol. 78.* t Si mobilitate histrionum quispiam delectetur, per oculorum fenestras animæ capta libertas est, & mors intrat per has fenestras. *Hierom. adversus Iovinianum. lib. 2. cap. 7.*

ted, unpolluted, either in thought, in soule, in body, in the very middest of all the temptations, the defilements of lust-irritating polluted obiects; in the very Stewes and Brothel-house of lust; the very Schoole and Shop of Venery, Lechery, and Lewdnesse; (for ° *so some stile the Play-house:*) when as the P *most mortified gracious Christians, who have retired themselves wholy from all carnall obiects*; who have with-drawne their eyes, their eares, their thoughts from all lust-fomenting pleasures of sinne, *have yet beene desteined with uncleane affections*, in the very middest of holy duties in their private Closets? Since therefore the very dearest of Gods Saints, q *who always warre against their lusts*, are * *oft-times soyled, vexed, or disturbed by them*, even then when as there are no externall objects to tempt them: much more then must common Actors and Play-haunters, r *who yeeld themselves over as slaves, as vassalls to their unnamed carnall lusts, be steined, conquered*, and controlled by them. And here I appeale unto the consciences of Players, of Play-haunters for proofe of this effect. Doe not your owne hearts experimentally informe you, that there are many sinfull swarmes * *and flames of lust*, many lewde unchaste affections oft kindled in your brests t *by the very acting, sight, and hearing of lascivious Stage-playes?* Doe not the wanton gestures; the amorous kisses, complements, and salutes; the meretricious songs and speeches; the lascivious whorish Actions; the beautifull faces; the ravishing Musicke, the flexanimous

mous enticements, the witty obscenities, the rhetoricall passages, the adulterous representations, with al the other fomentations of uncleanesse in the Play-house, (t *which are as so many fiery darts of Satan to wound our soules with lust; as so many* u *Conduict-pipes, or Chariots to usher concupiscence into our hearts,* x *thorow the doores, the portals of our eyes and eares;*) even raise a tempest of unchaste affections; yea kindle a very hell of lusts within your soules? Do not they *strongly* y *instigate & inrage your carnall mindes adding much fewell unto your lewde desires?* Doe not they fraught z *your eyes*, your eares, your hearts *with filthy obiects, so that they cannot cease from sinne?* Have they not caused you to looke upon Whores and Strumpets, upon beautifull comely women with a lustfull eye, a *and so to commit, if not actuall, yet contemplative adultery with them in your hearts, either more or lesse?* If you deny all this, your owne *consciences*, together with all the forerecited Fathers, Councels, Christian and Pagan Authors will presently convince you of a lie. If you acknowledge it; as needs you must; since your owne *consciences*, with all the premises b *will force you to confesse it*; you must certainely ioyne hands, ioyne hearts, and iudgements with me in censuring, in condemning Stage-playes, because they contaminate and defile both their Actors, their Spectators soules and bodies; *because they thus instigate, nourish, and enflame their inseperable* c *sin-*

t Hæc sunt Diaboli ignita jacula, quæ simul & vulnerant, & inflammant. *Heirom. Epist. 8. ca. 16.*

x Turpi loquentia & facetiæ fornicationis vehiculũ. *Theophylact. Enarrat. in Ephes. 5.* See *Chrysostome, Ambrose, Anselme, Primasius, Oecumenius*, Ibidem. & Bishop *Babington, Calvin, Perkins, Hooper, Dod*, & *Elton*, on the 7 Commandement, accordingly.

y Vitijs nostris in animum per oculos via est. Oculi tota nostra luxuria: hi nos in omnia vitia quotidiè præcipitant; mirantur, adamant, concupiscunt. *Quintilian. Declamatio. 1. & 2. Pro Cæco. p. 6. & 13.* Omnis sceleris officina oculus est. Hic ignis, incus, mallei, & affectus velut Cyclopes: nulla corporis parte facilius peccamus. Quid? ipsi oculi cupidines sunt, animumq; torrent sauciant, cruciant. Plærique oculis mali mortales sumus. *Putean. Consolatio Cæcitatis. p. 721. to 736. See Basil. De Vera Virginitate. Clem. Alexandr. Pædag. l. 2. c. 8. Greg Nyssen, De Oratione. Greg Magnus, Hom. 5. in Evangelia.* accordingly. z Quid hoc est inquam aliud, quam irritare cupiditates hominum per se incitatas? *Seneca Epist. 110.* 2 Pet. 2. 13. a Math. 5. 28. c. 15. 19. Mark. 7. 21, 22, 23. Quoties concupiscimus, toties fornicamur. *Hierom, Epist. 4. c. 3.* b Confessio conscientiæ vox est. *Seneca Controvers. lib. 8. Controv. 4.* c 1 Pet. 2. 11. Hic hostis nobiscum incluſus est: Quocunque pergimus, nobiscum portamus inimicum. Quid ergò oleum flammæ adijcimus? quid ardenti corpusculo, fomenta ignium ministramus? *Hierom, Epist. 22. cap. 4.*

full

[a] Rom. 8. 13. Gal. 5. 24. Col. 3. 5. *full fleshly lusts which war against their soules;* [d] *which should be mortefied, and subdued;* [e] *not fostered, not fomented,* as they are. [e] Rom. 13. 14.

ACTVS 6. SCENA QVARTA.

4 THe fourth effect or fruit of Stage-playes, is actuall adultery, whoredome, and uncleanesse, which are no wayes tolerable among Christians: From whence this 30. Argument doth arise.

Argument 30.

That which is an immediate occasion, furtherance, or fomentation of much actuall adultery, fornication, whoredome, and uncleanesse, must needs be abominable, and utterly unlawfull unto Christians,

But such are Stage-playes, as I shall cleerely manifest.

Therefore they must needs be abominable, and utterly unlawfull unto Christians.

My Minor must bee yeelded, [f] *because adultery, fornication, whoredome, with all other actuall uncleanesse,* (how ever men may chance to slight them as meere triviall, veniall sins) *are most damnable soule-murthering abominations.* which God, which Christian men abhorre. The sinfulnesse, the damnablenesse, of these foule crying sinnes, (which, alas; *are now so frequent in the world,* [g] *that the*

[f] Adulterio pecatum nullũ majus. *Chrysost. Hom. 7. De Panitentia. Tõ. 5. Col. 743. D.*

[g] Levit. 19. 29. Pudorem rei tollit multitudo peccantium, & desinit esse probri loco commune maledictũ. Nunquid jam ullus adulterij pudor est, postquam eò ventum est, ut nulla adulterum habeat, nisi ut adulterum irritet? Tandiu istud timebatur, quamdiu rarum erat. Nunc argumentũ est deformitatis pudicitia. Quam invenies tam miseram, tam sordidam, ut illi satis sit unum adulterorum par? nisi singulis divisit horas, & non sufficit dies omnibus? nisi ad alium gestata est, apud alium mansit? Infrunita & antiqua est, quæ nescit, matrimonium vocari, unius adulterium. Horum delictorum jam evanuit pudor, postquam res latius evagata est. *Seneca, De Beneficijs. lib. 3. cap. 16.*

common-

commonnesse of them hath made them tollerable, if not commendable and lawfull in the eyes of many, who are so farre from being ashamed of, that they even boast and glory in these lascivious wickednesses;) will easily appeare by these particulars: First, they are sinnes against the expresse letter of the 7. Commandement. [h] *Thou shalt not commit adultery:* as all ancient, and moderne Expositors of this Commandement testifie. Secondly, they are sinnes, [i] *abundantly condemned thorowout the Old and New Testament, as abominable and highly displeasing unto God*; whose wrath none can stand under. Thirdly, they are the very [k] *workes and products of the flesh*; [l] *issuing alwayes from a polluted heart devoyd of grace.* Fourthly, [m] *they are those execrable sinnes, those abominable pollutions wherein the Idolatrous Pagan Gentiles lived, whose lewdnesse Christians must not imitate.* Fiftly, [n] *they are those shamefull, desperate filthy workes of darknesse which the most audacious miscreants are afraide, yea utterly ashamed to commit in the day-time, in the face and view of others, out of a selfe-guiltinesse, an inward consciousnesse of their vilenesse;* [p] *in the act of which if any are deprehended, they are in the very terrors of the shadow of death; like men distracted they know not what to doe, nor whether to flie, the very foulenesse of the fact amazing them, and the least noyse affrighting them.* Sixtly, [q] *they are sinnes which most abominably pollute the bodies and soules of men, making them odious both in the eyes of God, and men.* Seventhly, [r] *they are sinnes which bring abundance of shame, of dishonour upon the persons, families, and posterities of those who are guilty of them,*

h Exod. 20, 14. Deut. 5. 18. Mat. 5. 27, 28.
i Levit. 20 10. Psal. 50. 18. Prov. 6. 32. Ier. 7 9. c. 23. 14. Ezech. 16. 32. Hosea. 4. 2, 13, 14. Mat. 5. 28. 29
Ephes. 5. 3, 5. Gal. 5. 19, 21. 1 Cor. 6. 9, 10. Hebr. 13. 4. Rev. 21. 8.
k Gal. 5. 19.
l Mat. 15. 19. Mark. 7. 21, 22, 23.
m Rom. 1. 24. to 30. Ephes. 2. 2, 3. c. 4. 17, 18, 19, 22. 1 Thes. 4. 4, 5. 1 Cor. 5. 1
n Iob 24. 15, 16, 17. Prov. 7. 9. to 24. Ephes. 5. 11, 12, 13. Iob 20. 26, 27.

• Pudet autem non solum eorum, quæ, dicta sunt, pudendorum, sed etiam signorũ, ut non solũ cum in re venerea versantur, sed etiam cum adsunt signa ejus rei, & non solum cum faciunt turpia, sed etiam cùm dicunt. *Aristot. Rhetor. lib. 2. c. 6. p. 137.* P Iob 24. 17. Ianua frangatur, latrét canis, undique magno Pulsa domus strepitu resonet: vel pallida lecto Desiliat mulier: miseram se conscia clamet: Cruribus hæc metuat, doti deprensa, egomet mi. Discincta tunica fugiendum est, ac pede nudo: Ne nummi pereant, aut pyga, aut deniq; fama. Deprendi miserum est. *Horace Sermonum. lib 1. Satyr. 2.* p. 167. see p. 164. q Mat. 15. 19, 20. 1 Thes. 4. 4, 5. Rom. 1. 24 to 30. Rev. 21. 8, 27. Gen. 49. 4. r Gen. 49. 4. Prov. 5. 9. cap. 6. 32, 33. 2 Sam. 12. 10, 11, 12. Levit. 21. 9. Hosea 1. 2. Iohn 8. 41.

and even quite deprive them of their glory: a wound, a dishonour shall they get, and their reproach shall not be wiped away; as the very wisest of men informes us. Sixtly, they are sinnes [s] *which wholy infatuate and steale away mens hearts*; so [t] *that they are as an Oxe that goeth to the slaughter*; *or as a foole who is led to the correction of the stockes*; *till a dart strike thorow their liver*; *or as a Bird that hastneth to the snare, not knowing that it is for his life.* Yea these sinnes doe so besot men, that they can neither consider the danger of them; nor yet use meanes for to escape them. Ninthly, [u] *they consume, they putrifie, not onely the soules, the spirits, but the very bodies, and estates of men, bringing them even to a morsell of bread.* Tenthly, they ingenerate many filthy [x] *loathsome diseases*, which oft-times so putrifie the bodies of lewde adulterous persons, that they even stinke above ground, becoming odious, yea intollerable to themselves and others: which made S. *Chrysostome* to affirme, [y] *that an adulterer even in this life, before he goes to Hell, is the most miserable, the most wretched of all men.* Eleventhly, they are such sinnes, [z] *as are not so much as once to be named* (much lesse then practised) *among Christians, whom they doe not become*; those therefore are no true Christians who take pleasure in them. Twelfely, they are such sinnes, *as* [a] *exclude men, both from the society of Gods Children here, who are not so much as to converse, or eate with fornicators, or adulterers:* and likewise [b] *from the Word, the Sacraments, the publike Assemblies of the Saints*; *from which all Fornicators, Adulterers, Strumpets, and unchaste persons are* ipso facto *by the very Law of God, and* [c] *man, to be excommunicated*; *that so they may be delivered up to Satan for the destruction of the flesh, till they shall give some outward actuall testimony of their sincere re-*

[s] Hosea 4.11.
[t] Prov.7.7.21. 22,23.c.5.6.
[u] Prov.5.9,10, 11 c.6.25,26. Iob 31.9,10, 11,12.
[x] Prov.5.3,4, 12.Iob 31.12. Prov.12.4.
[y] Adulter etiá vel ante gehennam est omniũ miserimus, omnia suspicans, vel ad umbram contremiscens, ad nullum liberis respiciens oculis, sed omnes pertimescẽs, & qui sciunt, & qui nesciunt, acutos videns gladios, impendentes lictores, iudicia, &c. *Homil in Psal.7. Tom 1.Col 645.B.*
[z] Ephes.5.3.4.
[a] 1 Cor.5.9,10,11,13.
[b] 1 Cor.5.1.to the end. 2Cor. 2.1.to 13.c.7.8.to 14.Per hoc quoq; exemplum ab Ecclesia maxime expellit eum qui est fornicatus. *Chrysost.*Hom.15. in 1 Cor.5. See *Ambrose, Hierom, Theodoret, Primasius, Rhemigius, Theophylact,* & *Haymo,* Ibidem.
[c] Concil. Ancyranum. Can.15.& 20. Capit. Græcarum Synodorum.Can.76.77.81. Wormatense Concil. Can, 44. Nannetense. Can.12,13,14. with sundry others.

pentance for these sins. Thirteenthly, they are such sins, *as make a man exceeding guilty in Gods sight.* [d] *A man may as well take fire in his bosome, and his cloathes not be burnt; or goe upon coles, and his feet not be scorched, as goe into his neighbours wife, and yet be innocent:* Whence *Salomon* informes us; [e] *that a strange woman increaseth transgressions among st men.* Fourteenthly, they are sinnes which oft-times shorten and cut off *the lives* of men: [f] *and draw on murther after them: For* [g] *as the Adultresse will hunt for the precious life of a man:* [h] *so iealousie is the rage of a man; therefore he will not spare in the day of vengeance: he will not regard any ransome, neither will he rest content, though thou givest many gifts.* These sinnes were [i] *the cause that the Sonnes of* Iacob *slew the Sechemites and spoiled their City, for ravishing and using their Sister* Dinah *as an Whore.* These [k] *were the death of all those Israelites who committed whoredome with the Daughters of* Moab, *whom God himselfe commanded te be slaine.* [l] *These occasioned the warre betweene the Beniamites and the other Tribes of the Children of Israell, in which there were threescore and five thousand men and upwards slaine; yea, the whole Tribe of* Benjamin *where the Levites Concubine was ravished, (which occasioned this warre,) were almost utterly destroyed, there being* 600. *men of them onely left alive by meanes of these men-slaying sins.* These sins [m] *caused* David, *to destroy* Vriah: [n] Absalom *to murther his Brother* Ammon *for ravishing his Sister* Tamar. These have [o] *beene alwayes accompanied with much murther and bloodshed in all ages:* these have caused the Husband, to murther his Wife; the Wife, to poyson her Husband: one Whore-master to murther his Corrivals to the selfe-same Strumpet: yea these have *caused unnaturall Mothers to murther their owne spurious Issues, to conceale their lewdnesse*; as Authors, as our owne [p] *Statutes*, and experience teach us: therefore they must needs be crying,

[d] Prov. 6. 27, 28, 29.

[e] Prov. 23. 28.

[f] Adulterij comes & fructus, cædes. *Chrysost. in Psal.* 50. *Tom.* 1. *Col.* 823. *A.*

[g] Prov. 6. 26.

[h] Prov. 6. 33, 34, 35.

[i] Genesis 34. thorowout.

[k] Numb. 26. 1 4, 5, 7, 8.

[l] Iudg. 19. 25. to the end, and cap. 20. & 21. thorowout.

Dux malorum fœmina, & scelerum artifex obsedit animos, cujus incestæ stupris fumant tot urbes, bella tot gentes gerunt, & versa ab imo regna tot populos præmunt. *Seneca in Hyppolytus. Act.* 2. *fol.* 78.

[m] 2 Sam. 11. 2. to 22. 1 Chron. 20. 1. Psal. 51. [n] 2 Sam. 13. thorowout. [o] See *Tacitus Annalium*, lib. 11. 12, 13. *Iohn Bale*, his Acts of English Votaries, with the Apologie for the same, thorowout. [p] 21. Iacobi. cap. 27. accordingly.

becauſe they are bloody ſinnes. Fiftenthly, they are ſuch ſinnes which offer an high indignity to the whole Trinity. Firſt, to God the Father, [q] *not onely in taking thoſe bodies that are his, which were made for himſelfe alone, not for fornication; and giving them up as profeſſed inſtruments of ſinne, to luſt, to lewdneſſe, to Satan, to all uncleaneſſe:* but likewiſe in contaminating, oblitterating, and caſting dirt, yea ſinne, upon his [r] *moſt holy Image* ſtamped on them. Secondly, to Ieſus Chriſt our Lord, [s] *in taking thoſe bodies which are his members, purchaſed with his moſt precious blood, that they might be preſerved pure and chaſte to him; and making them the members of an Harlot.* Thirdly, to God the holy Ghoſt; [t] *in defiling thoſe bodies, which are the Temples of the holy Ghoſt, which is in us; who cannot indure any pollution, eſpecially in his Temples, which ſhould be alwayes holy, as he is holy.* And who is there ſo deſperately wicked, that dares thus *affront the whole Trinity it ſelfe by theſe curſed filthy ſinnes?* Sixteenthly, they are ſinnes of which men very ſeldome repent. [u] *A Whore (ſaith Salomon) is a deepe Ditch, and a ſtrange woman is a narrow Pit;* (out of which men can hardly recover themſelves:) [x] *None that goe into her returne againe, neither take they hold of the pathes of Life:* And who then would ingage his ſoule upon ſuch irrecoverable irrepenitable ſins as theſe? Seventeenthly, [y] *theſe ſinnes are the very high-way to Hell, the beaten rode to eternall death:* [z] *the end of them is bitter as wormwood, ſharpe as a two-edged ſword.* Wherefore *Salomon* exhorts his Sonne; [a] *to remove his way farre from a ſtrange woman, and not to come nigh the doore of her houſe*; (a place well worthy their obſervation, who feare not for to run to Whore-houſes,, or to caſt themſelves upon the temptations, the enticements of Strumpets, as too many doe,) [b] *For her houſe inclineth unto death, and her pathes unto the dead: her feet goe downe to death*

q 1 Cor. 6. 13. 20. Rom. 6. 13. 19, 20.

r 1 Epheſ. 4. 24.

s 1 Cor. 6. 15, 16, 17, 20.

t 1 Cor. 6. 19. cap. 3. 16, 17.

* Quomodo enim poſt conſuetudinem cũ ſcortis in Eccleſiam venire poteris? quomodo manus quibus ſcortũ contrectaſti in cælum extendere audebis, &c? *Chryſoſtom. De Libello repudij. Sermo. Tom 4 Col. 594 D.*

u Prov. 22. 14. cap. 23. 27.

x Prov. 2. 19. Fornicatio difficulter elui poteſt. *Chryſoſt. Hom. 5. in 1 Theſſ. cap. 4. Tom. 4. Col. 1239.*

y Prov. 7. 27. z Prov. 5. 4. a Prov. 5. 7, 8, 9. b Prov. 2. 18, 19. cap. 5. 5. cap. 7. 27. Fornicatio eſt via quæ ducit ad Diabolum. *Chryſoſtom. Homilia. 41. in Matth. Tom. 2. Col. 882. B.*

death, her steps take hold of hell: her house is the way to hell, going downe to the chambers of death: None that goe into her returne againe, neither take they hold of the path of Life. Eighteenthly, they are sinnes against the very bodies and soules of men. Against the bodies of men; as the Apostle witnesseth. [c] *Flee fornication; every sinne that a man doth is without the body, but he that committeth fornication sinneth against his owne body: that is,* * *in defiling it*; in dishonouring it; in impayring it; in destroying it. Against the soules of men, as *Salomon* testifieth: [d] *Who so* (saith he) *committeth adultery with an woman lacketh understanding; he that doeth it, destroyeth his owne soule.* And who would be so inhumanely, so atheistically desperate, as to destroy both soule and body for ever, to enjoy the momentany bitter-sweetnesse of these filthy sinnes? Nineteenthly; they are sinnes, [e] *which disable men to performe any holy duty acceptable to God.* Sinnes, [f] *into which few fall, but such as are abhorred of the Lord, and given up to a reprobate sence, to worke all wickednesse even with greedinesse. Sinnes,* [g] *which devoure to destruction, and roote out all a mans increase. Sinnes,* [h] *which cause the earth to rise up against men, and the fire not blowne to devoure them. Sinnes,* [i] *which draw downe the temporall, the eternall wrath of God upon the children of disobedience.* [k] *These were the sinnes that destroyed the old world with water:* [l] *which consumed the Cities of Sodom and Gomorrah with fire from Heaven; Which* [m] *caused three and twenty thousand of the Israelites to fall in one day.* These were the sinnes, [n] *that caused God, in the yeere of our Lord, 1583. even in our Citty of London; to destroy with fire from Heaven two Cittizens, the one leaving his Wife, the other her owne Husband, whiles they were in the very act of*

[c] 1 Cor. 6 18. See *Ambros., Chrysostome, Hierom, Theodoret, Primasius, Rhemigius, Beda, Anselme, Haymo, Oecumenius, Theophylact, Sedulius,* and other of the Fathers on this whole chapter.

* Fornicatio totum corpus sceleratum & execrandum facit. *Chrysost. Homil.* 18. *in* 1 *Cor. Tom.* 4. *Col.* 393. B. See *Ambros.* Enar. in Psal. 37. Tom. 2. p. 341. 342.

[d] Prov. 6. 32. Adulter exitium animæ suæ conciliat. *Chrysost. Hom.* 3. *De Verbis Esaiæ.* vidi Dominum sedentem. Tō. 1. Col. 1294.

[e] Ps 50. 16, 18.

[f] Prov. 22. 14. Rom. 1. 24. to 30. [g] Iob 31. 11, 12. [h] Iob 24. 15, 17. & cap. 20. 26. [i] Ephes. 5. 3, 4, 5, 6. [k] Gen. 6. 1. to 14. Math. 24. 38. 2 Pet. 2, 5, 10. Libidines diluvium induxerunt. *Berosus. Frag. lib.* 3. *pag.* 25. *Chrysostom. Homil* 22. in Geneses. [l] Gen. 19. 5, 8, 13, 14. Ezech. 16. 49, 50. 2 Pet. 2. 6, 7, 8, 9, 10. Iude 7. 8. [m] 1 Cor. 10. 8. Numb. 25. 9. [n] Beyerlinke. Opus Chronographicum Orbis Vniversi. pag. 110. D.

adultery on the Lords day; their bodies being left dead, and halfe burnt up, for a Spectacle of Gods avenging Iustice unto others. These are the sinnes (*but adultery and incest more especially*) [o] *which God himselfe hath commanded to be punished with death, yea with stoning to death*; the most vile and shamefulest death of all others: Yea these are such sinnes, that [p] *not onely the Iewes in ancient times*; but even meere Pagans from the very light of nature, did punish with death it selfe. Hence [q] *Draco enacted*; *that the adulterer taken in adultery, might without any danger to the party, be lawfully killed.* [r] *The selfe-same Law was enacted by* Solon *and* Plato. Hence [s] Romulus, *among those lawes which he wrote in brasse and placed in the Capitol, enacted; That the convicted adultereresse should be put to death according as her husband, or his friends should thinke meete. Which act was afterwards confirmed by the Iulian Law.* Hence, [t] *among the Lacedemonians, it was lawfull for a man to kill him, who was taken in adultery with his wife.* Hence [u] *the Corinthians used to drowne those who prostituted themselves to the lust of others.* The [x] *Vestal Virgins among the Romans being convicted of fornication were buried alive.* [y] *In ancient Times among the Turkes, the adulterer and adultereresse were both stoned to death: and* [z] *at this day they are both most ignominiously punished.* [a] *The Arabians, and Tenedians punish adultery with death, reputing it a farre greater crime, then periury, or sacriledge; and therefore worthy of a severer punishment. The* [b] *Æthiopians account adultery treason, and therefore they make it capitall.* [c] *In Peru whoredome is punished with the death of both parties.* [d] *The Brasilians prosecute adultery with*

[o] Levit. 20. 10, 11, 12. to 20. Deut. 22. 21, 22 Iohn 8. 4, 5.
[p] Iosephus Antiqu. Iudæorũ. lib. 3. cap. 20. Philo Iudæus, De Specialibus Legibus. lib. 2. pag. 1053. Boemus, De Mor. Gentium. lib. 2 cap. 4. Munster. Cosmogr. l. 5. cap 33. Purchas Pilgr. l. 2. c. 19.
[q] Boemus. lib. 2. cap. 2.
[r] Alex. ab Alexandro lib. 4. c. 1. Plato Legum. Dialog. 6.
[s] Opmeerus Chronogr. pag. 92. Boemus. l. 3. c. 18 Annotationes Godelevæi in lib. 10. Livij Histor. Iustiniani. Codex. l. 9. Tit. 9.

[t] Zenophon, De Instit. Cyri. lib. 3. Plutarchi Solon. & Laconica. Instituta. Munster. Cosmogr. l. 4. c. 42. [u] Heraclitus, De Polit. [x] Plutarchi Numa. Livy Histor. lib. 2. sect. 42. Dionys. Hallicarnas. Antiqu. Rom. lib. 2. c. 8. Eutropius Romanæ. Hist. lib. 1. & 2. Dion Cassius. Histor. l. 50. [y] Boemus lib. 2. cap. 11. Munster Cosmogr. l. 4. c. 79. [z] Lonicerus. Turc. Histor. lib. 2. c. 17. lib. 3. c. 8. Busbequius Epist 3. Purchas Pilgr. lib. 3. cap. 10. [a] Boemus. lib. 1. cap 11. Alexand. ab Alexandro. lib. 4. cap. 1. Purchas Pilgr. lib. 3. c. 10. [b] Cælius Rhodig. Antiq. Lect. lib. 18. cap. 15. Boemus. lib. 2. cap. 6. Purchas Pilgr. lib. 7. cap. 7. [c] Acosta. Indian Hist. lib. 6. cap. 18. [d] Lerius, De Navigat. in Brasil. cap. 17.

capita

capitall hatred, in so much that he whose wife is taken in adultery may lawfully kill her, if he please. [d] *The Indian Bramanes may lawfully poyson their unchaste wives.* [e] *In old Saxony, women who were convicted of adultery, and ravishers of maides were first hanged, and then burned.* [f] *In Siam adultery is death, the Fathers of the Malefactors, or the next Kinsmen being the Executioners.* [g] *In Palmaria adulterous Priests are punished with cruell death.* [h] *In Hispaniola unchaste Priests are either drowned, or burnt.* [i] *In Bantam, Mexico, and China adultery is punished with death.* [k] *The Tartars taken in adultery are put to present death, for feare of which they live very chaste.* If then the very judiciall Law of *Moses*, together with these Heathens and Pagan Nations have deemed these sinnes capitall: [l] *punishing adulterers and adulteresses with death, as being the publike enemies of mankinde:* needs must these sinnes bee execrable, yea dangerous unco Christians. Twentiethly, these sinnes are prejudiciall both to the Church and State, in defileing, polluting, dishonouring, and troubling them with an uncleane, degenerated, spurious, if not accursed offspring, who are no other but the *very* * *blemishes*, shames, and infamy of Church, of State, of nature: which all Lawes disinherit: * *who were not to enter into the Congregation of the Lord, even to their tenth generation.* Lastly, these sinnes exclude men out of Heaven, [l] *none that die in the guilt of them shall ever inherite the Kingdome of God or of Christ:* They cause God to iudge men in a more speciall manner: [m] *Whore-mongers and Adulterers God will judge:* They binde men over to the great Assises at the last day: [n] *The Lord knoweth how to reserve the unjust unto the day of judgement to be punished: but chiefly them, that walke after*

[d] Purchas Pilg. lib. 5. cap. 9.
[e] Opmeerus. Chronogr. lib. 6. pag. 345.
[f] Purchas Pilg lib. 5. cap 2.
[g] Peter Martyr, Indian Histor. Decad 4. cap 4.
[h] Peter Martyr, Indian Histor. Decad. 7. c. 10.
[i] Peter Martyr, Indian Histor. Decad. 5. c. 17 Purchas Pilgr. lib. 8. cap. 12. lib. 9. cap. 3.
[k] Boemus. lib. 2 cap. 10.
[l] Qui in uxores aliorum, interdum & amicorum insaniunt, & in damnum proximorum vivendo familias numerosas adulterare conantur, conjugaliaque vota irrita facere & spem posteritatis abrumpere, laborant insanabili morbo animæ, capite plectendi, ut publici hostes humani generis, ne impunè plures domos contaminant, neve alijs exemplum fiant nequitiæ, quæ facile imitatores invenit. *Philo, De Specialibus Legibus lib. 2. pag. 1053.* * Zech. 9. 6. * Deut. 23. 2. [l] 1 Cor. 6. 9, 10. Gal. 5. 19, 21. Ephes. 5. 3, 4, 5. Rev. 21. 27. [m] Hebr. 13. 4. [n] 2 Pet. 2. 9, 10. Fornicationes & adulteria non vertuntur in cinerem, sed conscribuntur in judicium futurum. *Chrysostom. Hom. 77. in Matth. Tom. 2. Col. 534. C.*

the

the flesh in the lust of uncleanesse: And if all this bee not enough: *they plunge mens soules deepe in Hell for all eternity.* o *For the abominable, and Whore-mongers, and all uncleane persons shall have their part in the Lake which burneth with fire and brimstone for ever; which is the second death.* p *Even as Sodome and Gomorra, and the Cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffring the vengeance of eternall fire,* for these sinnes of theirs. q *O then consider this all yee incontinent, uncleane, adulterous persons, who forget God;* r *who leave the pathes of uprightnesse, to walke in the wayes of darkenesse; lest he teare you in pieces; lest he* t *eternally condemne you to the endlesse flames of Hell* for these your flames of lust; *and there be none to deliver you.* Since then it is evident by all these premises to the hearts, the consciences of all men, that adultery, fornication, uncleanesse, are such abominable, capitall, * *deepe-dyed* pernitious sinnes; those Stage-playes which instigate, or entise men to them, foment men in them, must needs bee execrably sinfull; yea utterly unlawfull unto Christians: so that my Major needs no further proofe.

For the Minor; that Stage-playes are the immediate occasions, the fomentations of much actuall adultery, whoredome, and uncleneſse; it is most apparantly evident: First, from their subject matter: which being for the most part amorous, scurrilous, or obscene, consisting of adulteries, rapes, incests, whoredomes, love-prankes, sollicitations to incontinency, meretricious ribaldrous songs and iests, (as I have u *already proved;*) must needs inflame mens lusts, and draw them on to actuall uncleanesse: *Since evill words,* x *which corrupt good manners, are but a way, a passage unto evill deeds;* z *a fire, a*

o Rev. 21. 8. Fornicatio injicit in gehennam. Chrysost. Hom 18. in 1 Cor. Tom. 4. Col. 393. C.

p Iude 7.

q Psal. 50. 18, 22.

r Prov. 2. 13.

t Isay 33. 14. Isay 66. 24.

* Quis claret me Tanais? aut quæ Barbaris Mæotis undis ponatico incumbens mari? Non ipse toto magnus Oceano pater, tantum expiarit sceleris. *Senecæ Hippolytus, Act. 2 fol. 81.*

u Act 3. Scene 1. p. 62. to 72. & Act 5. Scene 9.

x 1 Cor. 15. 33. See here p. 50. accordingly.

y Verba ad opera viam præbent. *Theophylact. Enarratio in Ephes. 5.*

z Ne nominentur quidem, scortatio, obscænitas, aut immundities: novit enim qui de his rebus fiunt sermones fomitem & exhortationem fieri ad opera. Vrbanitas, obscænitas, & stultiloquium fomes sunt ad scortationem. *Oecumenius. in Ephes 5. 3. 4.* Obscænus sermo & scurrilitas vehiculum fornicationum, &c. *Chrysostome Hom. 17. in Ephes.* See *Ambrose, Hierom, Primasius, Theodoret, Rhemigius, Sedulius, Anselme,* & *Haymo, in Ephes. cap. 5. 3, 4,* accordingly.

fewell

fewell to adulterous lusts: yea, the very Chariot of whoredome, of uncleanesse; as the Fathers stile them. Hence is it, that [a] *Agrippa* reputeth *amorous Poets, lascivious Historians, the chiefest Panders in the world; yea the very originall Fathers, Tutors, and chiefe Promoters of bandery, and whoredome; because their ribaldrous Poems; their true, their fabulous Histories of the adulteries, loves, and beastly lewdnesses of Idol-gods, or lustfull men, are but as so many Lectures to instruct; so many allurements to entice; so many guides to lead, so many arguments to perswade men to lechery, and all actuall uncleanesse whatsoever.* Hence [1] *all ancient, all moderne Expositors on the Commandements* that ever I have seene, *have reduced scurrility, ribaldry; together with all amorous lascivious Poems, speeches, iests, Histories, Bookes, and Stage-playes, to the 7. Commandement, as being the fire, fewell, fomentations, occasions of whoredome and adultery.* Yea hence is it, that God himselfe prohibits, [c] *all filthy communications, all corrupt speeches; all foolish talking and iesting, which are not convenient, together with the very naming of fornication and all uncleanesse; as unbecomming Saints; because they draw men on to these shamefull workes of darkenesse, with which Christians are to have no fellowship.* If then obscene, adulterous Poems, fables, Histories, Dities, iests, or speeches have such an attractive, such a depraving power in them to draw men on to actuall lewdnesse, * *much more must Stage-playes,* (wherein the quintessence, the confluence of all obscenity is pithily contracted, emphatically expressed, elegantly adorned, rhetorically pronounced) be more prevalently powerfull to draw men on to these grosse lecherous sinnes. Whence * *Nilus an ancient Abbot, adviseth all such who*

[a] De Vanitate Scientiarum, c. 63. & 64. See Athenæus, Dipnos. l. 13. cap. 8, 25. 27. accordingly.

[b] August. De Decē. Chordis Philo Iudæus, De Decalogo, & De Specialibus Legibus. l. 2. *Calvin, Beacon, Hooper, Babinton, Perkins, Vrsine, Hyperius, Knewstubs, Bunny, Solme, Simlerus, Dod, Brinsly, Elton, Downham, Williams, Flower, Andrewes, Lake.* and sundry others.

[c] Ephes. 4. 22. c. 5. 3, 4, 5, 11, 12. See *Ambrose, Chrysostome, Theodoret, Hierom, Rhemigius, Primasius, Haymo, Beda, Anselme, Oecumenius,* & *Sedulius*, together with *Calvin, Musculus, Melancton, Aretius, Marlorat*, and all other moderne Commentators, *Ibidem*, accordingly & Act 3. Scene 2 & 3. * See the places of *Chrysostome* quoted in the ensuing pages, accordingly. * Qui autem in multitudine versatur, assiduis vulneribus afficitur Mulierum enim aspectus sagitta veneno illita, quæ ferit animum & venenum immittet & quo diutius manet, eò magis vulnus computrescit. Qui vitare cupit ejusmodi vulnera, is à publicis Spectaculis abstinebit, neque in celebritatibus versabitur. Satius est enim, ut domi maneas,

quàm dum putas te celebritates venerari, in manus inimicorum incidere. S. *Nili Abbatis. Orat. 2. De Luxuria. Bibl. Patrum. Tom. 5. pars 2. p. 969. G.*

[d] See here Act 5. Scene 2. 3.

[e] Adulterium discitur dũ videtur. *Cyprian Epist. lib. 2. Epist. 2. Donato.* Histriones docent adulteria dum fingunt, & simulatis eruditi ad vera. Faciunt per imaginem quæ nõ sunt, ut fiant sine pudore quæ vera sunt *Lactantius, De Vero Cultu. c. 20. Div Instit. Epit. c. 6.* Vtinã sola risu, ac non etiã imitatione digna viderentur. *August. De Civ. Dei. l. 2. c. 9.*

would avoyd the wounds of lust, to abstaine from publike Stage-playes, and to keepe themselves from them, lest they should fall into their enemies hands, and be drawne on to actuall lewdnesse. Secondly, my Minors truth is most evident, from the very manner of acting Stage-playes, and those whoredomes, those adulteries personated in them. Hee who shall but seriously consider those amorous smiles, and wanton gestures; [d] those lascivious complements, those lewde adulterous kisses and enbracements; those lustfull dalliances; those impudent, immodest, panderly passages; those effeminate, whorish, lust-inflaming sollicitations; those severall concurrences, combinations, conspirations, of artificiall, studied, and more then Brothel-house obscenities: [e] *those reall lively representations of the acts of venery*, which attend and set out Stage-playes; must needs acknowledge; that they are the very [f] *Schooles of baudery; the Tutors, the occasions of reall* whoredomes, incests, adulteries, &c. whence *they* [f] *were at the first consecrated to Venus* (the Goddesse of whoredome and adultery) *the very Roman Theater being stiled,* THE TEMPLE OF VENVS, as *Tertullian* writes: [h] *in which whoredome and adultery were freely practi-*

[f] See here, p. 67. 68. [g] Theatrũ proprie sacrariũ Veneris est. Itaq; Pompeius magnus solo Theatro minor, cũ illum arcẽ omniũ turpitudinũ extruxisset, veritus quãdoq; memoriæ suæ censoriam animadversionem, Veneris ædem superposuit, & ad dedicationem edicto populũ vocans, nõ Theatrũ, sed veneris templũ nuncupavit; cui subijciemus, inquit, gradus spectaculorũ, Ita damnatũ & damnandũ opus templi titulo prætexuit, & disciplinã superstitione delusit, sed Veneri & Libero convenit. Itaq; Theatrũ Veneris domus est. *Tertul. De Spectac. c. 10.* [h] Delubrũ turpi & flagitioso Veneris Dæmoni dedicatum, erat tanquam schola nequitiæ ijs qui erant libidini dediti, quiq; nimia licentia corpus labefactaverant suum, corruperantq;. Nam quidam molles & effæminati viri, non viri revera, pudore prorsus exuto instar mulierũ turpissima contagione se ipsi inficientes, Dæmonem placabant. Scelerati præterea & nefarij mulierũ congressus, clandestinæ falsorũ connubiorũ corruptelæ, infanda & turpia facinora in eo delubro, utpote in loco impuro & fædo, admissa erant. Nec quisquam fuit, qui in hæc scelera animadverteret, propterea quod ex viris gravibus & honestis nemo illuc audebat accedere, *Eusebius, De Vita Constantini lib. 3. cap. 53.* See *Herodoti. Clio. sect. 36. Strabo. Geogr. lib. 8. pag. 750. Athenæus Dipnos. lib. 13. cap. 9. Munster. Cosmogr. lib. 4. cap. 39.*

sed

sed without controll. i *The 6. Councell of Constantinople, Can.* 100. *the Synode of Augusta, Anno* 1548. *cap.* 28. together with *Clemens Alexandrinus. Oratio Adhort. ad Gentes. fol.* 89. *Gregory Nyssen*, in his *Vita Moseos Enarratio. p.* 503. *Theodoret, Contra Gracos Infideles. lib.* 3. *De Angelis Deq; Dijs, ac Damonibus malis. Tom.* 2. *pag.* 362. 363. *Mapheus Vegius, De Liberorum Educatione. lib.* 1. *cap.* 15. with sundry moderne Divines in their *Expositions on the* 7. *Commandement*; *condemne all amorous wanton pictures, of Courtesans, and others*, (which now are too to common) *as incendiaries to mens unruly lusts, which draw them on to actuall lewdnesse.* Certainely, if these livelesse pictures k *are so apt to ingenerate unchaste affections, or to pricke men on to whoredome and adultery*: much more will these amorous actions, complements, kisses, and embracements; these lively pictures, these reall representations of adultery and uncleanesse in our Stage-playes, doe it. It is storied of l *Tiberius*, (a monster of more then beastly obscenity,) *that as he adorned his houses with lascivious pictures, the better to excite his lusts*; (a practice much in use with many incontinent persons now of late;) *so he* * *caused others to defile one another before his face*; ut adspectu deficientes libidines excitaret; *that by this lewde beastly sight he might stirre up his owne decayed lusts.* The *like* I finde recorded of m *Tamerlan* the great Scythian *Warrier.* It is registred likewise of that man-monster, n *Heliogabalus*; *that he commanded Stage-players to commit those adulteries upon the Stage in truth, which they formerly personated but in shew*; to quicken up his lusts to whoredome. If then the very beholding of lewde adulterous acts, were the onely incentives these prodigious Whore-masters used to enrage their wearied, spent, allayed lusts; and to enable

i Corporis sensus sua facile in animam effundunt. Picturas ergò quæ oculos præstringunt, & mentẽ corrumpunt, & ad turpium voluptatum movent incendia, nullo modo deinceps imprimi jubemus, &c. *Concil. Constantinop* 6. *Can.* 100. *Surius. Tom.* 2. *p.* 1053.

k See Suetonij Tiberius. sect. 43.

l Suetonij Tiberius. sect. 43. See 44. 45.

* O nullo scelus credibile in ævo, quodq; pcsteritas neget. *Senecæ. Thyestes. Act.* 4 *fol.* 45.

m Aiunt Temirem libidine reliquos mortales longè superasse. Nam adolescentes in conspectu suo mulieres constuprare jubebat, sic provocans naturam, ut & ipsa deinde coire posset *Laonici Chalcocondyle. De Rebus Turcicis. lib.* 3 *fol.* 84. *B.* n Mimicis adulteris ea quæ solent simulatò fieri, effici ad verum jussit. *Aelij Lampridij Heliogabalus, pag.* 202. Nefas quod non ulla tellus barbara commisit unquam, non vagus campis Geta, nec inhospitalis Taurus aut sparsus Scythes. *Senecæ Hippolytus. Act.* 1. *fol.* 70.

them to the actuall committing of these beastly sinnes; we cannot but from hence conclude; that the personating of incests, rapes, adulteries, whoredomes, and the like upon the Stage, set out with all the art that either bawdery, or lechery have as yet atchieved, *should* [o] *much more instigate if not precipitate men to the selfe-same wickednesses*, to which their owne depraved natures are too prone.

Thirdly, my Minors truth is fully evident, by the qualities of the Penners, the Actors, the Spectators of these Stage-playes; who have for the most part, beene notoriously unchaste in all ages: Such were the Play-poets, such the Actors, the Stage-haunters, in [p] *Ovids*, [q] *Athenæus*, [r] *Tiberius*, *Clemens Alexandrinus*, *Tertullians*, *Cyprians*, *Lactantius*, *Basils*, *Nazienzens*, *Hieroms*, *Augustines*, *Chrysostomes*, *Salvians*, *Isiodores*, *Damascens*, *Bernards*, *Aquinas*, *Fabricius*, *Petrarkes*, *Polydor Virgils*, *Agrippaes*, *Gualthers* dayes, and other times, as their fore-quoted testimonies, with sundry others in the [q] *precedent Acts* abundantly testifie. Such were they not long since among us, as Master [r] *Northbrooke*, [s] *Gosson*, [t] *BB. Babington*, [u] *Master Stubs*, with [x] *others* of our owne domestique moderne Authors write; and such are they still. What our common Play-poets and Actors chastity and demeanor is; what modest * *mortified* persons they are, is so well knowne to all who are acquainted with their persons or Playes, that I need not defile my paper to proclaime it. What the most of our assiduous Play-haunters are; how chaste their lives, their carriages are, [y] *their owne consciences can best informe themselves*; experience and [z] *publike fame best testifie* unto others: Sure I am, there is little chastity or modesty in their

o Oblectantur simulachris libidinum, ut in ipsis deposita verecundia audaciores fiant ad crimina. *Cyprian, De Spectaculis. lib.*

p See De Arte Amandi. lib. 1.

q Dipnosoph. l. 13. c 25, 27.

r Tacitus Annalium l. 4. c. 3. Dion Cassius Romanæ Historiæ. lib. 57. Suetonij Tiberius. Alexand. ab Alexandro. l. 3. c. 9. See Act 4. Scene 1. 2. accordingly.

q See Act 4. Scene 1 2. & Act 6. Scene 3. thorowout accordingly.

s Treatise against vaine Playes & Enterludes.

t Schoole of Abuses; and Playes Confuted. t Exposition on the 7. Commandement. u Anatomy of Abuses. pag. 101. to 107. x See their places quoted in the precedent Scene. * Credis aliquis est ex me pius? *Senecæ Thebais.* Act 1. fol. 54. y Qualem quisq; conscientiam tulerit, talem & judicem habebit. *Isiodor. Hisp. Sententiarum. lib. 3. cap. 30.* z Famæ rerum standum est, ubi certam derogat vetustas fidem. *Livy Historiæ. lib. 7. pag. 258.*

cloathes

cloathes and gestures, [a] *lesse in their speeches*, least in their lives, if publike fame or common experience prove but true. It is too well knowne to divers Stage-customers; * that the most notorious Panders, Bawdes, and Strumpets, (the * *bane of many a Youngsters* body, soule, estate, credit:) the most branded Adultéresses, Adulterers, Whore-masters, Brothel-house-haunters, and the like, are the chiefest Admirers, Patrons, Spectators, Supporters of; the most beneficiall Customers and Contributors to our Stage-playes. It is storied of [b] *Heliogabalus, that when he erected a publike Stewes, he sent to the Cirques and Theaters* (the common * Marts or Receptacles in those dayes for whores) *to stocke and furnish it.* Certainely, if such a common Brothell or Nunnery of adulterous lecherous persons were now to bee erected, (which God forbid:) the best Storehouse to furnish it, were our Play-houses, where such * *lewde creatures* harbour, and have most resort, as *Iustinian, Chrysostome, Statius, Plautus,* & *Bulengerus* witnesse. Since therefore Play-poets, Actors, Stage-haunters, are [c] *thus generally adulterous and unchaste; yea commonly more excessive in these sinnes then others:* Since Adulterers, Whore-masters, Whores, &c. are the greatest Patriots, applauders, frequenters, upholders of these lascivious Stage-playes; needs must they pamper and promote their filthy sinnes and lusts; *if not* [d] *ingender adultery*, and lewdnesse in their hearts: since such creatures live not, delight not, but in elements, in pleasures like themselves; [c] *nor yet spread*

[a] Oratio vultus animi est. Talis hominis est oratio qualis vita. *Seneca. Epist.* 114. 115.

* See the third Blast of Retreit from Stage-playes. Master *Gosson*, his Schoole of Abuses: and here Act 4. Scene 2. accordingly.

* Lenocinia pernicies communis adolescentulum *Terentij Adelphi. Act* 2 *Scene* 1. *p.* 129 Vitæ se tradidit qui lenones, tanquã leones vitavit. *Cicero ad Herennium. lib.* 4. *sect.* 30.

[b] Ælij Lampridij Heliogabalus. p. 102. See Eutropius, & Zonaras, in vita Heliogab.

* Isiodor. Hisp. Originũ l. 18. c. 42. See 1. [b] & 1. [c] See Act 4. Scene 1. 2. accordingly. * See Iustiniani Novella 98. & 105. & Codex. Theodosij lib. 15. cap. 7. Huc intrant faciles emi puellæ. *Statius Sylvarum. l.* 1. *& Bulengerus De Theatro l.* 1. *c.* 50. *p.* 296. 297. Transacta fabula, argentũ si quis dederit, ut ego suspicor, ultrò ibit nuptũ, non manebit auspices. *Plautus Cassinæ. Prologus. pag.* 168. Scortum exoletum ne quis in proscenio sedeat, &c. *Plauti Pœnulus Prolog. p.* 501. Theatra congregant & meretricũ choros istic inducentes & pueros pathicos, &c. *Chrysost Hom.* 12. *in* 1 *Cor. Tom.* 4. *Col.* 356. [d] Scilicet ex illo solemnia more Theatra. Nunc quoq; formosis insidiosa manent. *Ovid, De Arte Amandi. l.* 1. *p.* 161. 162. * Sed tu præcipue curvis venare theatris; Hæc loca sũt votis faciliora tuis. Illic invenies quod ames quod ludere possis, Quodq; semel tangas, quodq; tenere velis. *Ovid. Ibidem.*

their nets, their baites, but in such filthy troubled streames, where they are [f] *alwayes sure for to catch their prey*, which they seldome misse at Stage-playes; where [g] *many adulterous matches, many Panderly Whorish Brothel-house bargaines are concluded*: the common rode from the Play-house, being either with an adultereſſe to a Taverne; or with a Whore to a Bawdy-house; where many young Gallants, to Gods dishonour, and their Parents griefe; doe even spend their Patrimonies, waste their bodies, damne their soules, [h] *being farre more pretious then the world it selfe. It* [i] *was the use of ancient times amongst the Greekes and Romans, after their Playes were ended, for whores to prostitute themselves to the lusts of others, either on, or under the Theaters where their Playes were acted; the same place being both a Play-house, and a Stewes:* [k] *whence both the Brothel-house and the word Fornication, derive their etimology and originall from the Play house, where Whores* [l] *were harboured and trained up at first, till they were confined to the Stewes.* How farre this usage yet continues I cannot positively determine; yet this I have heard by good intelligence; that our common Strumpets and Adultereſſes after our Stage-playes *ended,* [m] *are oft-times prostituted neere our Play-houses*, if not in them: that our Theaters if they are not Bawdy-houses. (as they may easily be, since many Players, [n] *if reports be true, are common Panders,*) yet they

[f] Ad multas lupa tĕdit oves prædatur ut unam: Et Iovis in multas devolat ales aves. Sic quoq; det populo mulier formosa videndā: Quem trahat è multis forsitan unus erit. Omnibus illa locis maneat studiosa placendi. Et curam tota mente decoris agat. Casus ubique valet: semper tibi pendeat hamus. Quo minime credis gurgite piscis erit. *Ovid. De Arte Amandi l. 3. p. 203.*

[g] See M. *Gosson* Playes Confuted, Action 3. and the 3. Blast of Retrait from Playes, accordingly.

[h] Math. 16. 26.

[i] Idem vero Theatrum, idem & prostibutum, eo quod post ludos exactos meretrices ibi prosternantur. *Isiodor Hisp. Originum. l. 18. c. 41. H. Rabanus Maurus, De Vniverso l. 20. c. 36. Vincentius Speculum Doctrinale. l. 11 c. 94. Tertullian De Spectac. c. 10. Chrysost. Hom. 7. in Matth. Tom. 2 Col. 59. B C. & Hom. 8. De Pœnit. Tom. 5. Col. 750 751. Alexander Fabritius Destruct. Vitiorū pars 4. c. 23. Anselmus & Haymo. Enar. in Ephes. 5. v. 3 Bulengerus De Theatro. l. 1. c. 50 p. 296. 297. Codex Theodosij. l. 15. Tit. 5. 7.*

[k] Isiodor. Hisp. Originū l. 18. c. 42. Bulengerus De Theatro. l. 1. c. 50. p. 296. 297. Primasius in Rom. c. 10. f. 53. Remigius Explanatio in Gal. 5. 19. Haymo & Anselme, in Ephes. c. 5. v. 3. accordingly.

[l] Isiodor. Hisp. Orig. l. 18. c. 42. Iustiniani, Novella 98. & 105. Ælij Lampridij Heliogabalus p. 202. Balengerus, De Theatro. l. c. 1. 50. p. 296. 297, 298. Codex Theodosij. l. 15. Tit. 5. 7.

[m] See the 3. Blast of Retrait from Stage-playes, & BB. *Babingions* Exposition on the 7. Commandement, accordingly.

[n] M. *Gosson*, in his Schoole of Abuses, & Playes Confuted: and the 3. Blast of Retrait from Playes, write thus, See Act 4. Scene 1.

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are Cosin-germanes, at * *leastwise neighbours to them:* Witnesse the *Cock-pit*, and *Drury-lane: Black-friers Play-house*, and *Duke-humfries*; the *Red-bull*, and *Turnball-street:* the *Globe*, and *Bank-side Brothel-houses*, with others of this nature: Such is the vertue of our Playes, our Play-houses, not ° *onely to instruct, and make, but likewise to draw Panders, Bawdes, Whores, and Whore-masters to them,* supplying them both with P *custome and revenue*, as lamentable experience too evidently informes us. Therefore we need not doubt my Minors truth.

Fourthly, if there be any yet uncredulous of this verity, that memorable act of * *P. Sempronius Sophus, a worthy Roman; who gave his wife a Bill of Divorce, for no other cause at all, but that she frequented Stage-playes without his privity, the very sight of which might make her an adultereſſe and cause her to defile his bed: which Divorce of his the whole Roman Senate did approve, (though it were the very first that happned in the Roman State;) as being a meanes to keepe women chaste:* Together with the *Constitution of Iustinian*, grounded upon this precedent example: * *That a man may lawfully put away his wife if she resort to Cirques, to Play-houses, or Stage-playes without his privity and consent, because she cannot be temperate or chaste at home, who desires to be incontinent, unchaste, and to take pleasure in Play-houses abroad:* will put this out of question. For if it be lawful for a man to put away his wife for resorting unto Stage-playes; because it is a ready way to make her an adultereſſe, if not a probable Argument that she is such a one already, since she dares resort to such lewde suspitious places: (which I would those who have Play-haunting Wives or Daughters would consider:) then Stage-playes are

* Ejusmodi itaque patronos habet ars Lenonia, quiq; tueantur artem meretriciam, cui in hûc usq; diem proh dolor in Christiana republica locus est, & in Civitatibus publica Theatra, immunitates & stipendia concessa sunt, &c. *Agrippa, De Vanitate Scient. cap.* 64.

° See Tertul. De Spectac. c. 10. Isodor Hisp Originû. l. 18. c. 42. Lampridij Heliogabalus, pag. 202. Agrippa De Vanitate Scientiarum. cap. 63. & 64. accordingly.

P Castos sequitur mala paupertas; vitioq; potens regnat adulter. *Seneca Hyppolitus. Act. 3. Chorus. fol.* 87.

* Pub. Sempronius Sophus, conjugem repudij nota affecit, nihil aliud quàm quod se ignorante ludos ausum spectare. Ergo dum sic olim fœminis occurritur, mens earum a delictis aberat. *Valerius Maximus lib. 6. cap. 3. sect. 12. pag. 237. Alexander ab Alexandro. Gen. Dierum lib. 3 cap. 7. Cœlius Rhodig. Antiqu. Lect. lib. 28. cap. 16.* * Vir dimittere uxorem potest si præter voluntatem suam Circenses & Theatricas voluptates captat, ubi scenicæ voluptates sunt, aut ubi feræ cũ hominibus pugnant. *Justiniani Novella. 22. & Novella 117. Bulengerus De Theatro lib. 1. cap. 50. pag. 297.*

doubtlesse

doubtlesse an apparant cause of actual adultery, and such like filthy sinnes. But if any man bee yet unsatisfied with these evidences, let him reflect on all the severall Fathers, Councels, Authors in the former Scene, and withall cast his eyes upon some pregnāt witnesses which I shall here produce; and then he cannot but subscribe unto it even with full consent. To passe by S. *Cyprians* testimony, who informes us; * *that many Virgins by frequenting Play-houses, did blast the flower of their virginity, make shipwracke of their chastity, and degenerate into common Strumpets, being Widdowes before they were Wives, and Mothers before they had Husbands; whose miserable fals the Church did much lament.* An experimentall evidence of this most knowne truth. My first witnesse to testifie these adulterous lewde effects of Stage-playes, is Saint *Chrysostome*, who is exceeding copious in this Theame: his words and elegant passages against Playes, (which being dismembred into fractions will lose much of their elegance, vigor, and perswasive power,) I shall here faithfully transcribe at large, as being very pertinent to this particular Scene & purpose, though most pregnant against Stage-playes in the grosse, to which wee will here apply them likewise. In his ꝙ 3. *Homily of David and Saul*; the Title of which runs thus. ʳ *That it is dangerous to goe to Stage-playes, and that it makes men compleat adulterers, &c.* he writes thus of Stage-playes. *I verily believe that many of those who left us yesterday, and departed to the Spectacles of iniquity, are this day present. I could wish I might apparantly know who they are, that so I might* * *excommunicate them the Church; not that they should alwaies con-*

* Theatra sunt fædiora quo convenis; verecundia illic omnis exuitur, simul cum amictu vestis honor corporis ac pudor ponitur, denotanda ac contrectanda virginitas revelatur. Sic ergo Ecclesia frequenter virgines suas plangit, sic ad infames earum & destandas fabulas ingemiscet: sic flos virginum extinguitur, honor continentiæ ac pudor ponitur, gloria omnis ac dignitas profanatur: sic se expugnatus inimicus per artes suas inserit, sic insidijs per occulta fallentibus Diabolus obrepit: sic dum ornari cultius, dum libentius evagari virgines volunt, virgines esse desinunt, furtivo dedecore corruptæ, viduæ antequam nuptæ, non mariti sed Christi adulteræ. *Cyprian, De Habitu Virginum. lib. pag. 242.* ꝙ Tom. 1. Operum Parisijs. 1588. Col. 510. 511, 512. ʳ Periculosum esse adire spectacula, quodq; ea res adulteros perfectos facit, & hinc socordia, bellumque nascatur, &c. * Play-haunters, and Stage-players were alwayes excommunicated, and kept from the Church, the Word, and Sacraments in the Primitive Church. Well were it for us if this ancient Discipline were revived now.

tinue

*time without, but that being chastised, they might returne againe. For as much as Fathers also ost-times turne their offending children out of doores, and remove them from their table, not that they might be alwayes exiled thence, but that being meliorated by this chastisement, they may returne againe into their Fathers house with due prayse. The same truely doe Pastors likewise whiles they seperate the scabbed sheepe from the whole, that being eased of their wretched disease, they may againe returne safely to the whole, rather then the sicke should fill the whole flocke with that their disease. For these reasons we did desire to know those men: but albeit we are not able to discrie them with our eyes, yet the Word, the Sonne of God will know them thorowly, and their consciences being checked, he will easily perswade them to returne willingly of their owne accord; teaching them that he onely is within the Church, who brings a minde worthy this exercise: as on the contrary, he who living corruptly is a partaker of this congregation, although he stand here in person, is yet cast out, [t] and is more truely excluded, then those who are so shut out, that it is not lawfull for them to be partakers of the * holy Table. For they being expelled according to Gods Lawes, and continuing without, are yet of good hope, if so be they will amend their faults. They are cast out by the Church, that they may returne againe with a pure conscience. But those who defile themselves, and being admonished not to enter in before they shall have purged away the spot contracted by their sinnes, are afterwards ashamed to repent, and so make the wound of their minde, both sharper and greater. For it is not so hainous a thing to offend, as after an offence to be ashamed of the remedy, and not to obey the Ministers who enioyne such things. But what so great wickednesse is there here committed, say they, that men should be driven from these holy limits? Yea what [t] offense canst thou finde greater then this? when as they have manifestly [u] defiled themselves with adultery, impudently, after the manner of mad Dogs, they rush in to this holy Table. If so be you desire to know the kinde of the [u] adultery, I will not rehearse my owne words to you, but his who is to iudge of the whole life of man:* that man *saith he,* [x] who shall

[t] Play-haunters and wicked men are in truth excommunicated persons, and no members, no branches of the Church, though they live within the Church.

* *Sacræ mensæ*; so was it stiled in S. *Chrysostomes* time: not the holy Altar.

[t] Irreverent receiving of the Sacrament, a great, a dangerous sinne.

[u] Adultery occasioned by seeing Stage-playes.

[x] Mat. 5 28.

looke upon a woman to lust after her, hath committed adultery in his heart. y *If then a woman met casually in the street, being but carelesly attyred, hath oft-times taken him who hath more curiously beheld her with the very aspect of her countenance: with what face can those, who not simply, nor casually, but purposely, (yea with so great affection and desire, that they likewise forsake the Church, and runne to the Play-house for this very end, and sit there an whole day together idle, having their eyes fixed on the faces of those noble women,) say, that they have not looked upon them to lust after them? where effeminate and lascivious words are likewise added; where there are whorish songs; where there are voyces vehemently exciting unto pleasure, where are painted eyes, where are coloured cheekes; where the attire of the whole body, is full of deceitfull dies and painting, besides many other garnished enticements to deceive and inescate the beholders: where is the idlenesse of the Spectators, very great confusion, with the exhortation to lasciviousnesse, arising from thence, both from those who were present at the Playes, as also from those who afterward relate to others what things they have seene in Stage-playes. To these are added the allurements of Flutes and Pipes, and such like musicke inticing to deceit, effeminating the fortitude of the minde, preparing the mindes of those that sit there with delight for the traps of Harlots, and causing them to be more easily ensnared.* z *For if here were there are Psalmes, where there is preaching of Gods Word, where there is the feare of God, and much reverence, concupiscence doth oft-times creepe in privily*

y Quod si mulier sponte ac forte in foro obvia, & negligentius culta sæpenumero intuentem curiosius cæpit ipso vultus aspectu: isti qui non simpliciter neque fortuitò, sed studio & tanto studio, ut ecclesiam quoque contemnant, & hic gratia pergunt illuc, ac totum ibi desidentes diem, in facies fæminarũ illarum nobilium defixos habent oculos, qua fronte poterint dicere, quod eas non viderint ad concupiscendum? ubi verba quoque accedunt fracta lascivaq;, ubi cantiones meritriciæ: ubi voces vehementer ad voluptatem excitantes; ubi stibio picti oculi, ubi coloribus tinctæ genæ, ubi totius corporis habitus fucorum impostura plenus est, aliaq; insuper multa lenocinia ad fallendos inescandosq; homines intuentes instructa, &c. *Ibidem.* z Etenim si hic ubi Psalmi, ubi divinorum verborum enarratio, ubi Dei metus, multaque reverentia, frequenter seu latro quispiam versutus clam obrepit concupiscentia; quomodo qui desident in Theatro, qui nihil sani neque audiunt neque vident, qui undique obsidionem patiuntur per aures, per oculos, possint illam superare concupiscentiam? Rursum si non possunt, quomodo poterunt unquam ab adulterij crimine absolvi? Tum qui non liberi sunt ab adulterij crimine, quomodo poterunt absque pœnitentia ad hæc sacra vestibula accedere, hujusque præclari conventus esse participes, &c. *Ibidem.*

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like a crafty theefe; * *how can those who sit idle in the Play-house; who neither see, nor heare any goodnesse, whose eares and eyes are beset on every side, overcome this concupiscence? Againe, if they cannot overcome it, how can they ever be absolved from the crime of adultery? Then how can those who are not yet free from the sinne of adultery, come to these sacred Temples without repentance, and be partakers of this excellent Assembly? Wherefore I doe earnestly exhort and entreat them, that they would first cleanse themselves by confession, repentance, and all other remedies, from the sinne they have contracted from Stage-playes, and so they may heare Gods Word. Neither doe we here commit a small sinne, as any one may easily discerne by examples.* * *For if a servant should put his servile apparell, that is fraught with filth and many lice, into a cabinet where his Masters rich, his golden robes and garments are layd up; I pray tell me, wouldest thou easily brooke such a contempt? But what if one should cast dung and dirt into a golden vessell in which pretious oyntments have beene alwayes usually kept; wouldest thou not cudgle him who committed this notorious villany?* [a] *And after all this shall we be so carefully solicitous of our caskets, and vessels, of our clothes and unguents, and yet estimate our soules more base then any of these? Shall we there where the Spirit is an oyntment powred out, cast in the Devils pomps? Shall we there lay up the fables of Satan, or songs that are full of whorish filthinesse?* [b] *Goe too, tell me with what minde can God indure this? Doubtlesse there is not so great a difference betweene oyntment and dirt, betweene the Masters and the Servants clothes, as there is betweene the grace of the Spirit, and this perverse action. Doest thou not feare, doest thou not tremble, whiles thou beholdest this holy*

* Note this well.

* O that our Players and Play-haunters would consider this discourse when they come unto the Sacrament, or the Church.

[a] O that our Players and Play-haunters, and all who come irreverently to the Sacrament, would carry this ingraven in their minds.

[b] Agedum, dic mihi, quo animo ista feret Deus? Atqui, non tantum est discrimen inter unguentum & cænum; inter vestes heriles & serviles, quantum est inter spiritus grátiam, & istam perversam actionem. Non metuis, non expaveseis, dum oculis quibus illic lectum, qui est in orchestra spectas, ubi detestandæ adulterij fabulæ peraguntur, ijsdem hanc sacram mensam intueris, ubi tremenda peraguntur mysteria? dum ijsdem auribus audis, & scortum obscænè loquens, & Prophetam Apostolumque ad arcana Scripturæ introducentem? dum eodem corde & lethalia sumis venena, & hanc hostiam sacram, ac tremendam, &c. *Ibidem.*

Table where dreadfull mysteries are administred, with the selfe-same eyes that thou diddest behold the bed on the Stage; where the detestable fables of adultery are acted? whiles with the same eares thou heares an adulterer speaking obscenely, and a Prophet and an Apostle leading thee into the mysteries of the Scripture? whiles with the same heart thou receivest deadly poyson, and this holy and dreadfull Sacrament? Are not these Playes the subversion of life, the corruption, the destruction of marriages, the cause of warres, of fightings, and brawles in houses? For when thou * shalt returne home from these Stage-playes more dissolute, effeminate and wanton, being made an enemy of all chastity, the sight of thy wife will be lesse pleasing to thee, let her be what she will. For being inflamed with that concupiscence which thou hast drunke in at Stage-playes, and being taken with that new sight which hath besotted thee, thou despisest thy sober modest wife, who is contented with ordinary diet, and upbraidest her with innumerable reproches; not because thou findest any thing blame-worthy in her, but because thou blushest to confesse thy disease, because thou art ashamed to discover that wound, with which thou hast returned home maimed from Stage-playes: Thou frameste other excuses, seeking unjust occasions of displeasure, loathing all those things that are to be done at home, gaping after that wicked and uncleane concupiscence from which thou hast received an wounde: and whiles thou carriest in thine eares a ringing sound of a voyce, and with these, the face, the motion, briefly all those images of whorish lust, thou beholdest nothing of that thou hast at home with pleasure. And what doe I speake of a wife or family, when as afterwards, thou wilt be lesse willing to visit the very Church it selfe, when as thou wilt heare a Sermon of chastity, and of modesty with irkesomnesse? Neither are these things which are now spoken to thee, for instruction, but for accusation; and they will bring thee by little and little to despaire; yea at last thou wilt suddenly sever thy selfe from the discipline administred for the publike good of all. c Wherefore I intreat you all, that you would

* Loe here the adulterous cursed fruits of hearing Stage-playes.

c Quapropter rogo vos omnes, ut & ipsi pravas in spectaculis, cõmemorationes, vitetis, & alios, ab his deductos retrahatis. Quicquid enim illic geritur, non est oblectatio, sed pernicies, sed pœna, sed supplicium. Quid prodest illa temporaria voluptas, dũ hinc perpetuũ nascitur dolor, dũq; nocte pariter ac die à concupiscentia stimulatus, omnibus molestus es & invisus? Excute igitur teipsum, reputans qualis fias ab Ecclesia rediens, rursus qualis à spectaculis, atq; hos dies cum illis conferas: id si feceris nihil opus erit meo sermone: Satis enim fuerit, hunc diem cũ illo cõparasse ad ostendendũ & quam magna sit hinc utilitas, & quanta fit illinc noxa, &c. *Ibidem.*

would avoyd the wicked commemorations in Stage-playes your ſelves, and likewiſe draw backe others from them, who have beene led unto them. * *For what-ever is there done, is not delight or recreation, but deſtruction, but torment, but puniſhment. What good doth this temporary pleaſure doe, whiles everlaſting torment iſſues from it, and whiles being pricked night and day with concupiſcence, thou art troubleſome and hatefull unto all? Wherefore rouſe up thy ſelfe, and conſider what a one thou art made returning from the Church: againe, what a one thou art, comming from Stage-playes, and compare theſe dayes with thoſe: if thou wilt doe thus, there will be no need of my ſpeech. For it will be ſufficient to have compared this day with that, to ſhew what great profit comes from the one ſide, and how great hurt from the other. Theſe things I thought good to ſpeake to your charity at this time, neither will I ever ceaſe to ſpeake. For ſo we ſhall both admoniſh thoſe who are obnoxious to this diſeaſe; and we ſhall confirme thoſe who are now whole: for this oration will be profitable to both; to the one that they may deſiſt; to the other, that they may not fall into it.* So in his * *firſt Homily* upon the 50. *Pſalme*, he is very punctuall to our purpoſe. *David* (writes he) *as he was walking upon the top of his Palace after dinner, ſaw a woman waſhing her ſelfe, and the woman was very faire and beautifull to looke upon.* * *He ſaw her, I ſay, and he is wounded in his eye, and receiveth a dart. Let curious perſons heare this who contemplate the beauty of others. Let thoſe heare this, who are poſſeſſed with the unruly delight or deſire of Stage-playes. Who ſay: we doe in truth behold them; but without detriment. What heare I?* David *is hurt? and art not thou hurt? He is wounded; and can I truſt to thy ſtrength? He who had ſo great a meaſure of the Spirit received a dart; and doeſt thou deny that thou art pierced?* * *And yet he beheld not an*

* Nota.

* Tom 1. Col. 821. C. D.

* Vidit inquã, atq; oculo vulneratus eſt a: telum excepit. Audiãt curioſi, qui alienas formas contemplantur. Audiant qui inſano ſpectaculorum ſtudio tenentur. Qui dicunt; Spectamus quidem; ſed ſine detrimento. Quid audio? David læſus eſt; & tu non læderis? Ille læſus eſt; & ego tuæ virtuti confidere quæam? Is qui tantam Spiritus gratiam habebat ſpiculum excepit, & tu ſauciari te negas? *Ibidem.* * Atqui ille ſcortam non vidit, ſed honeſtam & pudicam fæminam; idq; non in Theatro, ſed domi: tu verò in Theatro cernis, ubi etiam locus ipſe animam ſupplicij ream efficit: nec tantum cernis ſed etiam audis improba verba, & meretricias atq; obſcænas cantiones, omnique ex parte feritur mens tua;

per aspectum nempe, ob ea quæ vides: per aurem, ob ea quæ audis: per obfactum, ob ea quæ oderaris. Et cum totpræcipitia sint, tot corruptelæ, qui credere queam te à feratum morsibus immunem esse? Num tu saxum es? num ferrũ? Homo es, communi naturæ imbecillitati obnoxius. Ignẽ cernis, nec ureris? An hoc istud rationi consentaneum est? Lucernam in fænum pone; ac tum aude negare, quod fænum exuratur. Quod porrò fænum est, hoc etiam natura nostra est. *Ibidem.*

* Tom. 2. Col. 144. A. Audiant ista qui tæpius ad Theatrum festinant, seque ibi penè quotidie adulterij obscænitate cõmaculant, &c

‡ Tom 1. Col. 1030. 1031.

§ Math. 6. 24.

harlot, but an honest, chaste woman; and that not in the Theater, but at home: but thou beholdest an harlot in the Playhouse, where even the very place it selfe, makes the soule liable to punishment: neither doest thou onely see, but thou likewise heares dishonest words, and meritricious obscene songs, and thy minde is wounded on every side: to wit, by the sight, with those things which thou seest; by the eare, with those things which thou heares: by the smell, with those things which thou smellest. And when as there are so many precipices, so many corruptions, how can I believe thee to be free from the bitings of wild beasts? Art thou a stone? art thou iron? Thou art a man subiect to the common frailty of nature. Doest thou behold the fire, and yet art not burned? Whether is this agreeable to reason? Put a candle into straw, and then dare thou to deny that the straw will be burnt. That verily which stubble is, even that is our nature. Let our Play-haunters then consider this, and give this godly Father an answer to these his pithy interrogations. The like passage wee finde in * *his* 17. *Homely upon the* 5. *of Mathew:* upon these words, *If thy right eye offend thee plucke it out, &c. Let those* (writes he) *heare these words who so often hasten to the Theater and doe there almost daily defile themselves with the filthinesse of adultery. For if the Law command even him who is bound unto thee by familiarity, if he scandalize thee, to be cut off and cast away; with what satisfaction now at last can they be defended, who by their conversation and stay at Playhouses, doe daily get the acquaintance of those lewde ones who were not formerly knowne to them; & also administer a thousand occasions of destruction to themselves.* Againe, in his *Homily upon the* 118. alias *the* 119. *Psalme. vers.* 151. 152. hee writes thus *Let none account his life vile, let none cleave fast to vanity.* ‡ *We cannot serve two Masters; he serves two masters, who goes to Church one day, and to Stage-playes another day. Such a one hath two coates; he is farre from that Coate which cannot be devided, far from the Wedding garment; because, that is a Wedding garment which hath no spot. For he who goes one day to the Church, another day to Playes, weares a defiled*

§

*a defiled garment. Every Servant standing with a blemish at his Masters Table, is cast out, and chastised with stripes: keepe your garment pure as you receyved it in baptisme. Let no man defile it with his manners, let no man rend so beautifull a vestment with the wickednesse of his heart. You have received such a Garment in baptisme as the Angels had who attended the Lord in his Sepulcher, whose rayment was as white as snow; And you have received such a gift of grace; keepe that you have received. He that defiles this garment, * let him wash it with teares, let him seperate himselfe from the wicked, let him confesse his sinnes to God, and having reformed his life, let him not returne as a Dog to his vomit.* [f] What fellowshiph hath light with darknesse, or what part hath he that believeth with an Infidell. *You who are the Sonnes of the Church ought not to be depraved in the vanities of Stage-playes. The * Church will not indure you stinke, she cannot be defiled with your entrance; she mourneth and sighes to God because she seeth her Sonnes to be such.* [g] Tremble every day, lest God wax angry, and so you perish from the right way. *Acknowledge the very signes of his displeasure, because the Heaven is made Brasse, and the Earth Iron; The very Elements proclaime the wrath of God.* [h] O yee Sonnes of Men how long will you be slow of heart? why doe you love vanity in *Stage-playes*, and seek after leasing *in Stage-players? Know ye that the Lord hath made admirable the soule of all such who depart not out of the Church. The soule is heard when she cryes unto God, whilest she departs not from God. Be not ye luke-warme lest ye be spued out of the heart of God. He himselfe hath spoken by his Prophet:* [i] Because thou art neither cold, nor hot, and I would thou wert either cold or hot; but because thou art neither cold nor hot, I will spue thee out of my mouth. *We performe our duty who speake true things of the truth. You if you have entred into the Physicians house, that you might cure your wounds, lament your wounds. The medicines being layd on, let the corruptions be purged out; let health increase, that so the Church seeing your amendment, may reioyce of her Sonnes; because where sinne hath*

* O that our Actors and Play-haunters would follow this advice.

[f] 2 Cor. 6.14, 15.

* O that our Church would say, would doe thus too.

[g] Psal 2.11, 12.

[h] Psal. 4. 2.

[i] Rev. 3.15, 16.

hath abounded, grace hath superabounded. In his [k] *Homily upon the* 140. *Psalme*; (an excellent disswasive from ill company who keepe men from repentance, and harden them in their sinnes) he hath this passage. [l] *Many are captivated of fornication, and have kindled a fire of lust, whiles they have followed feasts, and Theaters, having much iniquity in them:* A pregnant evidence for our present purpose. *In his* [m] *first Homily on Esay* 6. 1. I saw also the Lord sitting upon a Throne high and lifted up, &c. he descants thus of Play-haunters, and the fruits of Stage-playes, which I would our Players, and Play-frequenters would consider. *There are among those here present, whom I thinke are not unknowne to your charity, who contemning God, and accounting the oracles of the Spirit as vulgar and prophane, utter confused word, and carry themselves no better then mad men, keeping a stir, and turning about with their whole body, demeaning themselves so, as misbeseemes a Spirituall meeting. O miserable and unhappy wretch! Thou oughtest to sing the Angelicall glorification or Hymne with trembling and reverence, and to confesse to thy Creator with feare, and by this to crave pardon of thy sinnes.* [n] *But thou* (here comes the fruit of Stage-playes in,) *bringest in hither the manners of Players and Dancers; whiles thou evidently throwest about thine hands, skippest about with thy feet, and whirlest about with thy whole body. And how comes it to passe that then fearest, that thou tremblest not whiles thou darest doe thus, against such sacred oracles?* * *Doest not thou thinke that the Lord himselfe is here invisibly present, who measureth every ones motion, and takes an account of his conscience? Doest thou not thinke that, the Angels stand round about his dreadfull Table, and compasse it about with reverence?* [o] *But thou thinkest not of these things.* and why? pray marke it: *because those things which thou hast heard and seene at Stage-playes have clouded thy minde: and therefore those things which are done there, thou bringest in among the rites of the Church;*

[k] Tom. 1. Col. 1111. B. C.

[l] Multi capti sunt à fornicatione, & ignem voluptatis accenderunt, dũ secuti sunt convivia, & Theatra habentia multũ iniquitatis. *Ibidem.*

[m] Tom. 1. Col. 1281. B. C. D. & 1283. C. D. 1284. A. B.

[n] Tu vero. mimorum & saltatorum mores huc inducis, &c

* O that men would consider this when they enter into the Church, or come unto the Word or Sacraments.

[o] Verum tu ista non cogitas, quoniam ea quæ in Theatris audiuntur, quæque spectantur mentem tuam obscurarunt, & ideo quæ illic geruntur in Ecclesiæ ritus inducis, &c. *Ibidem.*

Church; therefore thou doeſt utter thy incompoſed minde in inſignificant clamors. How then wilt thou aske pardon for thy ſinnes? how wilt thou receive the Lord into thy houſe, when as thou prayeſt to him ſo contemptuouſly? Thou ſayeſt, God have mercy upon me; and yet thou declareſt ſuch manners as are contrary to mercy. Thou cryeſt, ſave me; and yet expreſſeſt ſuch a geſture, as is a ſtranger to ſalvation. Why doeſt thou ſtretch out thine hands to pray, which are alwayes toſſed up on high, which are wheeled up and downe unſeemely, and make a confuſed noyſe with their vehement clapping and beating? Are not theſe things verily, partly the practiſes of common Bawdes and Strumpets; partly the examples of thoſe who cry out aloud in Play-houſes? How then doſt thou dare to mix the ſports of Devils, with the Hymnes of Angels prayſing God? Yea why doſt thou not feare this ſpeech which there thou uttereſt, ſaying: P Serve the Lord with feare, and rejoyce unto him with trembling. *Is this to ſerve with feare, to be ſo loud and clamorous, that thou thy ſelfe knoweſt not what thou ſpeakeſt with the confuſed bellowing of thy voyce? This verily ſavors of contempt, not of feare: of arrogancy, not of modeſty: this is rather a part of ſuch who are playing then confeſſing, &c. The Prophet ſaith,* q Rejoyce in the Lord all the earth; make a joyfull noyſe unto God all yee lands. *Neither doe we prohibit the voyce of prayſe; but the voyce of abſurdity, and confuſion, the vaine and raſh lifting up of the hands into the ayre, the tinckling of the feet, unſeemely and effeminate ſongs, which are the proper ſports of thoſe who ſit idle in Play-houſes,* r *From thence theſe pernicious enſamples are brought in among us; from thence are irreligious and vulgar voyces, from thence the abſurdity of the hands, contentious combates, diſorderly manners.* * *For nothing doth bring the oracles of God into ſo great contempt, as the admiration of thoſe Stage-playes and Spectacles which are there propoſed.* t *Wherefore I have oft exhorted you, that not one of thoſe who come hither, and enioy the divine doctrine, and are likewiſe partakers of the dreadfull and myſticall Sacrament, ſhould goe unto theſe Stage-playes, nor yet entermixt theſe divine myſteries with demoniacall. Not-*

p Pſal. 2. 11.

q Pſal. 66. 1.

r The fruits of Stage-playes.

* Nota bene.

t Thoſe therefore who reſort to Stage-playes, are unfit to come to any of Gods holy ordinances.

withstanding some have growne so mad, that even then when they carry about a shew of Religion, and are growne very white with extreame old age, they runne to them notwithstanding, neither regarding our words, nor respecting their owne outward shew. But as oft as we inculcate this speech unto them, and exhort them to respect their old age and religion, how great then is their coldnesse? how ridiculous their speech? They say, that these things are an example of the victory and crownes which shall be in the world to come, and [t] *we reape much profit from thence. What sayest thou man? This is a rotten speech, and full of deceit. From whence canst thou reape any profit thence? From innumerable contentions? from the rash oathes of evill speakers? Or from the abuses, the revilings, the scoffes with which the Spectators besprincle one another? But from these there is no good reaped; therefore thou altogether reapest benefit from confused voyces, insignificant clamors, as well from him who is cast downe upon the arena, as from those who cast him downe, who offer violence, who are mad or foolish and dissemble before women. But here verily all the Prophets and teachers doe shew the very Lord of Angels upon an high and elevated Throne, and distribute to those who are worthy, rewards and crownes, but to the unworthy they assigne Hell: and even the Lord himselfe doth ratifie this. Besides thou doest verily contemne these things, in which there is likewise terror of conscience, redargution of thy deeds, feare of punishments and accusations, and inevitable torments. But yet that thou maist finde a certaine excuse of thy Stage-playes on which thou earnestly gazest, thou sapest, thou reapest profit from them by whom thou sufferest irrecoverable losse. I intreate, and beseech againe and againe, that we excuse not our excuses in sinnes: for these are but pretences and deceites by which we procure damage to our selves.* In his [u] 6. *Homily upon Mathew,* he writes thus of laughter and Stage-playes. *If thou therefore power out such teares thou becommest a follower of thy Lord: for he* [x] *wept when he raysed up* Lazarus, *and* [y] *when he looked backe upon Hierusalem that was to be sacked. He was likewise* [z] *troubled with the treason and destruction of* Iudas. *So verily thou*

[t] This is the pretence of Play-haunters now. But mark what answer this Father gives them here.

[u] Tom. 2. Col. 50. 51, 52, 53.

[x] Iohn 11. 35.
[y] Luke 19. 41.
[z] Luke 22. 48.

thou maist oft-times finde him weeping, but never laughing, no nor yet so much as slightly reioycing with a smile. Truely no Evangelist hath made mention of any such thing. That [a] Paul *likewise wept night and day for 3. yeeres together, both others testifie of him, and he likewise of himselfe: but that he ever laughed, neither doth he himselfe shew any where nor any other for him. Yea not one of all the Saints hath ever signified any such thing either of himselfe or of any other. We read of none but* Sarah *onely in the Scripture that laughed, (yea she is presently reproved by the voyce of God) and of the* [c] *Sonne of* Noah: *but for that laughter, of a Free-man he was made a slave. And this I speake not to take away laughter altogether, but that I might quite extinguish all dissolutenesse of life. Our Christ therefore speakes many things to us concerning mourning,* [d] *both by blessing those that mourne, and by pronouncing these miserable that laugh. For we doe not come into a Play-house, that is, where laughter may be moved; neither doe we therefore oft-times meet together, that we should recreate our selves, with undecent cachinnations; but rather that we might mourne, and by it inherit a Kingdome to come. For thou verily if thou standest but in the presence of an earthly King, wilt not dare so much as to smile. But yet when thou hast the Lord of Angels himselfe present every where, thou standest not before him with trembling and greatest reverence; but even when he is angry thou laughest, neither dost thou consider, that by this thou dost more offend him, then thou didest displease him with thy sinne. Neither doth God so much detest sinners, as those who are secure after their sinnes committed.* * *And yet there are some so utterly insensible, and iron-like, that after all these words they will say: verily I would to God that I might never chance to weepe, but God grant me, that I may rather alwayes play and be merry. What, I pray, can be found more childish then such a minde? For God never taught or granted men to play; but the Devill. Heare therefore what Players have heretofore suffered.* [e] The people, saith he, sate downe to eate and drinke, and rose up to play. *Such were there heretofore in Sodom: such likewise were there at the time of*

[a] Acts 20. 37. Phil. 3. 18.

[b] Gen. 18. 12. cap. 19. 12, 13.

[c] Gen. 9. 21, 10 27.

[d] Luk. 6. 21, 25.

* And are not all our Play-haunters such?

[e] Exod. 32. 6. 1 Cor. 10. 7.

f Ezech. 16. 49. *the Flood: for the Lord saith of them,* f That they abounded with pride, with fulnesse of bread, and with riches.

g 1 Pet. 3. 20. *Those likewise in the time of* Noe, g When they saw the Arke building for so many yeeres together, *did shun all the dolor of compunction, and did onely civilly serve their flat-*

h Matth. 24. 38, 39. *tering* h *mirth, being nothing carefull of things to come; and therefore the sudden punishment of the Flood did drowne them all, and there was made a common shipwracke of the whole world. Wherefore crave not thou that from God which thou receivest from the Devill. For it is Gods use to give an humbled, trembling, broken, chaste, penitent, and wounded soule. These verily are the guifts of God, because we likewise stand most in need of such. For a great combate hangs over our heads:*

i Ephes. 6. 11. *and we must fight* i against invisible powers, against spirituall wickednesses; *and against such like Principalities, and Powers; and it is well with us, if giving all diligence, and watching with all, we may be able to endure their fierce assaults. But if we laugh and play, fostering with all perpetuall idlenesse, we shall be most easily overcome of our owne idlenesse also, even before the fight. Wherefore it is not our parts to laugh continually, to let our selves loose to cachinnations and derisions, to effeminate our selves with delight, but rather of those men and women Actors who are beheld in Play-houses, who are defiled in Brothel-houses; of Parasites and flatterers who are made for this very purpose. This is not, I say, the part of those, who are called to an eternall Kingdome, and are likewise registred in that celestial Kingdome: this is not the part of those who carry spirituall armor, which verily is proper onely to the Soldiers of the Devill: * For he it is who hath digested iests and playes into an art, that by these he might draw the Soldiers of Christ unto himselfe, and might weaken the nerves of their vertue. Wherefore he hath likewise erected Theaters in Cities, and hath prepared these incentives of laughter and filthy pleasure: and by their pestilence, he rayseth up the like plague upon the whole Citty. Which things S.* Paul *commands us to flee, exhorting,* k that we should put farre from us all fooliſh speaking & surrility; *then which laughter is far more pernicious*

* The Devill then is the Author & Father of Playes and Theaters; and dares then any child of God; any one who either hates or feares the Devill retort unto them?

k Ephes. 5. 3.

cious, and farre worse. For when those Stage-players and ridiculous persons, have uttered any blasphemous and filthy thing, then especially all the simpler sort are most excessive in their laughter; applauding them most in that, for which verily they ought to have cast stones at them, who kindle a furnace of dreadfull fire upon their owne heads by this kinde of pleasure. [l] *For those who applaud the utterers of these things, perswade them for to act them; and therefore for this they deserve rather to undergoe the punishment which is appointed for these things. For if there were no spectator, nor maintainer of such things, there would certainely be none who would care to act them. But when they see you to forsake your owne callings, yea the very places of your daily worke, and the gaine you reape from thence, and all things else, for love of this vaine spectacle, they are then carried to these things with a more earnest intention, and bestow more study in them. And this I speake, not to excuse their fault, but that you may learne, that you especially are the spring and head of this iniquity, who spend the whole day in such ridiculous, in such pernicious pleasures, prochaiming abrode the honest name of Wedlocke, and the reverend businesse in it. For he who personates these things doth not sinne so much as thou who commandest them to be done. Neither dost thou onely command and call for, but thou dost likewise further the things that are acted, by thy exultation, laughter, applause; and by all manner of meanes thou maintainest this Diabolicall Shop.* * *With what eyes then canst thou now behold thy wife, which thou hast there seene prostrated to so great injury in the person of another? How canst thou refraine from blushing, as oft as thou remembrest thy wife, when thou shalt there see the same sex so filthily made common? Neither maist thou reply unto me now, that whatsoever is there done is but a fiction or fained argument, but not the truth of things.* [m] *For this very feining* (which comes home to our purpose) *hath made very many adulterers, and overthroweth many houses. And therefore it grieves me most, that this so great an evill, is not believed to be an evill; but that which is farre the worst of all, both favour, and clamor, and applause, and laughter*

[l] Let Playhaunters ponder & remember this.

* Nota bene.

[m] Etenim simulatio ista plurimos adulteros fecit, & multas domos subvertit, &c.

laughter are expressed, when so beastly adultery is committed to the publike hurt. What then sayest thou, is this onely feining, not a crime? Well therefore are these worthy of a thousand deaths, because what all lawes command men to shun, those things are these not afraid to imitate. For if adultery it selfe be evill, doubtlesse the imitation of it must be evill. [n] *And I doe not yet report how many and great adulterers they may make who personate such adulteries in an histrionicall fiction, and how impudent likewise they make their spectators. For there is nothing more filthy, nothing more lasciviously then that eye, that can patiently, that I say not willingly, behold such things. Moreover what a thing is this, that when as thou wilt not so much as looke upon a naked woman in the street, yea nor yet at home, but if such a thing fall out by accident thou thinkest it done to iniure thee; that yet when as thou goest up to the Play-house, that thou maist violate the chastity of both Sexes, and maist likewise incestuously defile thine owne eyes, thou believest that no dishonest thing befalls thee? For thou canst not say thus, that she is an harlot that is thus uncovered; because it is nature it selfe, and there is the same body of an whore, and of a free woman. For if thou thinkest that there is no obscenity in such a sight, for what cause when as thou shalt see the same thing in the street, doest thou step backe againe from thy intended walke, and most severely rebuke that immodesty? unlesse perchance thou believest, the same thing not to be alike filthy when we are severed, and when we sit all together. But this is meerely derision and shame, and words altogether of extreme folly; and it is better for one to besmeare his whole face with clay and dirt, then with a spectacle of so great filthinesse. For dirt is not so noxious to the eyes, as that unchaste spectacle, and the sight of a naked Harlot. Heare therefore what nakednesse brought upon mankinde even from the beginning, and even by this meanes feare that filthinesse. What then hath made men naked?* [o] *disobedience and the counsell of the Devill, so much hath this alwayes pleased him from the beginning. But they verily when they were naked, were yet ashamed; you repute the same thing worthy prayse, according to that of the Apostle,* [p] *glorying in your shame.*

n Et nondum dico quantos adulteros faciant, qui hujusmodi adulteria histrionica simulatione repræsentant; quemadmodum etiam impudentes horum spectatores efficiant. Nihil quippe obscœnius illo oculo, nihilque lasciviius qui spectare talia patienter potest, ne dicam libenter, &c. *Ibidem.*

o Gen. 3.6,7.

p Rom. 1.32. Phil. 3.19.

shame. ¶ *After what manner therefore can thy wife from henceforth behold thee returning from such a contumely? how can she entertaine or speake to one so unworthily defiling the condition and sex of womans nature; yea and returning a captive, a servant of an whorish woman from such a spectacle. If then you grieve when you heare these things, I confesse that I give you, and owe you the greatest thankes. For who is he that doth comfort me, but he who is made sorrowfull by me? Wherefor cease not to mourne for this licentiousnesse, and oft to be grieved for it. For this griefe will be made unto you a beginning of conversion unto better things. Wherefore I have more earnestly pressed my speech, that I might free you by a more deepe incision from their corruption by whom you are intoxicated, and might revoke you to pure holinesse of minds: which verily, together with the promised rewards of piety, we may all happen to enioy by the grace and mercy of our Lord Iesus Christ; to whom with the Father and the holy Ghost be glory for ever and ever,* Amen. In [r] his 7. *Homely upon Mathew*; he proceeds thus against Playes, and Play-haunters. *But what doe I speake of the space of the long iourney of the wise men to see Christ, when * as many women are now growne to such an height of effeminacy of minde, that they cannot so much as come a very little distance from their houses to see the Lord in a spirituall manger, unlesse they be carried upon Mules? But of those also who verily can indure the paine of walking, some preferre the tumult of worldly businesse, others Theatricall routs, or Play-house meetings, before holy Assemblies. Verily these Barbarians before they had seene Christ, overcame so great a iourney for him; thou verily, no not after thou hast seene him, dost like to imitate him.* [t] *For even when thou hast seene him, thou so relinquishest him, that after him thou runnest to Play-houses, and dost rather desire both to heare and to see a Stage-player, then him: And that I may touch the same things againe that I followed before, thou verily leavest Christ placed in a Spirituall Manger, but thou hastest to see a* hearts with shame and griefe, and cause them to renounce these Playes, to follow and embrace their blessed Saviour.

¶ Quonam igitur te pacto deinceps aspiciet uxor à tali contumelia redeuntem? quemadmodũ suscipiet & alloquetur tam indigne naturæ muliebris conditionem sexumque fædantem, atque à tali spectaculo captivum servumque redeuntem mulieris fornicãtis, &c.

[r] Tom. 2. Col. 59. 60, 61.

* And is it not so with many now who must be coached to the Church be it never so neere them?

[t] O that our Play-haunters would but consider this! me thinkes it should even melt their

Strumpet

Strumpet lying on the Stage. But of what punishments now at last doe we thinke this worthy? Answer I beseech you; if any one should promise he would bring thee unto the King, and would shew thee him glittering on every side, and sitting amidest the severall ornaments of his pompe and state; dost thou thinke thou shouldest prefer a Stage-play, before this courtly dignity, though thou expectedst no benefit to accrue unto thee by it? Verily out of this Table here flowes a fountaine of spirituall good things, and this thou presently leaving, runnest to the Theater, that thou maist see a swimming woman, and thou beholdest that sex exposed to the publike view: I say, that thou maist see this, thou leavest Christ sitting by the fountaine of heavenly gifts. [t] Joh. 4. 6, &c. *For even now he sits not onely upon [t] that one Samaritan Well, but speaketh to the whole City. But perchance even now he speakes onely to the Samaritan woman: for even now no man stands by him; save onely that some perchance are present onely with their bodies, but others truely not so much as with their bodies. Notwithstanding he departs not, but staies, and demandeth drinke of us, not water, but holinesse: For Christ destributeth holy things to holy men. For he doth not give us water out of this Well, but living Blood, which albeit it be received to testifie the Lords death, yet to us it is made a cause of life. But thou leavest the fountaine of his blood, and this dreadfull cup, and runnest hastily to that diabolicall well that thou maist behold* * *a swimming whore, and suffer a shipwracke of thy soule. For that water is a certaine vast sea of luxury, in which bodies are not drowned, but soules suffer shipwracke. For she verily being naked sports her selfe with swimming in the mideſt of the waters, but thou looking on her from an high scaffold art plunged into the depths of lust. For these nets of the Devill, doe not so much catch those who descend into that water, and there roll themselves, as those who sit above. For these are drowned farre more cruelly,* [u] *then that* Pharaoh *heretofore who was overwhelmed with his Chariots & Horsemen. Now if were possible by any meanes*

* It seemes by this, that the Græcian Actors, did now and then to refresh and exhilerate their lascivious Spectators, bring a kinde of Cisterne upon the Stage, wherein naked Whores did swim, and bathe themselves betweene their Acts and Scenes: which wicked, impudent, execrable practice, this holy Father doth here sharpely and excellently declaime against.

[u] Exod. 14.

meanes for me to shew unto you the soules swimming upon these waters, truely they would appeare no otherwise, then those Ægyptian bodies that were tossed in those floods. But this verily is far more dangerous, that this so great destruction they call pleasure, and this filthy sea of perdition, they stile the Euripus of delight; when as verily one may more easily and safely passe over the Ægæan, and Tyrrhenian sea, then the horrible dangers of this spectacle. For first of all the Devill doth sollicite the hearts of such all night long with an over-anxious expectation, afterwards he represents that which hath beene so greedily beheld, where with he doth presently binde and lead them captive. Neither mayest thou thinke thy selfe free from sinnes, if thou doest not couple with an harlot, when as thou dost commit all this with thy will. For if thou art possessed by this concupiscence, thou art verily burned with a greater flame. * *But if by beholding these things thou suffrest nothing, notwithstanding, thou art guilty, in being a scandall unto others; and by thy encouragement of such pleasures thou thy selfe confoundest both thine owne face, and with thy face thy soule. But that we may not seeme to deale onely by way of reproofe, we will now propound the meanes of reformation. What then is this meanes of amendment? I deliver you to your owne wives to be instructed, when certainely you ought rather according to the Apostle,* x *to be instructors of your wives. But because by sinne the order is inverted, and the body is made the superior, the head the inferior, let it not grieve you to returne to honest things by this way. But if thou art ashamed of the tutorship of a woman; avoyd sinne, and thou maist quickly ascend into the chaire of a Doctor, which is ordained for thee by God. But as long as thou shalt sinne, the Scripture doth send thee not onely to an woman, but even to irrationall and the basest creatures. Neither doth a creature endued with the honor of reason blush to become a Scholler of the Bee and the Ant: neither is this the fault of the Scripture, but of those who have lost their owne nobleness. Therefore we also will have a care to doe thus. And now verily we assigne thee to a woman to be taught: but if thou shalt contemne her admonitions, we will even send thee to*

* Let this be well observed of the best of Play-haunters.

x 1 Cor. 11. 3. cap. 14 35.

the tutorship of unreasonable creatures. For we will shew thee, how many birds and fishes, yea how many kindes of beasts and creeping things outstrip thee in honesty and chastity. But if thou art ashamed to be compared to such creatures, returne to the ensigne of thy owne nobleness, and remembring that vast Sea of Hell, and fiery River, avoyd this pestiferous Fish-pond of the Play-house. * *For this is it which doth drowne its Spectators in that fiery Sea, and which doth kindle the very bottome of that fire. For if he who without these provocations seeth a woman, is yet notwithstanding drawne sometimes to lust after her, and commits adultery onely by lusting; he who not onely seeth, but likewise earnestly beholds a naked and lascivious women with his whole minde, how is he not a thousand times made the captive of lust? That great Flood under* Noah *did not so extinguish mankinde, as these swimmers doe altogether suffocate all their Spectators even with much disgrace. For that flood although it brought in the death of bodies, yet it blotted out the vices of soules, But this water doth the contrary; it workes the destruction of soules, the bodies still continuing in life:* * *You verily if that any contention about honor ariseth, contend with all ambition, that you ought to have prehemінence of the whole world; flattering your selves with this priviledge;* [y] *that this Citty did first give the name of Christians to* the faithfull: *but when you should contend about honesty and chastity, are you not ashamed lest you should be overcome of the very basest villages? Yes, sayest thou. But what then doe you command us to doe? To goe into desert Mountaines, and to become Monkes? And what else doe I lament, but that thou thinkest an honest and pure life belongs onely to them? Verily Christ hath given common precepts unto all men. For where he saith,* [z] If any man looke upon a woman to lust after her, hee hath already committed adultery with her in his heart: *it is not onely spoken to a Monke, but likewise to an Husband. For that Mountaine in which Christ taught these things was then filled almost only with such. Consider therefore that Theater, and avoyd their Diabolicall Assemblies, and doe not as it were blame my more troublesome speech.*

* Note this well.

* Let the Romanists observe this, who claime the selfesame superiority because of *Peters* chaire which they falsly challenge, when as *Peter* was first, yea the first Bishop of Antioch.

[y] Acts 11. 26. *Eusebius.* Eccl. Him. l. 2. c. 4. The Disciples were first called Christians at Antioch.

[z] Matth. 5. 28.

For

For I prohibit not marriages, nor honest pleasure; but I would have it to be done with honesty, not with obscenity or sinne. I doe not therefore bid thee goe into Mountaines and Deserts, but to be bountifull, and likewise honest and modest, even whiles thou livest in the midest of the City. The Apostle tells us, [a] The time is short, it remaines therefore that those who have wives bee as if they had none; for the fashion of this world passeth away. [a] 1 Cor. 7.29, 30, 31. *As if he should say, I bid you not to dwell in the tops of Mountaines, although I desire that likewise, because Cities imitate the abominations committed in Sodom; but yet I doe by no meanes force you to it. Continue having an house, wife, children, onely doe not make them Spectators of incestuous pleasures, doe not thou introduce the plague of the Theater into thine house. Doest thou not heare* Paul *saying;* [b] The man hath not the power of his body but the woman? [b] 1 Cor. 7.4. *Therefore he hath also given common precepts to him. Thou verily if thy wife frequent the Church becommest a most grievous accuser of her: but thou thy selfe spending the whole day in Play-houses dost not believe thy selfe to be worthy of accusation: but when as thou art so vigilant over thy wives chasty, that thou art not ashamed to be excessive and immoderate, keeping her oft-times from necessary journeyes, yet thou thinkest that all things are very lawfull to thy selfe. But* Paul *doth not permit this to thee, who likewise giveth the same power to the woman.* [c] Let the man, *saith he,* [c] 1 Cor. 7.3. give unto the wife due benevolence. *How then is thy wife honored by thee who is vexed with such an undeserved injury, when as thou doest ioyne thy body which is in her power, to harlots? For thy body is thy wives. What honor I say dost thou give unto her, when as thou bringest in tumults and contentions into thine owne house, when as thou utterst such things in the market place, that whiles thou relatest them at home, thou disgracest thy wife that heares, and makest thy daughter that is present to blush, and besides others thy owne selfe? For it were much better to keepe silence, then to utter such obscene things, which if thy servants should but speake of, it were just for thee to cudgle them.* [*] *Answer I pray, what satisfaction canst thou*

[*] Let our Play-haunters consider of this Quære.

thou give, who beholdest these things with great delight which are not lawfull to be named? and preferrest those things which are dishonest for to name before all honest and holy Arts? Lest therefore I should seeme more troublesome, *I will here end my speech: But if you persevere in these things, I will launch with a sharper rasor, and make a more deep incision; neither wil I ever rest untill I breake in pieces that Diabolicall Theater, that the Assembly of the Church may be made cleane and pure: So shall we be freed from the present turpitude, and acquire life to come by the grace and mercy of our Lord Iesus Christ; to whom be glory and dominion with the Father and the holy Ghost for ever and ever. Amen.* In his [d] 38. *Homily upon Mathew*, upon these words; *It shall be easier for Sodom and Gomorrah in the day of Iudgement then for thee*: hee falls into this excellent discourse against Stage-playes and their concomitances. *The Sodomites though they lived most wickedly, yet they sinned before the Law and Grace: but what pardon are we worthy of, who commit such sinnes after so diligent a care both of the Law and Grace? We shut our gates, and stop our eares to the poore; what say I to the poore, when as we doe the same to the Apostles themselves? Yea therefore to the poore, because we doe it to the Apostles. For when as* Paul *is read publikely and thou dost not regard: when as* Iohn *thunders and thou dost not heare; wilt thou heare a poore man who dost not heare an Apostle? That our houses therefore may be open to the poore, and our eares to the Apostles, all filthinesse is to be purged out of the eares of the minde. For as filth and dirt are wont to stop the eares of the body; so whorish songs, the fables of this world, the burthen of Debtors, the accounts of Creditors and usury, are wont to stop the eares of the minde more then any filth. Or rather, they doe not onely stop them, but also make them impure and filthy, For such speeches doe as it were cast dirt into our eares. That which that Barbarian did threaten, saying;* [e] You shall eate your owne dung; *even that doe many now unto you, not in word onely, but in deed, yea verily even far worse and filthier: (For whorish songs are much more abominable then dung.) And that which is worse*

[d] Tom. 2. Col. 297. 298, 299, 300.

[e] 2 King. 18. 27

to

*to be indured, you doe not onely not grieve when as you heare such things, but you likewise laugh and reioyce. And when as you ought to avoyd and abominate these things, you entertaine and applaud them. Therefore if these things be not abominable, doe thou thy selfe likewise descend upon the Stage, and imitate that thou prayssest, have society and commerce with those who move such laughter: but if thou wilt not be coupled in that fellowship, why dost thou give so great honor to it? The very lawes of the Gentiles make them to be * infamous: but thou together with the whole Citty being all called together, runnest out to them as to Ambassadors, or Generals of the Warre; that thou together with all the rest mayst put dung into thine eares: and thou who beatest thy servant, if he utter any filthy thing in thy presence, who permittest not thy Sonne to doe it; who dost not suffer these things to be done at thine owne house as being an undoubted filthinesse; when as certaine servile abiect persons who deserve the Whipping-post shall call thee to heare these things, dost not onely not take it ill, but even reioycest, yea applaudest, and givest thankes. And what madnesse could ever be found greater then this? But sayest thou, I never spake nor sung these obscene things, these incentives of pleasure. But what profit is it, if when thou dost not utter them, yet thou hearest them willingly? Yea how wilt thou make this evident that thou dost not utter them, when as thou dost willingly heare them with laughter, and runnest to receive them? Tell me I pray thee, when as thou hearest Blasphemers, dost thou reioyce and triumph, or rather, dost thou tremble and stop thine eares? I doubt not but thou trembleſt; Wherefore? because thou never art wont to blaspheme. Wherefore doe so likewise in filthy speech, if thou wilt thorowly perswade us, that thou dost not utter filthy words, then truely will we believe thee when as we shall see thee not to heare them. For how dost thou respect vertue, who art nourished by hearing these things? how canst thou undergoe the difficult labours of chastity, who abounndest with laughter, and art insnared with a whorish song: For if the soule which is farre remote from these songs, doth scarce retaine the honesty of chastity, how can he live chastly who liveth in them? Are*

* Players infamous.

Objection.

Answer.

you ignorant that we are more prone to vices? When therefore we run unto these things with hast and earnestnesse, how shall we avoyd the furnace of eternall fire? Have you not heard Paul *saying:* [f] Rejoyce in the Lord. *He hath said, in the Lord, not in the Devill. How therefore canst thou heare* Paul, *when thou shalt perceive that thou hast sinned, when as thou art alwayes as it were made drunke with these ridiculous Spectacles? For that thou cameſt hither now, I wonder not; yea verily I wonder greatly. For thou cameſt hither as it were simply and perfunctorily: but thou rushest thither daily with all earnestnesse of minde, with speed, with alacrity: which appeares by this; because that most filthy sinne, which by your sight and hearing hath beene infused into your soule, you carry along with you from the Theaters to your houses; yea verily you take it, and lay it up in your mindes and thoughts: and those things which are not worthy detestation thou disdainest, but abominable things thou admirest and lovest. For many returning from the office of burying, have presently gone into the bath; but those who come from* [i] *Play-houses have neither mourned, nor powred out fountaines of teares. Yet truely a carcase hath no uncleanesse; but sinne doth so defile men, that no fountaines, no rivers, but onely teares and confession can wash it away. But there is no man who discernes how great the steines of sinne are. For because we feare not things that are to be feared, therefore we feare those things which have no cause of feare in them. But what is this so great noyse of Theater men? what these Diabolicall clamors? what this Satanicall apparell? One being a yong man hath his haire combed backward, and effeminating nature in his countenance, apparell, pace, and such like, strives to deduce it to the similitude of a tender Virgin. Another on the other side being an old man, having his haire and all modesty shaven off with a rasor, standing by girt, is ready to speake and to act all things.* [h] *Women*

[f] Phil. 4. 4.

[i] Marke this O Play-haunters.

[h] They had in those dayes some few women Actors: which in his 10. Homily upon *Matthew*, he stiles *Feminæ Theatrales*: Theatricall women: In imitation of these some French-women, or Monsters rather on Michaelmas Terme 1629. attempted to act a French Play, at the Play-house in Black-friers: an impudent, shamefull, unwomanish, graceleſſe, if not more then whorish attempt.

also

also with a naked and uncovered head speake to the people without shame, and usurpe impudency to themselves with so great premeditation, and infuse so great lasciviousnesse into the mindes of the Hearers and Spectators, that all may seeme even with one consent to extirpate all modesty out of their mindes, to disgrace the female nature, and to satiate their lusts with pernicious pleasure. For all things that are done there are absolutely most obscene, the words, the apparell, the tonsure, the pace, the speeches, the songs, the ditties, the turnings and glances of the eyes, the pipes, the flutes, and the very argument of the Playes, all things (I say) are full of filthy wantonnesse. Say therefore, when wilt thou withdraw thy selfe from so great an uncleane desire of fornication which the Devill hath infused into thee, and repent. [i] *For we are not ignorant how many whoredomes are there committed, how many marriages are there defiled with adulteries; how many men are there most unnaturally abused; how many yong men are there strangely effeminated; all things there are full of the highest iniquity, all full of prodigies, all full of impudency. For which things we ought not to sit laughing excessively, but rather to mourne and grieve even with teares. What therefore will you, maist thou say; shall we shut up all the Play-house doores, and obeying thee, overturne all things?* [k] *What hast thou said, shall we overturne? Are not all things now overturned? For whence dost thou believe that the unchaste attempters of marriages proceed? Come they not from these Play-houses? Whence are those who invade the marriage beds of others? Are they not from the Stage? Is it not from hence that many men become most troublesome to their wives, and that women are despised of their husbands? Are not very many adulterers from hence? Therefore he seemes to me to overturne all things who runnes to Play-houses, who brings in a most cruell tyranny? Thou wilt say, no; to seperate wives from their husbands, to ravish children, to overturne houses: all these are the acts of Tyrants who have seised upon the Castle, and oppresse the Citty by force: but the things we doe are* [k] *approved by the lawes, and these Stage-playes have never given occasion*

[i] Those therefore that would have their wives, their daughters, their husbands, heir children chast, let them keepe them from the Play-house.

[k] Loe here the lewde, the pernicious effects and fruits of Stage-playes.

Objection.

[l] So say our Players and Play-haunters, but falsely.

Answer.

occasion to adulteries. Yea verily, who is not already made an adulterer? For if I could call all by name I would quickly shew it thee. How many have harlots led away as captives from thence? How many have they either withdrawne from their wives, or have not at all permitted them to come to their lawfull bed? What therefore, sayest thou, shall we overturne all the lawes by which these things are established. [m] *Yea verily, these Stage-playes being overturned, you shall overthrow, not the lawes, but iniquity, and you shall quite extinguish all the plagues and mischiefes of the Citty. For from hence are seditions raysed, from hence tumults doe arise. For those who are nourished with these Playes, (who sell their voyces for their bellies sake, who are most ready to speake, to doe all things, and spend all their paines and industry in this,) these are most of all wont to inflame the people with rumors, and to rayse tumults in Cities. For the idle youth educated in these evils, is more cruell then the very fiercest beast. Are not many evill doers made and confirmed by these Stage-playes? For that they may instigate all the people to these things, that they may obtaine their dancing pleasures, that they may corrupt modest women mixed with strumpets, they come to such a height of wickednesse, that they doe not so much as absteine from the bones of dead men. What shall I say, that many spend infinite summes of mony at these Diabolicall societies? What shall I say of lasciviousnesse? What of other evils?* * *Consider then that thou art he who dost overthrow the whole life of man, when as thou drawest others to these things; not I, who thinke, that all these Playes are to be given over. Thou wilt say; shall we then pull downe all the Play-houses? Would to God they were now pulled downe, albeit, that as farre as it appertaines to us, they long since lie desolate. Notwithstanding I command you to doe none of these things; since the magnificence of the houses may stand, and the Playes and Dancing altogether cease; which will be more prayse to you then if you should quite overturne all Take at least an example to your selves from the Barbarians, who want the filthinesse of all these Stage-playes.* [o] *What ex-*

Objection.
Answer.
[m] The best way therefore to suppresse adultery, whoredome, sedition, tumults, & all the mischiefes of the Cõmon wealth, is to suppresse Play-houses and Stage-playes.

[n] Let our Play-Patrons and Play-haunters remember this.

Objection.
Answer.
[o] O let all Christians who resort to Stage-playes remember this for feare Turkes and other Infidels who want, who uttetly reject all Stage-playes

cuse

should rise up in judgement against them at the last.

cuse then can you bring for your selves, if you who are now registred in Heaven, you who are the companions and coheires of Angels and Arch-Angels, should be found farre worse then the Barbarians in this thing? especially when as thou maist elsewhere procure to thy selfe many better comforts. For when thou wilt refresh thy minde, thou maist goe into Gardens, behold running Rivers, contemplate great Lakes, looke upon pleasant Places, heare singing Grashoppers, be conversant in the Temples of Martyrs; from whence thou shalt receive best health for thy body, and excellent profit may accrue unto thy soule, from whence thou maist reape singular pleasure, because no losse, no griefe, no sorrow followes; thou hast a wife, thou dost not want children, thou aboundest in friends, all which are wont sometimes to afford honest delight and profit. For what is more sweet then children? What more pleasant then a chaste wife to a moderate and chaste Husband? Verily the Barbarians themselves, when as they had heard of these Stage-playes, and the unseasonable delight of fables, are reported to have uttered words most worthy all the instructions of Philosophie. For they said, that the Romanes, as if they had wanted wives and children, had devised such pleasures as these to themselves. In which words they did shew, that nothing could be more sweet, more pleasant to him who would live honestly, then a modest wife and children? But thou wilt say, I can shew that these Playes have done no hurt to many. Yes verily they doe very great hurt in that thou spendest thy time idlely and to no purpose, and in that thou offerest a scandall unto others. P For although thou by a certaine fortitude of a sublime minde hast contracted no evill from thence, yet because thou hast made others who are weaker studious of Stage playes by thy example, how hast thou not contracted evill to thy selfe, who hast given occasion to others of committing evill? For those who are there corrupted, as well men as women, will all transferre the crimes and cause of their corruption upon thy head. For like as if there had not beene spectators, there had not beene any to have acted; so because both are the cause of the sinnes that are committed, they shall both suffer the fire. Wherefore all be it by the modesty of thy

Objection.

Answer.

P Let the best of our Play-haunters who thinke they receive no hurt at all from Stage-playes, remember this

minde thou hast effected, that no hurt should come unto thee thence, * which I doe not thinke can be: yet because others have committed many sinnes by reason of Playes, thou shalt undergoe grievous punishments for this; albeit thou hadst beene much more modest and temperate, if by no meanes thou hadst gone thither. Let us not therefore contend unprofitably, nor devise vaine excuses, when as one excuse may suffice us, to flie far from this Babilonish Stewes, to keep far off from this Ægyptian Harlot, and if need be, to escape naked out of her hands: so shall we receive great pleasure, when as we are not at all pricked with the stings of conscience. So shall we both live soberly in this life, and obtaine future good things, by the grace and mercy of our Lord Iesus Christ. In his 74. Homily on Mathew, hee hath this notable passage to our purpose. * Many come into the Church to behold more curiously the beauty of women, and the faireness of yong men: * dost thou not therefore wonder that Thunderbolts are not sent forth on every side, and that all things are not utterly subverted? For these things are most worthy, not onely of Thunderbolts, but also of the punishment of Hell. But God since he is long-suffring and mercifull, doth in the meane time keepe in his anger that he may leade thee to repentance. What dost thou O man, thou more diligently seekest after the beauty of women in the Church, and doest thou not tremble abusing the Temple of God with so great an indignity? For in the market place thou blushest, yea thou feareſt lest any one should see thee following a woman: but in the Church of God, when as God himselfe speakes unto thee, and deters thee from these things, thou most of all practisest fornication and adultery in that very time, when as it is thundred out unto thee with a loud voyce, that thou shouldest flie from these things, neither dost thou tremble, nor stand amazed. * But these things thou hast learned (I pray observe it well) from the most unchaste Theater; that most contagious plague, (so stiles he the Play-house) that pestiferous poyson, that unevitable snare of idle careles persons, that voluptuous perdition of incontinent people, hath taught you these things. Such is the accursed fruit of Stage-playes, not onely

* Nota.

* Tom. 2. Col. 514. 515.

* O that the Gallants of our times, who are deepely guilty of this sinne, would but consider this Fathers words.

* Verùm hæc ab impudicissimo Theatro didicistis, hæc vel illa contagiosa pestis docuit: virus istud pestiferum, inevitabilis negligentium laqueus, incontinentium voluptuosa perditio. *Ibidem.* Col. 515. A.

only to make the Play-house, but even the very Church of God a kinde of Brothell, as he there more largely proves. q In his 69 *Homily upon Mathew*: I finde this notable discourse. *When you are in feare and troubles you call those* ex animo *happy, who live a single life in Mountaines and Caves; as I am not ignorant that those have so stiled these sometimes, who living in idlenesse spend both day and night in Theaters and Play-houses. For albeit these may seeme to abound with a thousand pleasures, albeit rivers of pleasure might be thought to be present with them, yet they lie for the most part pierced thorow with many most bitter darts from thence. For if any man shall be taken with the love of any* * *Woman-dancer, verily he shall undergoe a torment harder then any Warfare, more troublesome then any Pilgrimage, and he shall passe thorow more miserable dayes then any besieged Citty, &c.* r *Where now are those who sit daily in the Play-house addicted to the Dances of the Devill, and to pernicious Songs? Verily I am altogether ashamed to speake of them, but yet I must needs doe it by reason of your infirmity. For even* Paul *himselfe saith,* r As you have heretofore given up your members to serve uncleanesse, even so now give up your members as servants of righteousnesse unto holinesse. *Wherefore we will now also make diligent search into the lives of* t *Harlots & corrupt yong Men who sit together in the Play-house, and we will compare them with the life of these blessed ones, as farre as it concernes a pleasant life.* u *For the more negligent yong Men, that they may live merrily, are taken with the snares of the Play-house: yet if we consider well, we shall finde as great a difference betweene the one and the other, as if a man should heare Angels singing an heavenly Song, and Swine buried in the dirt, grunting. For in their mouth, Christ, but in these mens mouthes, the Devill speaketh. The Pipes with puffed up cheekes and a deformed*

q Tom. 2. Col. 487. 488, 489.

* Nota.

r Vbi nunc sunt, qui Diaboli choreis & perditis cantibus dediti in scæna quotidie sedent? Pudet me certè verba de illis facere, veruntamen necesse mihi est propter infirmitatem vestram, &c. *Ibid.*

r Rom. 6.

t These and no other are the most constant Play-haunters.

u Iucundè namque vivendi gratia negligentiores juvenes scenæ laquijs capiuntur: tantam enim si perpendimus, differentiam inveniemus, quantum si quis canentes Angelos modulationem divinam audiret, & porcos stercore defossos ac grunnientes. Ore namque illorum Christus, istorum verò Diabolus loquitur, &c. *Ibidem.*

med face send forth an uncertaine and unarticulate voyce to these: but by their mouthes the Grace of the Holy Spirit, in stead of a Pipe, a Harpe, and a Flute, soundeth so sweetly, that it is impossible for those who are fastned to clay and earthly things, to set so great pleasure before their eyes. Wherefore I wish that some one of those who are mad about these things, could be but brought to this Quire of Saints, and then I needed not to use any more words. And although we relate these things to earthly men, yet we will somewhat endevor to pull them out of the filth and dregs. From these songs of Harlots a very flame of lust doth presently set the Auditors on fire, and as if the sight and face of a woman were not sufficient to inflame the minde, they have found out the plague of the voyce too. But by the singing of our holy men, if any such disease doth vex the minde, it is presently extinguished. And not onely the voyce and face of a woman, but the [x] *apparell doth much more trouble the Spectators; so that if any more rude or abiect poore man beholds it, he may be too much grieved at it, and oft-times say thus unto himselfe, Verily a Whore and a Whore-master, the children of Cookes and Taylors, and oft-times of Servants, live in so great pleasures: but I a free-man, and borne of free Parents, who live by honest labour cannot truely so much as dreaming be delighted thus; and so he departs disquieted with griefe. Which thing hapens not from the sight of Monkes, yea the very contrary alwayes useth to fall out.* [y] *For if he shall behold the sonnes of rich men, and the Nephewes of famous Ancestors to weare those meane garments, which those who are oppressed with extreame poverty would not vouchsafe to weare, and shall know that they reioyce in this very thing; consider with how great comfort he departs, if he be poore, being thus confirmed: and if be be rich, he is easily made more moderate and better by it. And verily in the* * *Theater when a most crafty Harlot walketh about with golden ornaments, the poore are wasted with griefe, that their wives have no such thing: and the rich being troubled with this sight, when they shall see the habit, the countenance, the voyce, the gesture, and other things full of lust, and shall returne home to their houses*

[x] The ill fruits of costly and gawdy apparell, especially in Play houses. Which I would our flaunting Gallants would consider.

[y] The good that comes by wearing meane and plaine apparell.

* Nota.

burning

burning with such dishoneſt fire, deſpiſe their wives as more deformed: [z] *Hence chidings and brawles, hence diſcords and warres ariſe, hence death alſo oft-times followes. For thoſe who are taken with this kinde of luſt, a life with their wife and children ſeemes bitter to them: thus all things in their houſes are diſturbed. No ſuch thing is ever wrought by the quire of Monkes, the wife may receive her huſband returning milde from thence, and voyd of all abſurd pleaſure, ſo that he may ſeeme more calme and quiet to her.* [a] *So that this Play-houſe quire* (pray marke it) *is the Fountaine, and originall of all evils, but that of Monkes of all good things. One of them maketh Wolves of Sheepe; the other converteth Wolves into Lambes. But perchance we may ſeeme as yet to have ſpoken nothing of pleaſure. What therefore is more pleaſant then to live in tranquility of minde, lamenting nothing, grieving for nothing, and bewailing nothing? Notwithſtanding let us proceed on further, and let us ſearch out the pleaſure of both theſe harmonies and ſights, and we ſhall finde the one remaining onely till the evening, ſo long as the Spectator ſitteth in the Play-houſe, but afterwards pricking him worſe then any ſting; but the other alwayes flouriſhing in the mindes of the Spectators, &c.* A ſufficient teſtimony of the accurſed bitter ſinfull fruits of Stage-playes. In his 89. *Homily upon Mathew*, he hath this ſhort paſſage. [b] *All thoſe who aſcend to Stage-playes or to Harlots houſes, are ſpiritually lame: how then ſhall theſe be able to ſtand in battle, and not to be caſt downe with the crimes of incontinency?* In his 2. *Homily againſt the Iewes*, he writes thus. [c] *If thou haſt a ſervant, if a wife; thou maiſt keepe them at home with great authority. For if thou permitteſt them not to goe into the Play-houſe, how much more are they to be driven from the Synagogue of the Iewes? Here is greater wickednesſe then there.* [d] *That which is done there, is ſinne; that which is done here, impiety. I ſpeake not theſe things to this end that you ſhould ſuffer them to goe into the Play-houſe; for even this is evill: but that driving them from Playes, you ſhould even much more prohibit them from this. Goe too, tell me what then runneſt to ſee there?*

[z] Theſe are other fruits of Play-haunting.

[a] Ita theatralis hic chorus malorum omniũ, ille vero monachorum, bonorum fons & origo eſt. Alter ex ovibus lupos facit, alter è lupis in agnos convertit, &c. *Ibidem.*

[b] Tom. 2. Col. 601. B.

[c] Operũ. Tom. 1. Editione. Fronto. Ducæi. Pariſijs. 1621. Tom. 1. pag. 463. C. D.

[d] Pray marke it well.

there? Whether men playing on the Trumpet? But thou oughtest sitting at home, to poure out sighes and teares for them, in that they rebell against the command of God; and in that they have the Devill dancing in the middest of them. In his [c] *Homily of Saint* Barlaam. *Doe ye not* (quoth hee) *see those who descend from Play-houses made more effeminate? this verily is the cause, that they diligently attend to the things there done. For when as they shall fix in their mindes the invertions of the eyes, the wreathings of the hands, the turnings of the feet, and the images of all those shapes which appeare in the distortion of the circumagitated body, they depart from thence. Is it not therefore an unworthy and shamefull thing, that these should take so much care in procuring the destruction of their soules, and keepe a perpetuall memory of the things that are there acted; and that we whom the imitation of these things shall make equall to Angels, should not bestow an indevor equall unto theirs, to preserve those things that are spoken?* A good *item* unto all such Play-haunters, and Christians, who can remember much of a Stage-play, but very little or nothing of a godly Sermon, which concernes their soules; of which there are now too many. In his 15. *Homily to the people of Antioch*; he rhetorizeth thus. [g] *How many Sermons have we bestowed, admonishing many stupid ones that they would utterly relinquish and abandon Theaters, and the lascivious things proceeding from thence? and they did not abstaine, but alwayes even unto this day runne to the unlawfull spectacles of Playes and Dancet, and set up a Diabolicall assembly against the fulnesse of the Church of God, and their clamors brought from thence with much vehemency, did desturbe the singing of this place. But behold now we being silent, and speaking nothing of this, they have of their owne accord stopped up the Play-house, and the Circus is made unaccessible. And before this many of ours did runne unto them: but now all have fled together from thence unto the Church, and praysed our God. Seest thou how much gaine is made out of feare? For from whence the Devill hoped to have overthrowne our Citty, (to wit, by the abusing*

[c] Ibid. Tom. 1. p. 893. 894. See Homil. De Sta. Phoca. Ibidem. p. 878. A. B. & Hom. in S. Iulianum. Ibidem. pag 613. A B. to the same purpose.

[f] Players and Play-haunters then in Saint *Chrysostomes* judgement, are more diligent and carefull to destroy their soules, then others are to save them.

[g] Operum. Parisijs. 1588. Tom. 5. Col. 118, C. 121. 122.

abusing and overturning of Theodosius *his Statue*, the occasion of this and the ensuing [h] Homilies) *from thence hath he restored and reformed it, &c. Let us therefore acknowledge the snares, and depart farre from them. Let us take notice of the precipices and not come neere them.* * *This will be an occasion to you of greatest security, not to avoyd sinnes onely, but even those things also, which may seeme to be but indifferent, but yet may drive us unto sinnes; as to laugh and to use jesting speeches, seemeth truely not to be an apparant sinne, but yet it leads men into manifest sin: for oft-times filthy words arise from laughter, and filthier actions from filthy speeches. Oft-times from filthy speeches and laughter, raylings and reproches arise; from rayling and reproches, blowes and wounds; and from strokes and wounds, murthers and manslaughters. If therefore thou wilt consult well for thy selfe, thou wilt not onely avoyd dishonest words and deeds, and strokes and wounds, and manslaughters, but even unseasonable laughter it selfe, and scurrilous words, because such things are wont to be the roote of these that ensue.* [i] *Againe, to ascend up into Theaters, and to behold the combates of Horses, and to play at Dice, seeme not to many to be an apparant sinne, but yet they are wont to bring in infinite evils of life.* * *For the abode in Play-houses hath brought forth fornication, wantonnesse, and all incontinency:* (a full evidence of my Minors truth:) *and the beholding of the fights of Cirque-playes, hath brought with it reproches, blowes, affronts, and perpetuall enmities: and the study about Dice, hath produced blasphemies, losses, anger, revilings, and infinite other things worse then these. Let us not therefore onely avoyd sinnes, but even those things that seeme to be indifferent, but yet draw us by little and little into these sins. For as he that goes by a precipice, although he falls not, yet he trembles, and oft-times he tumbles downe being overturned by the very trembling: so he who avoyds not sinnes a far off, but*

[h] See Hom. 10. ad Pop. Antiochiæ. to Homil. 25.
* Observe well this ensuing discourse.

[i] Ita Theatra rursum ascendere, & equorum certamina spectare, & aleas tractare, non videtur multis peccatum esse manifestũ, sed infinita vitæ mala solet inferre. Etenim in Theatris immoratio fornicationem, petulantiam & omnem incontinentiam peperit: & circensium spectatio pugnas, convitia, flagella, contumelias, iuges inimicitias, adduxit: & circa aleas studium, blasphemias, jacturas, iras, convitia, infinitaque alia his graviora sæpe produxit, &c. *Ibidem. Col. 122. C.* * Loe here the fruits of Playes and Dicing.

walkes

walkes by them, lives with feare & oft-times falls into them. For he who curiously beholds the beauties of others, although he commits not adultery, yet he hath lusted, and according to [k] *Christs sentence, he is made an adulterer: and oft-times from concupiscence it selfe, he is really carried into the very sinne. Let us therefore withdraw our selves farre from sinnes. Wilt thou be modest? not onely shun thou adultery, but even a wanton looke. Wilt thou be farre from filthy words? thou must not onely avoyd dishoneſt speeches, but even dissolute laughter and all concupiscence, &c.* Much more then wanton Playes, and wicked Play-houses. In his [l] 17. *Homily to the people of Antioch*, hee thus discourseth. *But doe those things which the King hath done make thee sorrowfull? Verily neither are those things grievous, but they have even brought much profit. For tell me what troublesome thing is done, that he hath stopped the Play-house? that he hath made the Circus inaccessible? that he hath excluded and overturned those fountaines of wickednesse. Would to God it might not be granted, that these should be ever opened againe.* [m] *Hence the workes of wickednesse have budded forth in the City: hence are those who carry a crime in their very manners, selling their voyces unto Dancers, betraying their owne salvation for three farthings, and confounding all things, &c. But now our Citty seemes to be like a beautifull, a faire and modest woman. Feare makes her more meeke and honest, and hath freed her from those wicked ones, who have adventured to commit these horrible wickednesses. Let us not therefore lament with womannish sorrow, for I have heard many saying in the Market place. Woe unto thee Antioch; what is done unto thee? How art thou deprived of honor? And when I had heard it, I derided the childish minde of those who spake such things. For we ought not to say these things now; but when thou shalt see Dancers, Players, Drinkers, Blaspemers, Swearers, Forswearers, Lyers, then use these words. Woe unto thee Citty, what is done unto thee.* It appeares then by this excellent discourse, that Play-houses are the Seminaries of all vice and mischiefe; and that those Cities are truely miserable

[k] Math. 5.

[l] Ibid. Tom. 5. Col. 135. C.D. & 137. C. See Ibid. 136. A.B. An excellent passage against Romes supremacy: and of Antioches primacy.

[m] O that our Magistrates would consider this! it would cause them then to suppresse all Play-houses, as this good Emperor *Theodosius* did.

rable wherein they are but tolerated. To passe by his [n] 19. *Homily to the people of Antioch*, where he commends the condition of the Country husband-men, *because they had no spectacles of iniquity, no Horse-combates, nor whorish women, &c. where he withall describes the paines which Tumblers, Players, and Dancers upon the Rope did take to make themselves expert in their professions; with which labour men might overcome their customary sinne of swearing.* In his [o] 21. *Homily to the same people of Antioch: How absurd a thing is it* (writes hee) *after that mysticall voyce brought downe out of Heaven by a Cherubin; to defile the eares with whorish songs, and effeminate melodies? Yea how is it not worthy of extreame punishment to behold Harlots, and to practice adultery with the same eyes, with which thou beholdest the secret and dreadfull mysteries? and to returne againe to those pompes of the Devill which thou hast renounced in thy baptisme? Now these pompes of Satan which thou renouncest, are Theaters, and Cirque-playes.* And in his [p] 23. *Homily to the Antiochians*, he hath this excellent discourse worthy of most serious observation. *Beloved, externall dignities are fitly manifested by extrinsecall signes that are put about them, but ours oft to be knowne by the soule. For a Christian ought not to be seene onely by his office, but likewise by his newnesse of life. It is fit a believer should shine forth, not onely by those things which he hath received from God but also by those things which he himselfe performes, and to be manifested on all hands by his gesture, by his countenance, by his habit, by his voyce. Now I have spoken these things, not that we should dispose of our selves to ostentation, but to the profit of the beholders.* * *But now from whence shall I know thee to be a Christian? I finde thee on every side conspicuous by the contraries. For if I would learne who thou art, either from the place; I see thee abiding in Cirques, in Theaters, and in iniquities: in the councels of wicked ones, and in the conventicles of desperate hopelesse men. Or from the forme of thy countenance; I see thee alwayes laughing excessively, and dissolute like a recluse Harlot, and vile withall: Or from*

[n] Ibid. Tom. 5. Col. 145. D. 149. A. B. C.

[o] Ibid. Tom 5. Col. 162. C. D. & 167. A.

[p] Ibid. Tom. 5. Col. 183. 184.

* And may we not truely put this question to many Christians of our times; to whom all the ensuing discourse may most fitly be applied.

*thy clothes; I see thee no better apparelled, then those who are conversant in the Play-house; Or from thy followers; thou leadest about Parasites and Flatterers: Or from thy words; I heare thee speaking nothing that is savory, or necessary, or conferring to a Christian life: Or from thy table; hence a greater accusation will appeare. From whence then I pray, shall I know thee to be a Christian, all thy words and deeds professing the contrary? * But why doe I say a Christian? For thou art not so much as a man, if I can plainely discerne. For when as thou kickest like an Asse, and playest the wanton as a Bull, and neighest after Women like an Horse, and pamperest thy belly like a Beare, and fattest thy flesh as a Mule, and retainest evill in thy memory like a Camell, and moreover ravenest as a Wolfe, and art angry as a Serpent, and smitest like a Scorpion, and art crafty like a Fox, and keepest the poyson of wickednesse as an Aspe or Viper; and impugnest thy Brethren as that wicked Devill: How shall I be able to number thee among men, when I shall behold in thee the signes of such a nature? For seeking after the difference of a Catechumenish, and a Believer, I am afraid that I shall not finde the difference no not of a man and a beast. For what shall I call thee? * A beast? but beasts are held onely with one of these vices; but thou carrying about all of them together, proceedest on to a greater beastlinesse then they. Or shall I stile thee a Devill? but the Devill serves not the tyranny of the belly, neither doth he love mony. Since then thou hast greater imperfections then Men and Devils; how shall we call thee a man? But and if it be not lawfull to call thee a man, how I pray shall we salute thee as a Believer? And that which is worse, neither being so evilly disposed, doest thou thinke of the deformity of thy soule, nor yet consider its filthinesse: but sitting in a Barbers shop, * and triming thy haire; taking a glasse, thou diligently examinest the composition of every haire, and advisest with those that stand by, and with the Barber himselfe, whether he hath ordered those haires well that are about thy forehead. And when as thou art for the most part an old man, thou art not ashamed to wax mad with youthfull vanities. But we behold not, not onely the deformity*

* O that this elegant rhetoricall streine of this zealous flexanimous Father were but a little considered of the vitious Christians of our times!

* Wicked men are farre worse then beasts or Devils.

* And is not this the vanity and practice of our effeminate age.

deformity of our soules; but we doe not so much as any whit at all consider that beastly shape, that Sylla, *or* Chymæra, *according to the Poets Fables, which we haue put on:* By all which it is evident, that they who resort to Playes or Play-houses, have not so much as the least Symptomes of any Christianity in them; that they are worse then men, then beasts, then Devils: and carefull onely to adorne their haire, their bodies, but altogether careless to correct the grosse deformities and pollutions of their soules. In his * *Sermon, De Eleëmosyna & Hospitalitate*; hee acquaints us: *That lascivious and gawdy apparell, which all godly Christians should leave to Danceresses, and lewde Singing-women; together with filthy and unseemely pleasure, are reputed comely in Theaters and Stage-playes.* A sufficient evidence of their lewdnesse. In his ¶ 42. *Homily on the Acts*, and in his ‡ 62. *Homily to the people of Antioch*, hee writes thus of Playes. *But what? Wilt thou that we compare the Prison and the Play-house together? That verily is a place of affliction, but this of pleasure. Goe to therefore, let us see what things doe happen unto both. There, is much Philosophy: For where there is sadnesse, there also is Philosophy. He who before did gape after riches, who was greatly puffed up, and would scarce suffer an ordinary man to speake unto him; he is then made humble, feare and sorrow being fallen upon his soule like a certaine fire, and softning its hardnesse; then he is made sorrowfull, then he feeleth a worldly change, then he is made strong to all things.* † *But in the Play-house all things are contrary; laughter, wantonnesse, uncleanesse, Diabolicall pompe and pride, prodigality, expence of time, and unprofitable wasting of dayes, the preparation and induction of absurd and filthy lust, the meditation or plotting of adultery, the Schoole of fornication and intemperance, the exhortation of filthinesse, the occasion and matter of laughter, the examples of lewdnesse. But it is not so in a prison, where is humility of minde, exhortation and excitation to Philosophy, the contempt of worldly things, all things troden under foot and despised: Yea feare sits by as a Schoolemaster fitting him for*

* Tom. 5. Col. 785. A.

¶ Tom. 3. Col. 611. 612.

‡ Tom. 5. Col. 347. 348.

† Play-houses therefore in S. *Chrysostomes* judgement are far worse then Prisons, and Play-haunters more miserable, more unhappy then Prisoners.

all things that he ought to doe. But if thou wilt me will againe inquire into these places after another manner, I would have thee meet with one man comming from a Play-house, and with another going out of a Prison: thou shouldest behold his soule loathsome, distempered, and truely fettered: but this mans looſed, prompt, and almost winged. For he returnes from the Play-house bound with the eyes of the women that are there, carrying bonds heavier then any iron; to wit, the places, words, and habits that are there. But he who goeth from the Prison being freed by all, wil not now thinke that he suffers any grievous thing, comparing his case with other mens; he now gives thankes that he is not bound, he contemnes human things, seeing many rich men in troubles, and great men there imprisoned for many and great things, yea he will suffer any unjust thing, so valiant is he. Moreover many examples of that place will lead him to thinke of the judgement to come, and he will dread those places seeing them there already. For as he who is there imprisoned, is meeke to all; so he also before the judgement, before the day to come will be more favourable to his wife, his children, his servants. But men returne not so from the Theater; for the husband will behold the wife more unpleasantly, he will be more cruell to his servants, he will be more sharpe to his children. [t] Play-houses cause great evils in Cities, great ones, and neither doe we know by this, how great.* In his [u] 12. *Homily upon the first Epistle to the Corinthians*; hee condemnes the Heathen Lawgivers for countenancing and erecting Play-houses, in these ensuing words. *They assemble company to Theaters, bringing in thither * whole quiers and troopes of Harlots, of lecherous Boyes, or Ganimedes, who abuse even nature it selfe; and they make all the people to sit in a lofty place. Thus they recreate the City: thus they crowne great Kings whom they alwayes admire for their Trophies and Victories.* [x] *But what is more trifling then this honor? What is more unpleasant then this pleasure? Doest*

* Nota.

[t] If Magistrats, or Statesmen did but well consider this, they would never tollerate them in a Common-wealth.

[u] Tom. 4. Col. 356. C. D.

* Meretricum choros, illic inducentes & pueros pathicos qui injuria ipsam naturam afficiunt, &c. Such are our common Play-haunters.

[x] O that Kings and Great Men would consider this! they would not then so highly esteeme these base, and infamous Actors.

thou

thou seeke then applauders of thy actions out of these? and wilt thou, I pray tell me, be commended with Dancers, effeminate persons, Stage-players, and Whores? And how can this be but extreame madnesse? For y *I would willingly demand of them; Is it an hainous and unseemely thing to overturne the lawes of nature, and to introduce unlawfull and wicked copulations? All will say it is a grievous and unworthy act: Yea they seeme verily to punish likewise this hainous offence. Why then dost thou bring in those Cynædi, & exolete persons? Neither dost thou only bring them in, but thou likewise honorest them with innumerable and unspeakable gifts; And where as thou punishest those who attempt such things in another place, yet here thou spendest mony upon them, and maintainest them at the publike charge, as men deserving well of the Common-wealth. But, saist thou,* Objection. *they are infamous Why then dost thou traine them up? Why* Answer. *dost thou honour Kings by infamous persons? Why dost thou kill Cities? Yea why also dost thou bestow so much upon them? For if they are infamous, infamous persons ought to be banished. For why hast thou made them infamous? Whether as one that praysest them, or as one who condemnest them? Verily as one who condemnest them. Moreover, thou makest them infamous as one who condemnest them: but yet thou runnest to see them, yea and admirest, laudest and applaudest them, as those who are of honest fame, and good repute.* In his [z] *Oration of the Kalends*, hee writes thus. *There is now a war proclaimed against us, not the Amalekites invading us, or other Barbarians making incursions upon us, as then they did, but Devils leading their pompe in the Market place. For those Diabolicall pernoctations which are this day practised, those scoffes and revilings in Playes, those nocturnall Dances, and those Comedies which should be hissed out, doe vanquish our Citty worse then any enemy: and therefore it is meet, that both those that thus offend, and those who offend not should be dejected, mourne, and be ashamed; these verily for the wickednesses they have committed; but those because they have seene their Brethren to have beene immodest. For although you your selves doe not these things* (and O that our Christian Ma-

y These are the fruits of Stage-playes.

z Tom. 5. Col. 799. A. B. 802. C.

gistrates who connive at Stage-playes would consider it) *yet it is altogether unworthy of our religion, if you suffer even others for to doe them, whether they be your servants, your friends, or your neighbours. Whom God doth hate, doe not thou commend; but he hates every one who liveth in iniquity though he abound in wealth. It is lawfull for thee to reprove and correct them for the glory of God. But how is it lawfull to chide for God?* [a] *If thou shalt see a drunkard, or a theefe, or a servant, or a friend, or any other that is thy neighbour, either running into a Play-house, or betraying his owne soule, or swearing, forswearing, or lying, be angry with him, punish him, reclaime him, correct him; and thou hast done all this for God.* In his [b] *6. Oration. That all vices arise from sloath:* hee writes thus of Play-haunters. *Before the last day, our speech to your charity was purposely and wholy of the Devill. At which time, some verily, when as we were discoursing of these things out of this place, did then idlely behold the pompe of the Devill in Play-houses, and did then heare whorish songs; but you did give your mindes to the most pleasant spirituall Doctrine. Who then hath made them thus to erre? Who hath avocated them from the holy Sheepefold?* [c] *Verily the Devill hath deceived them, but he hath not deceived yet.* Those therefore who runne to Play-houses are deceived and led thither by the Devill, if this holy Father may be credited. And in his [d] 8. *Homily of Repentance*, with which I will conclude: hee hath this memorable passage against Stage-playes and Play-houses, which should make all Players and Play-haunters for to tremble; which passage likewise fully proves the Minor of my former Syllogisme. *We may undergoe the paines of a fast, and yet not obtaine the fruit of a fast. But how? To wit, when we abstaine from meate, but not from sinne; when we fast the whole day in want, and then spend what we have saved in unchaste Play-houses.* * *Loe the paines of a fast, the fruit of a fast,* (much more then of prayer, of hearing, reading, receiving the Sacrament, and all other holy duties, which I beseech all Play-haunters

[a] O that wee had zeale and grace to doe thus now, then sinne, then sinners would not be so common, so audacious and shamelesse as they are.

[b] Tom. 5. Col. 1471. B.

[c] Let Play-haunters then consider this.

[d] Tom. 5. Col. 750. 751.

* Stage-playes deprive men of the benefit of all their fasting and prayers.

haunters to consider) *is wholy lost, when as we ascend the Play-house of iniquity. My speech is not directed unto you, for I know that you are free from this accusation. But it is the custome of those who are loden with griefe, when as those are not present who give the occasion of griefe, to rush upon those who are present. For what gaine is it to goe up to the Play-houses of wickednesse, to enter into the common shop of luxury, and the publike Schoole of incontinency; or to sit in the chaire of pestilence?* [c] *For if any one shall call the Play-house, the chaire of pestilence, the Schoole of incontinence, the shop of luxury, and the Scaffold of all uncleanesse, he should not offend: that most wicked place being a Babilonish Brothell full of many diseases: when thou art driven unto a Play-house, thou entrest into a direct Stewes. The Devill thus furnishing the Citty with infernall flames, doth not now put under stalkes of hempe besmeared with Brimstone, nor Marle, nor Flax, nor Pitch, as that Barbarian did; but things farre worse then these; leacherous sights, filthy words, anointed members, and songs full of all lewdnesse. That Whore-house then, barbarous hands have burned; but this Whore-house cogitations more foolish then Barbarians have kindled: this being worse then that, since the fire is worse, which doth not waste the nature of the body, but the good state and disposition of the minde. And that which is worse, neither those who are burned doe perceive it. For if they did feele it, they would not now send forth such an effuse laughter in Play-houses.* [f] *Therefore this is the very worst evill, when as one is weakned, and yet knoweth not this, that he is diseased: and burning miserably and loathsomely, doth not feele the burning. What profit, tell me, is there then of fasting, when as thou drivest thy body from lawfull nutriment, but yet bringest in wicked nourishment to thy soule? when as thou spendest the day sitting in the Theater beholding common nature deturpated, deformed, and unchaste women condemned to adultery, collecting there the evils of every house?* [g] *For liberty is there given both to see fornications, and to heare blasphemies, whereby both by the eyes, and by the eare, a disease may proceed to the very soule it selfe: they imitate the calamities and mischances of others,*

[c] Loe here an exact character & description of a Play-house, how can you then but loath it, when you read this of it?

[f] This is the present condition of Players and Play-haunters who are altogether senceleſſe of their disease, their sinne.

thers from whence the contagion of filthinesse gets into our selves. Tell me therefore, what profit there is of fasting, the soule being fed with such meates? With what eyes wilt thou behold thy wife from these Theaters? with what eyes wilt thou looke upon thy sonne, thy servant, thy friend? Verily it must needs be that he that speaketh there, or he that holds his peace, should be confounded with shame at the filthinesse that is acted. But thou departest not so from hence: for it is § *lawfull for thee with much confidence to* § *repeate all things at home, Prophetical speeches, Apostolicall precepts, Divine lawes; to furnish or set to every table of vertue, and to make thy wife more chaste, thy sonne more dutifull, thy servant more deare with the same repetitions; yea and thou shalt perswade thy very enemy to lay aside his hatred. Dost thou see how these precepts verily are every where holsome, but those sound filthily in every place? What profit therefore of fasting, when as thou fastest with thy body, but committest adultery with thine eyes? Adultery is not onely that conglutination of body to body, but even an unchaste looke. What benefit is there then when as thou goest to the Play-house from hence?* [h] *I correct, the Player corrupts: I administer salves to thy disease, he ministers the cause of the disease: I extinguish the flame of nature, he kindles the flame of lust. What profit is there, tell me? one edifying, and another pulling downe, what have they profited themselves by their labour? Therefore let us not be occupied here in vaine, but profitably, whereby we may fruitfully, whereby we may lesse in vaine, whereby we may not unprofitably and to condemnation meete here, one building, and the other pulling downe; lest the multitude of builders bee overcome with the easinesse of the pulling downe.* * *Truely it is a part of great uncleanesse both for yong men and old men to hasten to the Play-house. But would to God the evill did extend no further. For this perchance seemeth intollerable to an ingenuous man, and worthy to be punished with the greatest losse, with reproofe and shame: but verily this correction is not at all inflicted so far as to shame. But yet torments and punishments hang over Play-haunters heads: for it must needs be that those who sit there should swim in the*

§ It was therefore the use of Christians in S. *Chrysostomes* time to repeate the Sermons they heard in the Church in their owne Families at home, neither was it deemed an offence or conventicle as some prophane ones would make it now. (See *Caesarius Arelatensis* Hom 20. Bibl. Patrū. Tom. 5. pars 3. p. 766. F. G. H. an excellent place for repetition of Sermons.)

[h] He therefore that relcrts to Stage-playes can never reape any benefit from the Ministry of Gods Word: O therefore that men would but consider this!

* Note.

sinne

sinne of adultery, not because they are coupled to women, but because they behold them with unchaste eyes. For with these it must of necessity be, that every one is surprised in adultery. Neither will I speake my owne words to you whereby you may lesse regard it, but I will explicate the Divine Law, where there is no place for neglect. What therefore saith the Divine Law? [i] You have heard that it hath beene said of old; [k] Thou shalt not commit adultery: But I say unto you, that whosoever shall looke upon a woman to lust after her, hath committed adultery with her already in his heart; *Hast thou seene adultery committed? hast thou seene sinne finished? And that which is worst in adulteries, thou hast seene him that is taken in adultery to be guilty of adultery, not under any humane, but under a Devine Sentence; hence deadly punishments:* For whosoever shall looke upon a woman to lust after her, hath committed adultery already with her in his heart. *He doth not onely extirpate the disease, but likewise the roote of the disease: for unchaste concupiscence is the roote of adultery, So likewise doe Phisicians: they looke diligently not onely to diseases, but likewise to the taking away of their causes: although they see the eye diseased, yet they represse the evill rewme that is above in the temples. Thus Christ also doeth. Adultery is an evill blindnesse, it is a disease of the eyes, not of the body onely, but first of the soule: Therefore he stops the rewme of uncleanesse from thence by the feare of the law. Wherefore he not onely punisheth adultery, but avengeth concupiscence likewise.* He that looketh upon a woman to lust after her, hath already committed adultery with her in his heart. *These bare words repeated are sufficient to purge away all the disease of sinne. But pardon us, we cleanse wounds, and he who purgeth wounds must apply bitter medicines. But by how much the more they shall indure my words, by so much the more shall the poyson be purged out.*

[i] Mat. 5. 27, 28.
[k] Exod. 20. 14.

By all these faithfully recited passages of holy * *Chrysostome*, which I would Players and Play-haunters would seriously, would frequently read over; it is most apparant; that Stage-playes are the immediate common occasions

*Which I have thus quoted at large, because most men want his Workes,

occasions of much actuall lewdnesse, adultery, and other grosse uncleanesse: which should cause all Christians to abominate them, and to keepe *their wives and children from them, as* * *the ancient Pagan Germans did*, for feare they should corrupt their chastity and draw them on to publike lewdnesse. To passe by the concurrent testimonies of *Clemens Alexandrinus, Tertullian, Cyprian, Lactantius, Basil, Nazienzen, Origen, Hierom, Hilary, Augustine, Cyril, Salvian, and all the other Fathers, Councels, and Authors*, quoted in the precedent Scene, who give punctuall testimony of this truth, as their words there cited will sufficiently manifest; I shall confine my selfe onely to foure of our owne English Authors for finall confirmation of my Minors verity. The first of them is [l] *Alexander Fabritius*, in his *Destructorium Vitiorum, pars* 4. *cap.* 23. *De Ludis inhonestis*, or dishonest Playes. *The second kind* (writes he) *of unlawfull Playes, is the Play of lascivious vanity; such as are Dancing, Enterludes, and other Theatricall Playes; which are called Playes, from the Theater or Play-house which is a publike place, where the people hath accustomed to meet together to Play; because after such Playes ended Whores are oft-times prostituted in such Playes.* [m] *And so such Playes are very often the cause of fornication, whoredome and adultery; and therefore the Devill is delighted in such Playes: and as it appeareth, a perfect man ought not to give his minde to such sports with which the Devill is delighted. And therefore worthily saith Saint* Augustine: *Let him withdraw himselfe from the Spectacles of the world who will obtaine the perfect grace of remission. For* Dyna *the Daughter of* Iacob; *of whom it is written in the* 34. *of Genesis: when* Iacob *came into the Land of Canaan*, Dinah *his Daughter* * *walked abroad, to wit, to the*

[l] Who flourished about the yeere of our Lord 1429. Balæus Scriptorũ Brittaniæ Centuria 7. p. 566. in the raigne of King *Henry* the 6.

[m] Et sic tales ludi fornicationis meritricij & adulterij multotiens sunt in causa, & ideo in talibus ludis delectantur Dæmones; & ut constat vir perfectus non debet interesse ludicris in quibus Dæmones delectantur, &c. *Ibid.* See Pauli Wan. Sermo. 7. & 10.

* C. Tacitus, De Moribus Germanorum. c. 6 Philippus Gluverius, Antiquæ Germaniæ. l. 1. cap 20. pag. 181. 182.

accordingly. * S. *Paul*, Titus 2. 5. *Enioynes women to be chaste, keepers at home*: intimating, that such women that gad abrode, especially to Play-houses and such like places, can never be chaste. *Solomon* upbraiding an Harlot: Prov. 7. 11, 12. tells us *That her feete abide not in her house: now she is without, now in the streets and lyeth in wait at every corner*. Which *Ovid, De Arte Amandi. l.* 3. *p.* 203 doth second, *Vnus est vobis fœmose cura puellæ. Sæpe vagos extra limina ferre pedes, &c.* So that gadding women, and whoorish women are reciprocall.

Spectacles

Spectacles of the world, that she might see the women of that Country; whom Sychim *the Sonne of the King of that Country seeing, he was inamored with her, tooke her and ravished her perforce. But as Saint* Augustine *saith, if she had continued at home among her owne she had not beene deflowred by a forraigne ravisher. Therefore the soule ought by so much the more to beware and to restraine it selfe, because she is not once, but oft-times ravished and deflowred; let her feare now having had experiment of that which she was ignorant of being yet a Virgin.* Adde wee to him the testimony of Master *Philip Stubs* in his * *Anatomy of Abuses. Doe not Playes* (writes he) *maintaine Bawdry, insinuate foolery and renew the remembrance of heathen Idolatry? Doe they not induce to whoredome and uncleanesse? Nay, are they not rather plaine devourers of Maidenly virginity and chastity? For proofe whereof but marke the flocking and running to Theaters and Curters, daily and hourely, night and day, time and tide, to see Playes and Enterludes, where such wanton gestures, such bawdy speeches, such laughing and fleering, such kissing and bussing, such clipping and culling such winking and glancing of wanton eyes and the like is used, as is wonderfull to behold. Then these goodly Pageants being ended, every mate sorts to his mate, every one brings another homeward on the way very friendly, and in their secret conclaves (covertly) they play the Sodomites, or worse. And these be the fruits of Playes and Enterludes for the most part. And whereas you say there are good examples to be learned in them: truely so there are: If you will learne to play the vice, to teare, sweare, and blaspeame both Heaven and Earth: if you will learne to become a Bawde, to be uncleane, to devirginate Maides, to defloure honest Wives, &c. If you will learne to sing and talke of bawdy love and venery, &c. If you will learne to play the Whore-master, the Glutton, Drunkard, or Incestuous person: and finally, if you will learne to contemne God and all his Lawes, to care neither for Heaven nor Hell, and to commit all kinde of sinne and mischiefe, you need goe to no other Schoole; for all these good Examples you may see painted before your eyes in Enterludes and Playes.*

* London 1595. pag. 105. 106.

* The fruits of Theaters and Players.

* The godly Examples of Playes and Enterludes.

* What things are to be learned at Playes.

Wherefore, that man who giveth money for the maintenance of them, must needs incurre the inevitable sentence of eternall damnation, unlesse he repent. Thus hee. *Stephen Gosson* a penitent reclaimed Play-poet (* *whose eyes did shed many teares of sorrow, whose heart sweat many drops of blood, when he remembred Stage-playes,* to which he was once addicted) writes much to this effect. * *I will shew you* (writes hee) *what I see, and informe you what I read of Playes.* Ovid *said, that* Romulus *built his Theater as a Horse-faire for Whores, made Triumphes and set up Playes to gather the faire women together, that every one of his Souldiers might take where he liked a snatch for his share, &c. It should seeme that the abuse of such places was so great, that for any chaste Liver to haunt them was a blacke Swan and a white Crow:* Dion *so straitly forbiddeth the ancient Families of Rome and Gentlewomen that tender their name and honour to come to Theaters, and rebukes them so sharpely when he takes them napping, that if they be but once seene there, he iudgeth it sufficient cause to speake ill of them, and thinke worse. The shaddow of a knave hurts an honest man; the sent of a Stewes an honest Matron, and the shew of Theaters a simple gazer, &c. Cookes doe never shew more craft in their iunkets to vanquish the taste, nor Painters in shadowes to allure the eye, then Poets in Theaters to wound the conscience. There set they abroach strange consorts of melody to tickle the eare; costly apparell to flatter the sight; effeminate gesture, to ravish the sence; and wanton speech, to whet desire to inordinate lust. These by the privy entries of the eare slip downe into the heart, and with gunshot of affection gaule the minde where reason and affection should rule the roste,* Domitian *suffred playing and dancing so long in Theaters, that* Paris *led the shaking of the sheets with* Domitia, *and* Menster *the Trenchmoore with* Messalina, *&c. In Rome* * Ovid *chargeth his Pilgrims to creepe close to the Saints whom they serve, and shew their double diligence to lift the Gentlewomans robes from the ground, for soyling in the dust: to sweepe mootes from their kirtles, to keepe their fingers in ure, to lay their hands at their backes for an easie stay; to looke*

* See his Schoole of Abuse. Epistle to the Reader, accordingly.

* In his Schoole of Abuse. *Vid. Ibid.* and his Playes Confuted: See here before, pag. 360. 361, 362, 363.

* De Arte Amandi, l. 1. & 2.

looke upon thoſe, whom they beheld; to prayſe that, which they commend; to like every thing that pleaſeth them: to preſent them Pomegranets to picke as they ſit; and when all is done to wait on them mannerly to their houſes. * *In our Aſſemblies at Playes in London, you ſhall ſee ſuch heaving and ſhoving, ſuch itching and ſhouldring, to ſit by women: ſuch care for their garments, that they be not trod on: ſuch eyes to their laps that no chips light in them: ſuch pillowes to their backes, that they take no hurt: ſuch making in their eares I know not what: ſuch giving them Pippins to paſſe the time: ſuch playing at foote Saunt without Cards: ſuch ticking, ſuch toying, ſuch ſmiling, ſuch winking, and ſuch manning them home when the ſports are ended, that it is a right Comedy, to marke their behaviour, to watch their conceits, as the Cat the Mouſe, and ſo good as a courſe at the Game it ſelfe, to dogge them a little or follow aloofe by the print of their feet, and ſo diſcover by ſlot where the Deare taketh ſoyle. If this were as well noted, as ill ſeene; or as openly puniſhed, as ſecretly practiſed; I have no doubt but the cauſe would be ſeared to drie up the effect, and theſe pretty Rabbets very cunningly ferreted from their burowes.* * *For they that lacke cuſtomers all the weeke, either becauſe their haunt is unknowne, or the Conſtables and Officers of their Pariſh watch them ſo narrowly, that they dare not queatch; to celebrate the Sabbath flocke to Theaters and there keepe a generall Market of Bawdry. Not that any filthineſſe indeed is committed within the compaſſe of that ground, as was done in Rome, but that every Wanton and his Paramour, every Man and his Miſtris, every* Iohn *and his* Ioane, *every Knave and his Queane, are there firſt acquainted and* * *cheapen the merchandiſe in that place which they pay for elſe-where as they can agree. I intend not to ſhew you all that I ſee, nor halfe that I heare of theſe abuſes, leſt you iudge me more willfull to teach, then willing to forbid them.* Thus farre this penitent Play-poet from his owne experience. The laſt of theſe witneſſes with whom I will conclude, is the Anonymous Author of the Booke intituled, [n] *The third Blaſt of Retrait from Playes and Theaters;* [o] *Penned by a Play-*

* Loe here the Panderly practiſes of our Play-houſes.

* Pray marke this well.

* Play-houſes then are the cõmon Marts of Bawdery.

[n] Printed by Authority. 1580.

[o] Ibid. pag. 48. 49, 50, 51, 52.

Play-poet, and common Play-haunter, who had good experience of the lewde effects of Stage-playes, which made him to abhorre them, and to renounce his wicked profession, as being incompatible with Christian Religion or his owne salvation, as himselfe professeth in that Treatise, where he writes thus as followes. P *Such doubtlesse is mine opinion of common Playes, that in a Christian Common-weale they are not sufferable. My reason is, because they are publike enemies to nature and religion; allurements unto sinne; corrupters of good manners; the cause of security and carelesnesse; meere Brothel-houses of Bawdery; and bring both the Gospell into slander, the Sabbath into contempt, mens soules into danger; and finally the whole Common-weale into disorder. Great and haynous speeches, no doubt, yet not so hainous, as the exercise of them is odious: biting words; yet not so bitter as the cause requireth. It were ill painting the Devill like an Angell; he must be portraied as he is, that he may the better be knowne, Sinne hath alway a faire cloake to cover his filthy body. And therefore he is to be turned out of his case into his naked skinne, that his nasty filthy body, and stinking corruption being perceived; he might come into the hatred and horror of men. For as we are naturally of our selves evill and corrupt; so are we naturally given to love our selves, and to be blinded with our owne affections, insomuch that what we know to be evill, we are not ashamed either openly to defend, or slily to cloake. The excuse of wickednesse is but the encrease of punishment, and an ill cause defended by authority, and maintained by learning, brings Magistrates into slander, and learning into contempt.* q *Therefore to the end that others should not be deceived with that wherewith my selfe was overtaken, I thought it my part to lay open to all mens eyes the horrible abuse as well of Playes, as of the Inactors, and the disorder of their auditory; that the abuse being perceived, every man might reforme himselfe, and be weaned from their wickednesse: or otherwise, that the Magistrates being informed might take such good wayes, that the intollerable exercise of Playes might be utterly put downe. For I am verily perswaded, that if they may be permitted still to make sale of sinne, we shall pull*

P Ibid pag. 43. 44, 45, 56, 57. O that our Magistrates and Statesmen would but consider this.

q Page 52. 53, 54, 55, 56, 57.

pull on our heads Gods vengeance, and to our Realme bring an vtter confusion. What I shall speake of Playes of my owne knowledge, I know may be affirmed by hundreds, to whom those matters are as well knowne as to my selfe. * *Some Citizens Wives* (and I would to God our married Citizens would well consider it because it concernes them neerely) *upon whom the Lord for ensample to others hath layd his hands, have even on their death-beds with teares confessed, that they have received at these Spectacles such filthy infections, as have turned their mindes from chaste cogitations, and* * *made them of honest women light huswives:* (which very thing is likewise testified by reverend *Bishop Babington*, in his *Exposition on the 7. Commandement*; and by *Doctor Layton*, in his *Speculum belli Sacri. cap* 45. and therefore worthy credit under the hands of these three witnesses:) *by them they have* [r] *dishonoured the Vessels of Holinesse, and have brought their Husbands into contempt, their Children into question, their bodies into sicknesse, and their soules into the assault of a dangerous state. Such is the nature and inclination of us all, that we runne whether affection leads us, and are withdrawne by company. And therefore as* David *saith.* [s] *with the godly thou wilt shew thy selfe godly, with the upright man thou wilt shew thy selfe upright, with the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.* * *The repaire of them that are honest to those places of evill resort, makes their owne good life to be doubted of; for that the place breeds suspition as well of good as of bad. For who can see man or woman resort to an house which is notoriously wicked, but will iudge them to be of the crew of the wicked and ungodly?* * *The most honest wife, is the soonest assaulted, and hath such snares laid to entrap her, as, if God assist her not, she must needs be taken. When I gave my selfe first to note the abuse of common Playes, I found my heart sore smitten with sorrow. (* sinne did there so abound, and was so openly committed, that I looked when God in iustice would have presently in his wrath have confounded the beholders.)*

* The

* Fruits of Playes for the Devils owne mouth.

* O that those husbands who either accompany, or send their wives, their daughters unto Stage-playes, and yet desire for to keepe them chaste, would remember this.

[r] 1 Cor. 6. 19, 20.

[s] 2 Sam. 22. ver. 26. 27. Psal. 18. 25, 26.

* He that toucheth Pitch will be defiled.

* Avoyd suspected places.

* The best soonest tempted.

* Horrible sinnes openly committed at Theaters.

* Marke this O ye favorers, frequenters, and upholders of Playes.

* *The Theater I found to be an appointed place of Bawdery, mine owne eares have heard honest women allured with abominable speeches. Sometime I have seene two knaves at once importunate upon one light huswife, whereby much quarrell hath growne to the disquieting of many. The servants as it is manifestly to be proved, have consented to rob their Masters to supply the want of their Harlots: there is the practising of married wives to traine them from their husbands, and places appointed for meeting and conference. When* * *I had taken notice of these abuses, and saw that the Theater was become the Consultory-house of Satan, I concluded with my selfe, never to imploy my pen to so vile a purpose, nor to be an instrument of gathering the wicked together. It may seeme I am overlavish of speech, and that which I have publikely expressed of others by mine owne knowledge might have beene dissembled. But I have learned, that he who dissembles the evill that he knowes in other men, is as guilty before God of the offence, as the offenders themselves. And the Lord hath expresly commanded in*

* Who can favour Playes, when the Authors themselves condemne them?

† Exod. 23. v. 2. † Exodus, that, wee should not follow a multitude to doe evill, neither agree in a controversie to decline after many, and overthrow the truth. *I cannot therefore but resist such wickednesses, lest I might seeme to maintaine them. For he that dissembles ungodlinesse is a traytor to God. Since therefore that the cause is Gods, I dare presse forth my selfe to be an Advocate against Satan unto the rooting out of sinne.* ‖ *Are not our eyes at Playes, carryed away with the pride of vanity? our eares abused with amorous, that is, lecherous, abominable and filthy speech? Is not our tongue (which is given us onely to glorifie God withall) there imployed to the blaspheming of Gods holy Name, or the commendation of that is wicked? Are not our hearts through the pleasure of the flesh, the delight of the eye, and the fond motions of the minde withdrawne from the service of the Lord, and the meditation of his goodnesse?* ‖ *No zealous heart but must needs bleed to see how many Christian soules are there swallowed up in the whirlpoole of Devillish impudency. Whosoever shall visit the* * *Chappell of Satan, I meane the Theater, shall finde there*

‖ Page 64. Every member of man defiled at Playes.

† Page 89. 90. to 103.

* Theaters the Chappels of Satan.

no

no want of young Ruffians, not lacke of Harlots utterly past all shame, who presse to the forefront of the Scaffold, to the end to shew their impudency, and to be as an object to all mens eyes. Yea, such is their open shamelesse behaviour, as every man may perceive by their wanton gestures whereunto they are given: yea they seeme there to be like Brothels of the Stewes. * *For often without respect of the place and company which behold them, they commit that filthinesse openly, which is horrible to be done in secret, as if whatsoever they did were warranted: for neither reverence, justice, nor any thing beside can governe them. Alas that Youth should become so devillish and voyd of the feare of God.* * *Let Magistrates assure themselves, that without speedy redresse all things will grow so farre out of order, that they will be past remedy. Shamefulnesse and modesty is quite banished from yong men: they are utterly shamelesse, stubborne, and impudent. It was well said of* Calvin, *that a man setled in evill will make but a mocke of Religion. He preacheth in vaine that preacheth unto the deafe. Tell many of these men of the Scripture, they will scoffe and turne it into a jest. Rebuke them for breaking the Sabbath day, they will say you are a man of the Sabbath, you are very precise, you will allow us nothing: you will have nothing but the Word of God; you will permit us no recreation, but have men like Asses, who never rest but when they are eating. Seeke to withdraw these fellowes from the Theater unto a Sermon, they will say, By the Preacher they may be edified, but by the Player both edified and delighted. So that in them the saying of Saint* Paul *is verified, where he saith,* y That the wisedome of the flesh is nothing but enmity against God. *How small heed take they of themselves, which suffer their owne wicked affections to withdraw them from God and his Word. We need not voluntarily seeke our owne destruction. For he that is vertuously disposed shall finde lewde persons enow to withdraw him from well-doing by the promise of pleasure and delightfull pastime, whereunto we are naturally inclined unto the* * *Schoole-house of Satan, and Chappell of ill counsell, where he shall see so much iniquity and looseneſſe, and so great outrage and scope of sinne,*

* The open wickednesse of Harlots at Playes.

* An admonition to Magistrates.

y Rom. 8. 7.

* Theaters the Schooles of Satan, and Chappels of ill counsell.

* Counsell to Masters.

that it is a wonder if he returne not either wounded in conscience, or changed in life. * *I would wish therefore all Masters not onely to withdraw themselves, but their Servants also from such wicked assemblies. For it is alwayes wisedome to shunne the occasions of evill. Youth will be withdrawne by company, if they be not restrained of their liberty. They need not seeke out for Schoole-masters, they can learne evill too fast of themselves, and are pregnant enough at home to learne unhappinesse.*

* Quantum à proposito suo virgo deficit, quando pudica quæ venerat, impudicior discedit? *Cyprian, De Habitu Virginum. p.* 241.

* *Many of nature honest and tractable, have beene altered by these shewes and spectacles, and become monsterous. Mans minde which of it selfe is prone unto vice, is not to be pricked forward unto vice, but brideled: if it be left unto it selfe, it hardly standeth; if it be driven forth, it runneth headlong. Flee farre from Babylon, yee that carry the Lords Vessels.* [z] Forsomuch as you are baptised into Christ, *it standeth you upon to be holy both of body and minde, and to dedicate your selves to his service, which ye shall never doe, unlesse you withdraw your selves from the inticements of vanity, and eschue the occasions of evill; which that ye may the better doe, you are to fasten your eyes upon God, by whom ye are sanctified.*

[z] Rom. 6. 3.

* Ill examples to be shuned.

* *Let not the examples of the wicked be a president unto us, neither let us be drawne away to evill with the multitude. Custome shall but make us bold in sinne, and the company of scorners make us more impudent of life. It is not enough for us to excuse our selves by the doings of other men; it will not be taken for an excuse, although we could alleage; that every man doth as we doe. For it is no meanes to acquite us before God, to say that others be no better then our selves. I would rather wish that the evill conversation of others might be an occasion to draw us backe, lest perhaps we be wrapped in the vices that raigne in all the wicked, and so be partakers of the punishment due to them. For we are not to walke as men that looke onely upon the creatures, but our part is, to set God before our eyes, whose presence we cannot possibly escape.*

* Motion of the body.

* *It is marvelous to consider how the gesturing of a Player, which* Tully *termeth, the eloquence of the body, is of force to move, and prepare a man to that which is ill. For such things are disclosed to*

to the eye and to the eare, as might a great deale better be kept close. Whereby a double offence is committed; First, by these dissolute Players, which without regard of honesty are not ashamed to exhibite the filthiest matters they can devise to the sight of men: Secondly, by the beholders, which vouchsafe to heare and behold such filthy things, to the great losse both of themselves and the time. There commeth much evill in at the eares, but more at the eyes, by these two open windowes death breaketh into the soule. Nothing entreth in more effectually into the memory, then that which commeth by seeing: things heard doe lightly passe away, but the tokens of that we have seene, saith Petrarch, *stickes fast in us whether we will or no. Many* **have beene entangled with the webs of these Spiders, who would gladly have beene at liberty when they could not. The webs are so subtily spun, that there is no man that is once within them, that can avoyd them without danger. None can come within these snares that may escape untaken, be she Maide, Matron, or whatsoever: such force have their enchantments of pleasure to draw the affections of the minde. This inward fight* (let married men consider it) *hath vanquished the chastity of many women;* [a] *some by taking pitty of the deceitfull teares of the Stage-lover have beene moved by their complaint to rue on their secret friends, whom they have thought to have tasted the like torment: some having noted the ensamples how Maydens restrained from the marriage of those whom their friends have misliked, have there learned a pollicy to prevēt their parents, by stealing them away: some seeing by the ensample of the Stage-player one carryed with two much liking of another mans wife, having noted by what practise she hath beene assailed and overtaken, have not failed to put the like in effect in earnest, that was afore shewne in iest. The wilinesse and craft of the Stage is not yet so great, as is that without on the Scaffolas; for that they which are evill disposed no sooner heare any thing spoken that may serve their turne, but they apply it to themselves. Alas say they to their familiar by them, Gentlewoman, is it not pitty this passioned Lover should be so martyred? And if he finde her inclined to fooliſh pitty, as commonly such women are, then*

* Snares of Playes.

[a] Loe these are the things, the lessons that men learne at Stage-playes.

then he applies the matter to himselfe, and saith, that he is likewise carried away with the liking of her: craving that pitty to be extended upon him, as she seemed to shew toward the affected amorous Stager. These running headed Lovers are growne so perfect Schollers by long continuance at this Schoole, that there is almost no word spoken, but they can make matter of it to serve their turne. They can so surely discover the conceits of the minde, and so cunningly handle themselves, and are growne so subtile in working their matters, that neither the iealousie of Iuno, *who suspecteth all things; nor the* [b] *straitkeeping of* Danaes *may debar; nor the watchfulnesse of* Argos *with his hundred eyes espy. Credit me,* * *there can be found no stronger engine to batter the honesty as well of wedded Wives, as the chastity of* * *unmarried Maides and Widdowes, then are the hearing of common Playes. There, wanton Wives Fables, and Pastorall songs of love, which they use in their Comicall discourses (all which are taken out of the secret Amory of* Venus, *and practising bawdery,) turne all chastity upside downe, and corrupt the good disposition and manners of youth, insomuch that it is a miracle, if there be found either any Woman or Maide which with these spectacles of strange lust, is not oftentimes inflamed even unto fury. The nature of their Comedies are, for the most part after one manner of nature, like the tragicall Comedy of* Calistus, *where the Bawdresse* Scelestina, *inflamed the Mayden* Melibeia *with her Sorceries. Doe we not use in these discourses to counterfeit Witchcraft, charmed drinkes, and amorous potions, thereby to draw the affections of men, and to stirre them up unto lust, to like even those whom of themselves they abhorre? The ensamples whereof stirre up the ignorant multitude to seeke by such unlawfull meanes the love and good will of others. I can tell you of a* * *Story of like practice used of late by a iealous Wife to her Husband, whose heart being, as she thought estranged, otherwise then of custome, did practise with a Sorceresse to have some powder, which might have force to renew her Husbands wonted good will towards her: but it had such a vertue in the operation, that it welnigh brought him his bane, for his memory thereby*

[b] Quid faciet custos cum sint tot in urbe Theatra? *Ovid De Arte Amandi. lib. 3. p. 208.*

* Flie Theaters you that would be honest.

* Sic dum ornari cultius, dum liberius evagari virgines volunt, virgines esse desinunt. *Cyprian, De Habitu Virginum. Tractatus. fol. 241.*

* A strange Example.

thereby was gone, so that if God had not dealt miraculously with him by reveiling it, it had cost him his life. The like we read of Luculius *and* Lucretius, *who by drinking such amorous confections lost first their wits, and afterwards their lives. The device of carrying and recarrying letters by Landresses, practising with Pedlers to transport their tokens by colourable meanes to sell their Merchandices, and other kinde of pollicies to beguile Fathers of their Children, Husbands of their Wives, Gardians of their Wards, and Masters of their Servants, is it not aptly taught in the * Schoole of abuse? But hush, no more. I am sorry this Schoole is not pluckt downe, and the Schoolemasters banished this * Citty. Thus much I will tell them, if they suffer these Brothel-houses to continue, or doe in any wise allow them, the Lord will say unto them as the Psalmist saith.* [c] If thou sawest a Theefe thou wentest with him, and haddest thy part with adulterers: thou hast done these things, and because I held my peace, thou hast beleeved; wicked man, that I am like unto thee: but I will accuse thee, &c. Thus farre our owne Play-poet from his owne experience. By these foure severall witnesses, to which I might accumulate [d] *infinite others*, it is most apparant, that Stage-playes are the ordinary occasions of much actuall whoredome, adultery, and such like beastly lewdnesse; that they are the common Nurseries, Schooles, and Seminaries of Adulterers, Adultereresses, Whore-masters, Whores, and such polluted creatures. This therefore should cause all chaste, all sober Christians to abominate them; all Protestant States and Churches to abandon them. [f] *We all condemne Pope* Sixtus *the IV. with the unholy holy Church of Rome, for erecting and allowing publike Stewes, which yeeld above twenty thousand Duckats of annuall revenue to the Pope his filthinesse,* (for holinesse in this respect I cannot stile it,) *which summe is cast up among the constant annuall revenue of the*

* He meaneth Playes who are not unfitly so called.
* London.

[c] Psal. 50. 18, 21.

[d] See Bishop *Babington*, Master *Perkins*, Master *Dod*, Master *Elton*, Master *Brimsly*, and most other Expositors on the 7. Commandement, accordingly.

[f] Balæus Scriptorum. Britaniæ. Centuria. 8. pag. 624. Agrippa, De Vanitate Scientiarum. cap. 64. Espencæus, De Continentia. lib. 3. cap. 4 Bishop *Morton*, in his Protestants Appeale. lib. 1. cap. 2. sect. 36. & lib. 5. cap. 9. sect. 5. where many of their owne Authors are brought in condemning them.

Church; whereas God himselfe [g] *forbids the hire of an Whore to be cast into the Treasury of his Sanctuary.* If then we all *censure the Papists, and that deservedly, for tollerating, for erecting Stewes, where their Priests, their Monkes, and Friers, who have vowed perpetuall chastity* (such is their hypocriticall holinesse) *may recreate themselves at pleasure without any breach of vow, their owne Bishops enioyning every of them to pay an annuall pension for their Concubines, whether they use or use them not, because they may use them if they will:* shall we our selves erect or tollerate Play-houses, which are no other [i] *but a publike Stewes, a professed Brothel-house,* as the recited Authors, and the Fathers stile them? God forbid. Our Religion, our God enjoyne us not to doe it, in that they command us: [k] *not to commit adultery:* [l] *to flee fornication, and uncleanesse*; yea, [m] *not so much as once to name them* (much lesse to act, to countenance, or propagate them) *as becommeth Saints.* Our Stage-playes therefore must certainely be sinnefull, and abominable even in this respect.

[g] Deut. 23. 18. Mich. 1. 7.

[h] Sed & recentioribus temporibus Sixtus Pontifex maximus Romæ nobile admodū lupanar, extruxit. In Italia Romana scorta in singulas hebdomadas julium pendet Pontifici, qui census annuus nonnunquam viginti millia Ducatos excedit, adeoq; Ecclesiæ procerū id munus est, ut una cum Ecclesiarum proventibus etiam lenociniorum numerent mercedem. Sic enim ego illos supputantes aliquando audivi, Habet inquientes, ille duo beneficia, unum curantum aureorum viginti, alterum prioratum ducatorum quadraginta, & tres putanas in Burdello, quæ reddunt singulis hebdomadibus julios viginti. Iam vero nihilominus lenones sunt Episcopi illi & officiales, qui censum pro Concubinatu à Sacerdotibus quotannis extorquent, idq; tam palàm, ut apud plebem ipsam in proverbium abiret, illa eorum Concubinaria exactio sive lenocinium quo dicunt: habeat vel non habeat, aureum solvet pro Concubina, & habeat si velit. Sed in regno avaritiæ nihil turpitudini adscribitur quod lucrum pareat. *Agrippa, De Vanitate Scientiarum. cap.* 64. *Espencæus in Titum. cap.* 1. *pag.* 67. 68. *& De Continentia. lib.* 3. *cap.* 4. [i] Theatrum pudoris publici lupanarium. *Cyprian, De Spectaculis. lib.* Theatrum proprie Veneris domus & sacrarium. *Tertullian, De Spectaculis. cap.* 9. 10. *&c.* Idem vero Theatrum, idem & prostibulum, eo quod post ludos exactos meretrices ibi prosternantur. *Isiodor Hisp. Originum lib.* 18. *cap.* 42. *Alexander Fabritius, Destructorium Vitiorum. pars* 4. *c.* 23. See p. 390. Theatrum publicum incontinentiæ gymnasium: Babilonica fornax, &c. *Chrysost. De Pœnitentia Homilia.* 8. *Tom.* 5. *Col.* 750. *C.* [k] Exod. 20. 14. Math. 5. 27, 28. [l] 1 Cor. 6. 18. [m] Ephes. 5. 3, 4.

ACTVS.

ACTVS 5. SCENA QVINTA.

THe fift effect of Stage-playes, is the generall depravation of the mindes, the manners, both of their Actors and Spectators; which administreth the 31. Argument against them. 5 *Argument* 31.

That which ordinarily corrupts the mindes, and vitiates the manners, both of the Actors and Spectators, must doubtlesse be unlawfull, yea abominable unto Christians, if not intollerable in any Christian wel-ordered Common-weale.

But Stage-playes [n] *ordinarily corrupt the mindes*, and vitiate the manners, both of their Actors and Spectators.

Therefore, they must doubtlesse bee unlawfull, yea abominable unto Christians, intollerable in any Christian wel-ordered Common-weale.

The Major is most apparantly evident: First, from the very principals of reason: [o] *For what-ever vitiates another thing* (especially mens mindes and manners) *must needs be corrupt it selfe*, the depravation of the one, [p] *arising meerely from the pravity of the other:* If Stage-playes therefore corrupt the manners, the mindes of others, they cannot but be ill themselves. Secondly, from the grounds of Theology: which as they enjoyne men [q] *to avoyd the corruptions that are in the world through lust:* [r] *to eschue all occasions of evill,* [s] *all scurrilous idle speeches,* [t] *all wicked places, all lewde companions which may defile their soules, their manners; and* [u] *to keepe themselves*

n Scilicet expectes ut tradat mater honestos, Aut alios mores quàm quos habet? *Iuvenal. Satyr.* 6. *p.* 50.

o Quicquid enim efficit tale, est magis tale. *Aristot. Poster. lib.* 1. *cap.* 2. *sect.* 14. *Keckerman. System. Logic. lib.* 1. *cap.* 19.

p Gal. 6. 8.

q 2 Pet. 1. 4. r 1 Thes. 5. 22. s Isay 52. 11. 2 Cor. 6. 14. to 18. Ephes. 4. 29. cap. 5. 3, 4, 11. t 1 Cor. 5. 9, 10, 11. Psal. 6. 7. Prov. 5. 8, 9, 10, 11. u Iam. 1. 27.

Ephes. 4. 22, 29. 1 Tim. 6. 5. 2 Pet. 1. 4. Rev. 19. 2.

unspotted

unspotted of the world: So they *condemne* [x] *all occasions of evill,* all dishoneſt contaminating pleaſures of ſinne which filthily diſteine mens ſoules. Thirdly, from the rudiments of civill policy. For as [y] *the happineſſe, honor, life and ſafety of every Common-weale conſiſts in the ingenuity, temperance, and true vertuous diſpoſition of the peoples mindes and manners; ſo the* [z] *diſtemperature, malady, and confuſion of it alwayes iſſue, from the exorbitant obliquity, the uncontroled diſſolutenеſſe, and degeneracy of their vitious lives,* [a] *which bring certaine ruine. Whence the moſt prudent Princes, and Republiques in all ages have* [b] *conſtantly ſuppreſſed all ſuch pleaſures, as might either empoyſon the yonger peoples manners, or pervert their mindes.* The Major therefore is irrefragable.

The Minor, is an avowed truth, not onely ratified by experience, but by the concurrent teſtimony of ſundry States and Writers in all ages, both Pagan and Chriſtian. To begin with Pagan Authors, States, and Magiſtrates. The unparalleld Philoſopher *Plato*, as his [c] *owne Workes, with* [d] *ſundry others teſtifie, baniſhed all Stage-players, Play-poets, and Play-poems out of his Common-weale, as being the chiefe inſtruments to effeminate the mindes, to vitiate the manners of the people, (eſpecially the yonger ſort) and to withdraw them from the ſtudy of vertue, to the love of vice.* [e] *Ariſtotle*, the Oracle of all humane literature,

[x] 1 Theſ. 5. 22. Rev. 19. 2. Mat. 6. 13. c. 12. 33, 35. c. 15. 18, 19, 20.

[y] Plin. Panegyr. Trajano dictus. Zenophon, De Inſtit. Cyri, Hiſt. l. 1. 2 Oſorius De Regum Inſtit. lib. 2. Ariſtot. Polit. lib. 7. Chryſoſt. Hō. 17. Ad Populū Antiochiæ. *vid. Ibidem.*

[z] 'Nulla peſtis eſt major in Civitate quam morū licentia: nulla lues tetrior quàm improbitas. Nam ut delicate viventium corpora laxatis & diſſolutis nervis languida redduntur, diſcordiaq; elementorum corrumpuntur; ita malis civium moribus inermes fiunt Civitates, eorumq; perfidia magna vaſtantur imperia. *Caſe. Polit. l. 1. p. 1.* [a] See Oſorius, De Regum Inſtit. l. 8. f. 254. 255. [b] See Zenophon. De Inſtit. Cyri Hiſt. l. 1. 2. Plato, De Repub. Dialog. 4. & Lègum Dial. 7. Ariſtot. Polit. l. 7. c. 15. 17. & l. 8. c. 1. to 5. Plutarchi, Laconica Inſtit. & De Educat. Puerorum. Bodinus, De Repub. l. 6. c. 1. Eraſmus, De Educatione Puerorum. Æneas Sylvius, De Liberorum Educatione. Maphæus Vegius, De Educatione Puerorum. l. 1. 2. [c] De Repub. Dialog. 8. & 10. p. 696. 697 Lègum Dialog. 2. p. 580. 581. [d] Cicero. Tuſcul. Quæſt. l. 2. p. 449. Plutarchi Plato &. De Audiendis Poetis. Auguſt. De Civit. Dei. l. 2. c. 18. l. 8. c. 13. 14, 18, 21. & Ludov. Vives Notæ *Ibidem*, Franciſcus Zepherus. Epiſt. Nuncupat. in Apologet. Tertulliani. Agrippa, De Vanit. Scient. c. 4. Cælius Rhodig. Ant. Lect. l. 7. c. 2. Rodolphus Gualther. Hom. 11. in Nahum, M. Northbrooke, M. Stubs, D. Reinolds, Goſſon, and others in their Treatiſes againſt Stage-playes, &c. [e] Politic. lib. 7. cap. 17. & l. 8. cap. 3. 5, 6, 7. See Act. 7. Scene 6. and here page 366.

excludes

excludes these Stage-playes out of his Republicke; debarring youthes and children from them, as being apt to poyson both their mindes and manners, with their grosse scurrility and lascivious shewes. [f] *Solon*, the wisest of the ancient Grecian Lawgivers, *reiected Stage-playes; not onely as lying, but deceitfull fictions; which would quickly teach men both to cheat, to steale, to play the hypocrites and dissemblers, and to circumvent men in their dealings, to the publike preiudice: whence he deemed them unsufferable mischiefes in a Citty.* [g] *Tully*, declaimes *against all pleasurable effeminate amorous Playes and Poets, as the contagions of mens mindes and manners, through their excessive delicacy: whence he adviseth the Romans to abandon them, lest they should effeminate and corrupt them as they had done the Grecians, and so subvert their Empire. Seneca* informes us, [i] *that there is nothing so pernicious to good manners, as to sit idlely at Stage-playes: for then vices easily creepe upon us through pleasure: And therefore* [k] *he much bewailes the frequent concourse of the Roman Youth to Playes and Theaters, as an undoubted symptome of a degerated declining State, then neere to ruine.* [l] *Plutarch*, an eminent Moralist and Historian, *disapproves all Stage-playes; not onely as lascivious vanities, occasioning much prodigall vaine expence to the Republikes dammage; but as contagious evils, which blast the vertues, marre the ingenuous education, corrupt the lives and manners of all those who frequent them, and with all he reports of* * Gorgias, *that he reputed Tragedies and Stage-playes, meere impostures.* [m] *Livy* the gravest Roman Historian, writes of Playes: *That they are scarce a tollerable folly or madnesse in wealthy Kingdomes:*

[f] Plutarch. Solon. p. 31. Diog. Laertij. l. 1. Solon. p. 46.

[g] Tuscul. Quæst lib. 4. neere the end. De Legibus. l. 1. neere the end. & l. 2. neere the middest.

[h] See Plutarch. De Gloria. Athenienſium. lib. Thucidides Hist. l. 5. p. 477 Iustin. Hist. l. 6.

[i] Nihil verò, tam damnosum bonis moribus, quàm in aliquo spectaculo desidere: Tunc enim per voluptatem facilius vitia surrepunt. *Seneca Epist. 7.*

[k] Epist. 90. 122, 123. Nat. Quæst. lib. 7. cap. 31, 32. &

[l] Plu-

Controvers. lib. 1. Proœmio. See Auguſt. De Civitate Dei. lib. 2. cap. 9. 13. tarchi Solon. Laconica Institutа. De Gloria Athenienſium. De Audiendis Poëtis. lib. & Sympoſi. lib. 7. Quæst. 8. * De Audiendis Poëtis. pag. 26. [m] Inter aliarum parvà principia rerum, ludorum quoque prima origo ponenda visa est, ut appareret quàm absano initio res in hanc opulentis regnis vix tolerabilem insaniâ venerit, &c. Nec tamen ludorum primum initium procurandis religionibus datum aut religione animos, aut corpora morbis levavit, &c. Itaque cum piaculorum magis conquisitio animos quàm corpora morbi afficerent, &c. *Livy Hist. Rom. lib. 7. sect. 3. 4.* Franco-furti, 1609. pag. 255. 256.

affirming withall, that these Stage-playes which were brought into Rome at first with an intent to asswage the Plague, and to attone their enraged Devill-gods; did farre more infect the mindes of the Romans, then the Pestilence did their bodies. [n] *Valerius Maximus* relating the manner and cause of introducing Stage-playes among the Romans, records; *that they were brought in, and devised onely for the worship of their Devill-Idols and the delight of men; and that not without the blush or shame of peace; the Romanes having steined both their pleasures and religion with civill blood, by meanes of scenicall Prodigies.* So that he reputed the tollerating of Playes, a blemish to the Roman State, *which he there concludes, to be intollerable mischiefes in a Republike, and grand imporsoners of mens manners, from the Massilienses example, which he there applaudes.* * Socrates, *the very wisest Grecian, by the expresse resolution of the Delphian Oracle,* * *condemned all Comedies as pernicious, lascivious, scurrilous, and unseemely pastimes, to which he refused to resort; which caused* Aristophanes, *that carping Comedian, to traduce him on the Stage.* * *Isocrates,* that grave Græcian Orator, *declaimes against all Playes and Actors as pernicious, scurrilous, fabulous, ridiculous, invective, and expensive, not tollerable in a City.* That valiant Roman * *Marius,* in his *Oration to the Roman Senate and people; produceth this as an argument both of his wisedome, temperance, valour and vertue, which some objected to him as a disparagement, that he kept never a Stage-player, nor costly Cooke about him, as other voluptuous, effeminate dissolute Romans did,* whom he stiles, *most filthy men. Caius Plinius Secundus* in his ° *Panegyricke* to the *Emperour Traian,* stiles Stage-playes; *effeminate arts and studies, altogether unbeseeming the world; whence he highly applaudes this Emperour for banishing them the Roman Empire, whose honor they had blemished, whose vertues they had*

[n] Theatra excogitata cultus Deorum, & hominum delectationis causa, non sine aliquo pacis rubore voluptatem & religionem civili sanguine scenicorum portentorum gratia maculârunt. l. 2 cap. 4. De Spectaculis. sect. 1. Raph. Iengij. 1612. pag. 56.

* Plato. Socratis Apolog. p. 12 Diog Laertij. lib. 2. Socrates.

* Plato & Diogines Laert. Ibid & Ælian. Variæ Hist. lib. 2. cap 13.

* Oratio Ad Nicoclem pag. 46 47. & De Pace Oratio p. 321. Edit. 1613.

* Neque Histrionem vllû, neque pluris pretij cocum, quàm villicum habeo, quæ mihi lubet confiteri, &c. *Apud Sallusti. Bellum Iugurthinum. pag.* 158. 160. *Coloniæ.* 1615.

° Idem ergo populus ille aliquando scenici imperatoris spectator & applausor, nunc in Pantomimos quoque adversatur & damnat effæminatas artes, & indecorâ seculo studia. Ibidem. pag. 38. See pag. 45.

had cankered, and in his [p] *Epistles* likewise, *he declaimes against them, as intollerable mischiefes in a Common-weale, for the precedent reasons.* *Cornelius Tacitus*, an Historian of no small repute, informes us, [q] *that the hereditary ancient manners of the Romanes were by little and little corrupted and abolished, and their publike discipline subverted by Stage-playes; whence he declaimes against them as the very plagues, and overthrow of the Roman State:* [r] *inveighing much against that Monster* Nero, *who corrupted the Roman Nation, and drew them on to all kinde of vice, of luxury and lewdnesse, by these accursed Stage-playes, to the publike ruine.* And not onely he, but likewise [f] *Polibius*, [t] *Dion Cassius*, [u] *Iustin*, [x] *Suetonius*, [y] *Plutarch*, [z] *Herodian*, [a] *Iulius Capitolinus*, [b] *Trebellius Pollio.* [c] *Flavius Vopiscus, and* [d] *Iuvenal.* (to passe by [e] *Eutropius*, [f] *Orosius*, [g] *Zonaras*, [h] *Grimston*, [i] *Opmeerus*, with other *Christian Historians*) *condemne and censure*, Nero, Claudius, Tiberius, Commodus, Heliogabalus, Verus, Balbinus, Maximinus, Gallienus, Solominus, Carinus, *and other dissolute Roman Emperours; for acting, countenancing and frequenting Playes; and harbouring Stage-players, (with whom they sometimes fraught their Courts) which did not only exhaust their treasures, and impoverish their subiects, but even corrupt their discipline, and strangely vitiate and deprave not onely their owne, but the very peoples mindes and manners, by drawing them on to all licentious dissolutenesse,*

[p] Epist. lib. 4. Epist. 22.

[q] Cæterũ abolitos paulatim patrios mores, funditus everti per accitã lasciviam, ut quod usquam corrũpi & corrumpere queat, in urbe visatur, degenereſque studijs externis iuventus, gymnasia & otia & turpes amores exercendo, principe & Senatu auctoribus, qui non modo vitijs licentiam permiserint, sed vim adhibeant, &c. *Annal.* l. 14. c. 2. 3. vid. Ibidem.

[r] Annal. l. 14. c. 2. 3. & lib. 16. cap. 12. vid. Ibidem.

[f] Historiæ. l. 5. Edit. Basillæ. 1557. p. 444. [t] Rom. Hist. l. 57. p. 798. & l. 59. p. 827, 828. [u] Historiæ. l. 6. p. 79. [x] Suet. Nero. sect. 11, 12, 21, 22, 26. Tiberius. sect. 47. Caligula, sect. 18 21, 54, 55. Claudius, sect. 6. 7, 21-34. [y] De Gloria Athenienſum. lib. [z] Historiæ. l. 1. [a] Ejusdem. Verus. p. 67. 68, 69. & Maximinus & Balbinus. p. 301. [b] Ejusdem. Gallieni duo p. 305. 306, 309, 310, 314, 315, 319. [c] Ejus Carinus. p. 447. 449, 450. [d] Invenal. Satyr. 8. [e] Rerum Rom. l. 9 & 10. Tiberius, Caligula, Nero, Heliogabalus, &c. [f] Histor. l. 7. c. 7, 16 & 37. [g] Annal. Tom. 2. in the lives of Nero, Caligula, and these other Emperors. [h] Imperiall History, in the lives of these Emperors. [i] Chronogr. in these Emperors lives. [k] Suidæ Historica, Caligula & Ardaburius. Ioannis Sarisberiensis, De Nugis Curialium. l. 1. c. 7 8. See I. G. his refutation of the Apologie for Actors. p. 12. 13. [l] Carinus homo omnium contaminatissimus, adulter, frequens corruptor inventutis, enormibus se vitijs & ingenti fæditate maculavit. Amicos optimos quosq; reliqavit: pessimum quemq; elegit aut tenuit. Mimis, meretricibus, pantomimis, cantoribus atq; lenonibus, palatium implevit, &c. *Flavij Vopisci Carinus.* pag. 446, 447.

and excesse of vice, to the very utter subversion of their States, [m] *as these Authors ioyntly testifie, whose walls could not secure them when as their vertues, their manners were gone quite to ruine.* [n] *Horace* and *Iuvenal.* in their severall Satyricall Poems, together with *Gellius Noctium Atticarũ. lib.20.cap.4.* inveigh against these Stage-playes, Players, and Stage-houses, *as the occasions of much villany and lewdnesse; the corrupters of youth, especially of the female sex, who were made Strumpets by them; and as the shames, the blemishes of the Cities where they were permitted.* The wanton Poet *Ovid*; who was farre enough, I am sure, from all Puritanicall precisenesse, as men now stile it, is even a rancke Puritan in this case of Stage-playes, For after he had informed his bawdy leacherous companions; *that Playes and Play-houses were the best places of Mart for unchaste bargaines; the most commodious haunts for amorous Lovers, and Whore-masters; the most dangerous snares to entrap all beautifull persons, and the onely places for Panders, Whore-masters, Whores and such like beastly Monsters to catch their desired prey; in these lascivious dislikes;* which notably discry the intollerable mischiefes both of Playes and Theaters:

[p] *Sed tu præcipue curvis venare Theatris.*
Hæc loca sunt votis fertilitora tuis.
Illic invenies quod ames, quod ludere possis;
Quodq; semel tangas, quodq; tenere velis.
Ut redit ut q; frequens longum formica per agmen
Granifero solitum dum vehit ore cibum, &c.
Sic ruit ad celebres cultissima femina ludos:
Copia indicium sæpe morata mum est.
Spectatum veniunt, veniunt spectentur ut ipsæ:
Ille locus casti damna pudoris habet.
Primus sollicitos fecisti Romule ludos.
Cum invit viduos rapta Sabina viros, &c.
In gradibus sedit populus de cespite factis.

[p] Ovid, De Arte Amandi. lib. 1. pag. 160, 161. Edit. Operum eius in 16. Raphelengij. 1611. pars 3.

Qualibet

[m] See August. De Civit. Dei. l. 1. c. 33. & lib. 2. cap. 2.

[n] See Serm. 11. Satyr. 10. p. 192 193, 195. Epist. l. 1. Epist 6 p. 246. Epist. 19. p. 274. Epist. l. 2 Ep. 1. p. 278. to 285. De Arte Poetic. lib. pag. 298. 299, 302. to 306.

[o] Cuneis an habent spectacula totis Quod securus ames, quodq; inde excerpere possis? *Iuvenal. Satyr. 6. p. 43. 44. See p. 45. 53, 54 55, 56, 58.* Populi frons durior hujus, Qui sedet & spectat triscurria Patriciorum. Res haud mira tamen citharædo principe mimus Nobilis: hæc ultra quid erit nisi ludus; & illic dedecus urbis habes, &c. *Ibidem. Satyr 8. pag. 82. See Satyr. 10. p. 94 99 Satyr. 11. p. 106. 110, 111. Satyr. 14. p 193.* Edit. Londini. 1615.

Qualibet hirsutas fronde tegente comas.
Respiciunt oculisq; notant sibi quisq; puellam,
Quam velit: & tacito pectore multa movent
Dumq; rudem præbente modum tibicine Thusco,
Lydius æquatam ter pede pulsat humum, &c.
Protenus exiliunt, animum clamore fatentes,
Virginibus cupidas injiciuntq; manus, &c.
Romule militibus scisti dare commoda solis,
Hac mihi si dederis commoda, miles ero.
Scilicet ex illo solemnia more Theatra,
Nunc quoq; formosis insidiosa manent.

When he had thus, I say, discovered the lewdnesse of these Stage-playes, though to a lewde intent, and withall informed Lovers, *that it was impossible for Parents, for Husbands, with all their care and industry to keepe their Wives or Children chaste, as long as there are so many Playhouses suffered in the Citty,* in these foure verses:

[q] *Quid faciet custos? cum sint tot in urbe Theatra:*
Cum spectet iunctos illa libenter equos:
Cum sedeat Phariæ sacris operata iuvencæ:
Quoq; sui comites ire vetantur eat.

[q] De Arte Amandi. lib. 3. pag. 208.

(A good caveat for Husbands, for Parents, to keepe their Wives, their Daughters from all Playes and Play-houses:) In his Booke *De Remedio Amoris:* he adviseth all those who would live chastly, and keepe under their unchaste desires; *to withdraw themselves from Stage-playes: to cast away all Play-bookes, Playes, and amorous Poems, especially* Tibullus, *and his owne wanton Verses;* in these ensuing lines.

[r] *At tanti tibi sit non indulgere Theatris,*
Dum bene de vacuo pectore cedat amor:
Enervant animos cytharæ, cantusq; lyræq;:
Et vox & numeris brachia mota suis,
Illic assidue ficti saltantur amantes.
Quid caveas, actor, quid invet arte docet.
Eloquar invitus: teneros ne tange Poëtas:

[r] De Remedio Amoris. lib. 2. pag. 230.

Summoneo dotes impias esse meas.
Callimachum fugito; non est inimicus amori:
Et cum Callimacho tu quoq; Coe noces.
Carmina quis potuit tutò legisse Tibulli?
Vel tua cuius opus Cynthea sola fuit?
Quis potuit lecto durus discedere Gallo?
Et mea nescio quid carmina tale sonant, &c.

And to shew his utter detestation of Playes and Play-houses, [t] *whose amorous lewdnesse he at large disciphers:* he informes *Augustus, that they are the Seminaries of all wickednesse: the frequent occasions of much sinne, much lewdnesse and adultery unto very many; the places of many adulterous meetings, and whorish contracts: whereupon he perswades* Augustus, *utterly to demolish all Play-houses and Theaters; to damme up all the portals and passages to them; and to suppresse all Stage-playes; that so these their pernicious fruits might be prevented.* All which hee thus elegantly expresseth.

[u] *Ut tamen hoc fateor: laesi quoq; semina praebent*
Nequitiæ; tolli tota Theatra iube
Peccandi causam quàm multis sæpè dederunt:
Martia cum durum sternit arena solum?
Tollatur Circus, non tuta licentia Circi est:
Hîc sedet ignoto tuncta puella viro.
Cum quædam spectentur in hac ut amator eodem
Conveniat: quare porticus ulla patet?
Omnia perversæ possunt corrumpere mentes.

What could any Puritan (as our prophane Play-haunters stile them) have said more against Playes then this? and what can any Christian speake lesse against them, when as a prophane lascivious Heathen Poet hath written so much? If therefore we are loath to passe a censure upon Stage-playes, or to abandon Play-houses for feare we should be as good as Puritans; yet let us now at last renounce them, out of shame, lest we prove farre worse then Pagans, lest *Horace*, lest *Iuvenal*, and these fore-

[t] Quid si scripsissem mimos obscena iocantes? Qui semper iuncti crimen amoris habent. In quibus assiduè cultus procedit adulter, Verbaq; dat stulto callidà nupta viro. Nec satis incestis temerari vocibus aures. Assuescunt oculi multa pudenda pati. Cumq; fefellit amans aliqua novitate maritum, Plauditur & magno palma favore datur. Hæc tu spectasti, spectandaq; sæpe dedisti; Scenica vidisti lætus adulteria. *Tristium l. 2. p. 160.*

[u] Tristium. l. 2. pag. 155.

fore-named Heathen Authors: lest wanton *Ovid:* or obscene *Rorpertius*, (who thus cryes out of Theaters:

[g] *O nimis exitio nata Theatra meo!*)

should bee more gracious, holy and precise then wee; *whose holinesse* [h] *should exceed even that of Scribes and Pharesies,* [i] *much more then this of wanton Pagan Poets,* [k] *which carried them no farther then to Hell*; what ever some old, some new Pelagians have dreamed to the contrary. To passe from Pagan Authors, to Heathen Magistrates, States and Emperors. *The* [l] *ancient Lacedemonians, excluded all Stage-playes out of Sparta, permitting neither Comidies nor Tragedies to be acted in it, lest their youth should be corrupted, their Lawes derided and brought into contempt. And when as an Embassador of* Rhodes *demanded of a* Lacedemonian, *what was the occasion of their lawes against Players and Iesters, since they shewed pleasure to the people, and the people left nothing by it, but laughed at their folly.* [*] *The* Lacedemonian *replied, that* Lycurgus *saw, heard or read of some great damage that Players and Iesters might doe in the Common-weale, since he had established so strait a Law against them. But this I know, that we* Greekes *are better weeping with our Sages, then the* Romans *laughing at their Fooles. The* Athenians, *though* [m] *they much honoured Actors, Players, and Play-poets at the first; yet growing wiser by deare-bought experience at the last,* [n] *when they had effeminated their mindes, exhausted their treasure, the sinnes of their Wars, and brought upon them sundry mischiefes; they abandoned all comicall Stage-playes as pernicious evils,* [o] *enacting this publike law against them, that no man should from thence forth presume to pen or act a Comedy; and* [p] *making common Actors thence-forth infamous.* The very *Heathens* [q] *Massilienses,*

[g] Elegiarum. l. 2. Eleg. 22. Raphelengij. 1613. p. 148.
[h] Mat 5. 20.
[i] 1 Pet. 1. 14, 15, 16. Ephes. 2. 2, 3. c. 4. 17. to 32. 1 Pet. 1. 1, 2, 3, 4.
[k] See before, p. 97, 98. Gerardi Vossij Disputat. 35. De Virtutibus Gentilium. Dr. Prideaux Lectura. 8. De Salute Ethnicorum. & Beda. See BB. Ushers Gottescalci Historia p. 4. Marke 16. 16, John 3. 18, 36. Rom. 14. 23. Rev. 20, 6, 15. c. 21, 27. cap. 22. 14, 15.
[l] Plutarchi Laconica Instituta. Platonis Laches. p. 390. Dionysius Hallicarnas. Antiq. Rom. l. 7. c. 9. p. 709.
[*] Plutarchi Apothegmata.

Dial of Princes. l. 3. c. 44. & I. G. his Refutation of the Apologie for Actors. p. 30.
[m] Platonis Laches. p. 390. Æmilij Probi Præfatio. August. De Civit. Dei. l. 2. c. 10. 11, 12, 13, 14. & l. 4. c. 28. [n] Plutarch De Gloria Athenienssium. lib. Thucidides Histor. l. 5. p. 477. Iustin Histor. l. 6. p. 69. [o] Plutarch De Gloria Athenienssium. lib. Volaterranus. Comment. l. 29. pag. 323. [p] Chrysostom. Hom. 13. in 1 Cor. 4. Tom. 4. Col. 356. [q] Valerius Maximus. l. 2. c. 4. sect. 7. Alexander ab Alexand. Genalium Dierum l. 6. c. 20. Agrippa, De Vanit. Scient. c. 20. Gualther. Hom. 11. in Nahum. Thomas Gualesius. Lect 77. in Proverb. Salomonis.

were

were so Puritanically rigid in this case, that they would upon no tearmes, no intreaties whatsoever, permit any Stage-playes to be acted within their Citty or Territories; for this very reason; lest the beholding of them should corrupt the mindes and manners of their Youth; and draw them on to commit those vices in earnest, which were acted before them but in iest. The ancient Pagan Romans, as they reputed all common Actors infamous (as the [t] *Civilians* and our owne [u] *Statutes now esteeme them,) disfranchising them their tribe as unworthy persons; and disabling them to inherite lands, to give any publike testimony betweene man and man, or to beare any honor, office or dignity in the Common-weale,* ([x] *a very great evidence and acknowledgement of the evilnesse of Stage-playes, as* Tertullian *and others descant on it; since Players were thus branded with the note of infamy, even then when Playes themselves were in their first and best request;*) *even so* [x] *they demolished all their Theaters, together with the Galleries built about them by a publike edict, lest the mindes and manners of the people should be effeminated and defloured by them, to the publike preiudice.* [y] Themistocles *the famous Athenian Generall, enacted a Law, that no Magistrates should resort to Stage-playes, lest the Common-wealth it selfe should seeme to loyter and play in them,*

[t] Livy, Rom. Hist. l. 7. sect. 2. 3. Valerius Maximus, l. 2. c. 4. sect. 4. Æmilij Probi Præfatio. Plato Legum Dialog. 7. Cicero Oratio pro Publio Quinctio. Gellius Noctium Attic. l. 20. c. 4. Macrobius Saturnal. l. 2 c. 7. Tacitus Annal. l. 14. cap. 2. 3. August. De Civit. Dei. l. 2. c. 10. to 1529. & l. 4. c. 28. with sundry others fore-quoted. p. 133. 134. Summa Angelica. Tit. Infamia. Photij Nomocanonis. Tit. 13. c. 21. 22. Theod. Balsomon. Comment Ibid. Gratian. Distinctio. 33. 48, 86. & Causa. 4. Quæst. 6. Tostatus. Tom. 3. in Matth. 6. Quæst. 38. & 67. fol. 40. E. Ioannis De Burgo Pupilla Oculi. pars 3. c. 5. 4. Alvarus Pelagius, De Planctu Ecclesiæ. l. 1. Artic. 49. A. & l. 2. Artic. 28. Digestorum. l. 3. Tit. 2. De his qui notantur infamia. Corpus Iuris Civilis. Tom. 1. p. 342. & Budæus & Gothofredus Ibidem. See p. 133. before. & Bulengerus De Theatro. l. 1. c. 51. De Infamia Theatri. [t] 14. Eliz. c. 5. 39. Eliz. c. 4. [u] Quanta confessio est malæ rei cujus auctores cum accepti simi sint sine nota non sunt? *Tertul. De Spectac. c. 22.* [x] Priscæ Romanorum leges Theatra stuprandis moribus orientia statim destruebant. *Tertul. Apologia Advers. Gentes. cap. 6. Tom. 2. pag.* 589. upon which Franciscus Zephyrus thus paraphraseth, Prisci Romani lasciviam Theatralem ex lege maxima cura comprimebant, gnari quantùm moribus civium obesset publica illa spectaculorum immodesta licentia. *Ibidem. pag.* 591. Guevara, his Dial of Princes. lib. 3. cap. 44. Augustinus De Civitate Dei. lib. 1. cap. 31, 32, 33. & lib. 2. cap. 12, 13. & Suetonij Octavius. sect. 45. [y] Ioannes Antonius Campanus, De Gerendo Magistratu. lib. Bibl. Patrum Tom. 15. pag. 819. Ioan. Sarisberiensis, De Nugis Curialium. lib. 1. cap. 8. Ibidem. pag. 345. & Plutarchi Themistocles.

them,

them, (Et utinam audiretur à noſtris (*writes* * Iohn Sariſbury) ut ſaltem in provectiori ætate nugis ſuis republicæ ſeria anteferrent:) *and even before this law of his, it was an ancient cuſtome in Athens, which was long obſerved, that not the leaſt admittance into the Theater ſhould be given unto any but ſuch who ſhould ſing and utter honeſt things; leſt the Magiſtrates and people there preſent ſhould be made ſpectators of diſhoneſt paſtimes, which might draw them on to vice. Not to ſpeake of the Gothes and other* * *Barbarians, who cenſured and condemned Stage-playes as effeminate and ridiculous ſuperfluities.* [z] *Philippus Gluverius* informes us out of *Tacitus,* (who writes thus of the German women.[a] *Ergo ſeptâ pudicitiâ agunt, nullis ſpectaculorum illecebris, corrupta:*) *that the ancient Pagan Germanes knowing with what things the chaſtity of women was moſt corrupted among other Nations, did wholy abandon Stage-playes, with which they were unacquainted: of the corruption of which ſpectacles* Seneca *hath ſpoken moſt truely, That there is nothing ſo preiudiciall to good manners as to ſit idly at a Play; for then vices creepe more eaſily upon us through pleaſure.* [b] *O Prophetical and Divine ſpeech moſt worthy ſo great a Teacher of Wiſedome! This verily writes this Heathen man, who was altogether ignorant of thoſe divine Precepts which God by* Moſes *and other Prophets hath delivered to his people. We therefore who have now given up our names to Chriſts diſcipline and warfare, with what face doe we now not onely excuſe our Stage-playes, but likewiſe applaude, and voluntarily inſtitute them? which verily are ſo much the leſſe to be tollerated, by how much the more they exceed the meaſure of that old Heatheniſh modeſty. For now vices doe not onely ſteale upon us through the pleaſure of beholding: but they are as it were by force thruſt into ſincere and pure mindes, by examples, by voyce, by hand and action: ſo that I verily believe, there were never any*

* De Nugis Curialium l. 1. c. 4. p. 345. G.

* Chryſoſtom. Homil. 38. in Matth. Tom. 2. Col. 299. 300. Salvian, De Gubernat. Dei. lib. 6. pag. 195.

[z] Antiqu. Germaniæ, l. 1. c. 20 Lugduni Bat. 1616. pag. 181. 182.

[a] De Moribus Germanorum. ſect. 6. 7. See 8.

[b] O vocem fatidicam atq; Divinam, tantoque ſapienti ac doctore dignissimam. Hoc ille homo Gentilis divinorum præceptorum quæ per Moyſen olim aliosque Prophetas Deus æternus populo ſuo tradidit, planè rudibus. Nos igitur nunc, qui Chriſtianæ diſciplinæ militiæque dedimus nomina, quâ fronte ludorum ſpectacula, non ſolum excuſamus, ſed laudamus etiam atque ultrò inſtituimus, quæ ſanè eò minus erant toleranda quo magis veteris illius gentiliſque modeſtiæ modum excedunt, &c. *Ibidem.*

inventors and Actors of Playes more corruptly licentious then ours now: But these things are rather forraigne, then our owne, for even now the Germanes wives are lesse solicited with Stage-playes then the wives of other Nations. The ancient and moderne Germanes then, by this Authors testimony, abandoned Stage-playes, as the very Seminaries of lewdnesse, the occasion of adultery, and the grand empoysoners, especially of all womens manners; which I would wish all husbands to observe. *Scipio Nasica*, that unparalleld Roman Generall, *as* [c] *sundry Authors testifie, did by a publike decree of the whole Senate demolish the Roman Theaters, and interdict their Stage-playes, as the very bane and ruine of the Romans manners, vertues, valour, and the like: as the Seminaries of all lewdnesse, effeminacy, idlenesse, vice and wickednesse; and the very overtures of the Commonweale: whose welfare was altogether inconsistent with lascivious Playes.* Which worthy act of his, is much applauded by *Livy*, *Tully*, S. *Augustine*, and others here quoted in the margent. [d] *Trebonius Rufinus, banished all Iusts and Stage-playes out of Vienna, over which he was Governour, as infectious to their manners: for which when as he was accused before the Romane Senate by some dissolute Male-contents, because he did it of his owne head, without any direction from the Senate*; Iunius Mauricus, *a grave Roman Senator tooke part with him, and justified this act of his, which he not onely much applauded, but wished openly withall, that* [e] *all Stage-playes were likewise expelled out of Rome, as well as out of Vienna; For the vices of the Viennians* (saith he) *reside onely among themselves, but the Romanes wander farre abroad; and as in bodies, so in Empires, that disease is most grievous which is diffused from the head to the inferior members.*

[c] Livy, Rom. Hist. Epit. l. 48. Augustin. De Civit. Dei. l. 1. c. 31. 32, 33. & l. 2. c. 12. 13, 27. Cicero De Repub. l. 4. Valerius Maximus. l. 2. c. 4. Velleius Paterculus, Hist. l. 1 p. 16. Appianus. Hist. lib. 1. Eutropius Rerum Romanorum. Hist. l. 4 fol. 43. Polychronicon. l. 3. c. 34. fol. 131. Genebrandi Chronicon. l. 2. p. 302. Bulengerus De Theatro. l. 1 c. 13. M. *Stubs*, his Anatomy of Abuses. p. 103. Tertullian, De Spectaculis. cap. 10. & Apologia Adverſ. Gentes. cap. 6. cum multis alijs, who wrote against Stage-playes.

[d] Pliny, Epist. lib. 4. Epist. 22. vid. Argumentum Epistolæ præfixum.

[e] Placuit agona tolli qui mores Viennensium infecerat, ut noster hic omnium. Nam Viennensium vitia inter ipsos residunt, nostra late vagantur. Vtque in corporibus sic in imperio, gravissimus est morbus qui à capite diffunditur. *Ibidem.*

[f] Octavius

[f] Octavius *the Nephew of* Iulius Cæsar, *as* Marcus Aurelius *informes us, drove away all Stage-players and lesters out of Rome, as insufferable mischiefes in the State.* I read indeed in [a] *Suetonius*, and [b] *Dion Cassius*, that *Octavius* (whom we usually call *Augustus Cæsar*) *was at first very much delighted with Stage-playes, (the meanes perchãce of making him an* [c] *adulterer) in the beholding of which he spent much time, and now and then whole dayes together.* I reade likewise, [d] *that he tooke away the power of punishing and suppressing Stage-players permitted to the Roman Magistrates at all times and places by the ancient law*, (an infallible evidence that the ancient Roman lawes condemned Stage-playes and Actors;) *yet so, as that he reserved the power of punishing Players, and reforming Stage-playes to himselfe*; by vertue of which power; *he first of all* [e] *inhibited all Roman Knights, Gentlemen, and Gentlewomen from acting or dancing on the Stage, prohibited likewise by a former law: Secondly, he commanded one Stephanio*, (some call him *Epiphanius*,) *an excellent Player and Iester (who upon a Holyday to shew this Emperour some pleasure, and hoping to receive a good reward, went thrice unto his Palace: one time in the attire of a Page, and another time in the habite of a Romane Matron, and so truely counterfeited every thing, that it seemed not to be him, but the selfesame person he represented;) to be whipped publikely three severall times one after another about the Theater, and then to be banished for this fact of his. And when he complained that the Emperour commanded Vagubonds to be whipped but once, and he thrice:* Augustus *replyed: Once they shall whip thee for the iniury thou diddest to the Roman Matron whom thou representedst: The second time they shall whip thee for the presumption thou hadst, to act it in my presence. The third, for the time thou hast made divers lose for beholding and hearing thee. For Iesters and Players deserve not so much punishment for their Iests and Playes, as for the time which they lose, and cause others to lose.* Thirdly, *he commanded* Hylas *an eminent Stage-player, upon a complaint of the Pretor against him, to be publikely whipped in the*

[f] Marcus Aurelius. cap. 14. & Guevara. l. 5 cap. 44.
[a] Suetonij Octavius, sect. 43. 44. 45.
[b] Rom. Hist. l. 51. pag. 606. 607. & Grimston, pag. 37.
[c] Suetonij Octavius sect. 69. See Scene 3. & 4. before.
[d] Coercionem in Histriones Magistratibus in omni tempore & loco lege vetere permissam, ademit, præterquam ludos & scenam. *Suetonij Octavius. sect.* 45.
[e] Dion Cassius. Rom. Hist. lib. 54. p. 682. See Act 7. Scene 6.
[f] Suetonij Octavius sect. 45 Guevara, his Dial of Princes. lib. 3. cap. 44. pag. 512. I.G. his Refutation of the Apologie for Actors. p. 36. 38
[g] Suetonij Octavius. sect. 45.

Court of his Palace. Fourthly, [h] *he banished* Pilades (some write him *Pilas*) *another Actor out of Rome and Italy, after he had tasted of the Whipping-post, for pointing at a Spectator with his finger, who had hissed at him; and so had made him notorious. Which* Pilas, *being very popular, and making many friends to* Augustus, *that he might not be exiled,* Augustus *notwithstanding gave sentence of banishment against him, saying: That Rome hath beene mighty and puissant enough to make her enemies stoope, and now she is not able to banish Iesters and Fooles; and that which is worst of all, they have presumption to vex us, and we have not courage to reprove them.* Lastly, *he* [i] *banished all the Players and Iesters out of Rome for those intolerable mischiefes they did occasion.* And when as the people earnestly besought him *to recall* Pilas *from his exile:* [k] *he condiscended to their request with much adoe, upon this condition; that they should give a Master and Tutor to* Pilas, *that should chastise and correct him as a Foole: saying, That since Sages take Fooles to be their Masters, that Fooles also should have Sages for their Masters.* All which is a sufficient evidence, that *Augustus* deemed Playes and Players, whom hee thus whipped and exiled, intolerable mischiefes in a State. [g] *Tiberius*, none of the best Emperours, *though he much delighted in Playes at first; yet at last by reason of those great mischiefes, outrages, misdemeanors, tumults, quarrels, murthers, seditions, that Playes and Players did occasion, after many joynt complaints preferred against them both by the Senate and the Common-people; he was enforced to condemne all Players to the Whipping-post,* (a punishment sutable to such unruly Rogues) *and then, to banish them and their Stage-playes out of Italy, as insufferable evils in a Kingdome.* *Nero* that vitious Roman Emperour, [h] *who was so much besotted with Stage-playes, as sometimes to play the Actor, to his eternall infamy:* [i] *was at last enforced to expell all Stage-*

[h] Suetonius, Ibid. Guevara, his Dial of Princes. lib. 3. c.44 pag. 512. I G. his Refutation of the Apologie for Actors. pag. 36.37.

[i] Marcus Aurelius. cap 14. Guevara, Dial of Princes l.3. cap.44.p.512. Suetonius.sect. 45.

[k] Dial of Princes. Ibid. See Dion .Cassius. Rom.Hist.l.54 pag. 696. & Xiphilinus, in Vita Augusti.

[g] Tacitus Annal.l.1.c.14. & lib.4.c.3. Dion Cassius. Rom. Hist. l.57. pag. 798. Marcus Aurelius c.14. Pliny Panegyr. Trajano dictus p.38. Alex.ab Alexandro.l.3 c.9. Genebrardi Chronicon. pag 212.

[h] Suetonij Nero. sect.23. 24, 25. Eutropius Rerum. Rom. lib.9. Nero. Grimstons Nero. and others. [i] Suetonij Nero.sect.16. Marcus Aurelius.c.14. Plinius Secundus Panegyr. Trajano dictus.pag.38, Alexander ab Alexandro, hb.3. cap.9.

players

players out of Rome and Italy, together with their Theatricall Enterludes, for those many unsufferable villanies and uprores that they did produce. * Domitian *also did the like upon the same occasion.* Yea *Iulian* himselfe, *that Atheisticall Antichristian Apostate*, as impious as he was, had thus much goodnesse in him, *as to prohibite Stage-playes: and* k *therefore in an Epistle to* Arsatius, *the Pagan High priest of Galatia, he commands him to exhort all the Idol-priests under his Iurisdiction, that they should not be seene in Play-houses, nor resort to Theaters; endeavouring to draw the Pagans to imitate the very discipline and manners of the Christians;* l *who inhibited both Ministers and people to resort to Playes;* though now both Ministers and people flocke unto them, as if they were worse then Pagans. And if these very worst and dissoluteſt Heathen Roman Emperours exiled Playes and Players, as intolerable mischiefes and corruptions, what thinke yee did their better Pagan Successors doe? You shall heare a true relation what they did. *The Roman Princes that were good* (as * *Guevara, and others* witnesse;) *did alwayes cast out Playes and Stage-players, and those onely that were evill called them in. So that one of the tokens to know a vertuous or vitious Prince in Rome*, write *Guevara* and *I. G.* (how much more then to know a religious vertuous Christian Prince and Magistrate?) *was to see, whether he maintained Players, Iesters, and Inglers among the people, yea or no*; which did so effeminate, vitiate and deboist both Magistrates, Prince and people too, as to precipitate them into all kindes of lewdnesse, sinne and wickednesse, and to prepare them both for invasions and destruction, as *Ammianus Marcellinus. lib.* 28. *c.* 9. 10. *Augustin. De Civitate Dei. lib.* 1. *c.* 31. 32, 33. *lib.* 2. *c.* 3. *to* 17. *Guevara, Dial of Princes. ltb.* 3. *c.* 43. 44, 45, 46, 47. *& Carolus Sigonius, De Occidentali Imperio. lib.* 1. *pag.* 32. most plentifully testifie. Hence that worthy Emperour

* Alexand. ab Alexandro, lib. 3. cap. 9.

k Sozomen, Eccles. Histor. l. 5. c. 17. Nicephorus Calistus. Eccles. Historiæ. l. 10. cap. 22. p. 581. Eutropius Rerum Romanorum. Hist. l. 11. Iulianus Apostata. p. 150. Centuriæ Magd. Tō. 4. Col. 458. Baronius & Spondanus. Annal. Eccles. Anno 362. sect. 60.

l See Act 7. Scene 2. 3, 4. & Act 4. Scene 2. Iustinian. Codicis. l. 1. Tit. 3. De Episcopis & Clericis. Lex. 17. 18. Corpus Iuris Civilis. Tom. 4. Col. 77. & Tit. 4. De Episcopali Audientia. Lex. 40. 41. Ibidem. Col. 156. 157.

* Dial of Princes. lib. 3. cap 43. to 48. & *I. G.* Refutation of the Apologie for Actors, pag. 36. 37.

[m] Plinius Secundus Panegyr. Trajano dictus. p. 38. 45. Marcus Aurelius. c. 14. Alex. ab Alexandro. l. 3. c. 9. * Dio in Vita Trajani. Guevara. l. 3. c. 44. p. 552. *I. G.* his Refutation of the Apologie for Actors. pag. 45.

[m] *Traian, though a Pagan, (who* * *when he was intreated by his Courtiers to heare an active Player, made this most worthy reply,* worthy all Christian Princes imitation: *It is not for the Maiesty of a grave and vertuous Prince that in his presence any such vaine thing should be shewed; for in such a case himselfe should be no lesse noted of lightnesse, then the other of folly; and that before Princes no man should be so hardy as to utter dishoneſt words, or to act any light representations, and that those who move Princes to behold such Enterludes deserve as great a punishment as those that act them, since none ought to present before Princes things that may move them to vice, but such things as might move them to amendment:) partly out of his owne voluntary disposition, and partly upon the peoples owne request, abandoned all Stage-playes out of Rome, as effeminate arts, and unbeseeming exercises, which did much dishonour and corrupt the Romane State: which memorable* act of his is thus emblazoned by *C. Plinius Secundus,* being then the Roman Consul, in his elegant *Panegyricall Oration* to him in the Senate House, in the name of al the Senators. [n] *Perge modo Cæsar, & vim effectumq; censuræ tuum propositum, tui actus obtinebunt, &c. Et quis terror valuisset efficere quod reverentia tua effecit? Obtinuit aliquis ut spectaculum Pantomimorum populi Romani tolli pateretur; sed non obtinuit ut vellet: rogatus es tu quod rogebat alius, capitq; esse beneficium quod necessitas fuerat. Neq; enim à te minore concentu ut tolleres Pantomimos, quàm à patre tuo, ut restitueret, exactum est. Utrumq; rectè: nàm & restitui oportebat, quod sustulerat malus princeps, & tolli restitutos. In his enim quæ à malis benefiunt, hic tenendus est modus, ut apareat, autorem displicuisse, non factum. Idem ergo populus ille aliquando* * *scenici Imperatoris Spectator & applausor, nunc in Pan-*

[n] Ibid. pag. 38. Edit. Coloniæ Allobr. 1610. * He meanes *Nero.* See p. 44. 45. Qui ad postremum tanto se dedecore prostituit, ut omnia pæne Italiæ ac Greciæ Theatra perlustrans assumpto etiam varij vestitus dedecore, cantaret, saltaret in scena citharædico habitu vel tragædico. Eutropius. Rerũ Rom. l. 9. p. 104. Or if not him, *Caligula,* of whom *Dion Cassius.* Rom. Hist. l. 59. p. 829. writes thus. Caius ab aurigis gladiatoribusq; regebatur; servus histrionũ & scenicorũ hominũ, &c. Principio ipse Spectatorem tantũ se ac auditorem tantũ præbuit: procedente tempore multos imitatus est varijs in rebus, cum multis certavit: nam & aurigavit, & pugnavit & saltavit, & Tragædiã egit, semper hæc tractans. Semel noctu primoribus patrũ quasi ad necessariam deliberationem vocatis, coràm saltavit, &c.

tomimis

tomimis quoq; adversatur, & damnat effæminatas artes, & indecora seculo studia. Ex quo manifestum est, principum disciplinam capere etiam vulgus; quum rem, si ab uno fiat, severissimam fecerint omnes. Macte hac gravitatis gloria Cæsar, qua consecutus es, ut quod antea vis & Imperium, nunc mores vocarentur. Castigaverunt vitia sua ipsi qui castigari merebantur, ijdemq; emendatores qui emendandi fuerunt. And a little after. ° *Et quis iàm locus miseræ adulationis manebat* (speaking of *Nero* his times) *quùm laudes Imperatorum ludis etiam & commessationibus celebrarentur saltarentur q₂₃, at q₃ in omne ludibrium effæminatis vocibus, modis, gestibus frangerentur? Sed illud indignum, quod eodem tempore in senatu & in scena ab histrione & à Consule laudabantur:* * *tu procul à tui cultu ludicras artes removisti. Seria ergo te carmina honorq₃ æternus annalium, non hæc brevis & pudenda prædicatio colit: quinetiam tanto maiore consensu in venerationem tui Theatra ipsa consurgent, quanto magis de te scena silebunt.* A pregnant evidence how much this Emperour and the whole Roman Senate distasted Playes and Actors, as the very bane and ruine of the Common-weale. These Stage-playes creeping into Rome againe after this good Emperours decease, in the raigne of *Antoninus Pius, qui amavit histrionum artes,* as P *Iulius Capitolinus* writes; q *Marcus Aurelius Antoninus,* who succeeded him; *that he might reduce the people to Philosophie and civility, tooke away the Gladiators and Players with him into the Warres, inhibiting all publike Playes and meetings under a severe edict both at Rome and Antioch:* Which Edict of his taking no such good successe as he expected: hee r *thereupon banished all Stage-players, Tumblers and Iesters out of Italy, and sent three Ships lading of them to* Lambert *Governour of* Hellespont; *commanding him in his Letter directed to him, to keepe these lasie Loyterers hard at worke, that they might no longer minde or practise their fooliſh Sports: certifying him withall in this his Letter; that the cause he had banished these Trewants and loytering Players from Rome,*

° Page 45.

* Note.

* He meanes such Theaters where Orations were made, and the Senators and people met in Councell, not such where Playes were acted. See *Bulengerus*, De Theatro, lib. 1. cap. 32. & here, Act 8. Scene 1.

P In his *Antoninus Pius.* pag. 37. 38.

q Iulij Capitolini. M. Anton. Philosophus. pag. 57. 59.

r Marcus Aurelius. cap. 14. & Epistle 12.

to Lambert. Guevara, his Dial of Princes. lib. 3. cap. 44. 45, 46, 47.

was

[f] Marcus Aurelius. cap. 14. * Artificum enim scenicorũ amoremq; inhonestum & probrosum esse Taurus Philosophus docet. A. Gellius Noctium Attic. l. 20. c. 4. vid. Ibid.

was not for the blood they had shed (for they had [f] *occasioned divers tumults in which many were slaine;) but for the hearts they had perverted: not for the occasion of any who were dead, but because they were Masters of follies to the living. For without comparision* (writes he to Lambert) *it is a* * *greater offence to the gods, and more damage to the Common-weale for these Trewants to take away the wits from the wise folke, then for Murtherers to take away mens lives. Yea there is nothing that our Fore-fathers did which displeaseth me so much as the sufferance of these unthrifty Trewants. In the yeere 264. of the foundation of Rome, in a time of an horrible pestilence in Italy, to reioyce the people was first found out the invention of Theaters by the advice of these Trewants. It is a shamefull thing to heare, that the pestilence dured but two yeeres, and the rage and folly of these unthrifts dureth foure hundred yeeres. Would to the immortall gods that the plague had ended these few which remaine, before this cursed generation had brought such abominable customes into Rome; for much better had it bene for our Mother Rome that she had wanted Inhabitants, then such Rascals should have come and dwelt therein. These Master-fooles have beene so wily to teach folly, and the Romane youth so apt to learne,* * *that though they be put in Barkes, their disciples would lade 3000. Carrackts. Rome was never overcome by those who were valiant and vertuous, yet that day we saw it overgone & troden under foot by those fooles: the walls of Rome, that were never touched by the Penians had that day their lowpes full of armed Trewants. Rome that triumphed over all Realmes, was triumphed upon that day with Players and Iuglers. I am so abashed in this case, that I know not what to say or write. Yet one thing comforteth me, that sithe Rome and Romanes iniustly doe reioyce with these fooles, she and the famous Wisemen iustly shall be chastised for their fooles. And in this the gods shall not be displeased; that sithe Rome laughed at these Trewands and mockeries, one day she shall weepe with these Tumblers and Iuglers, &c.* Thus farre this Heathen Emperour, who both by his deeds and words, exterminated Playes and Players out of the Roman

* Loe here the spreding lepro-sie of contaminating Stage-players.

Roman Territories, as the greatest contagions and corruptions of his Empire. [t] *Cornelius Tacitus* records: *That when as* Pompie *erected his standing Theater at Rome, he was accused and blamed for it by the Senators; because it would be a meanes to make the people sit whole dayes together idle in the Theater beholding Playes; and utterly overthrow their hereditary manners and discipline by new acquired lasciviousnesse:* So that the whole Romane Senate then reputed Stage-playes pernicious to their State and manners. And for a conclusion of this tragicke Scene, [u] *Trebellius Pollio* relates: *that* Martianus, Heraclianus, *and* Claudius, *three worthy Romanes, conspired together to murther* Gallienus *the Emperour, (a* [x] *man much besotted and taken up with playes, to which he likewise drew the Magistrates and people by his lewde example,) as* [*] Flavius *and others conspired* Nero *his murther too for the selfesame cause, lest the Cõmon-weale being longer addicted to the Cirque and Theater, should utterly perish through the allurements of pleasures: which murther they accomplished.* All these recited Authorities of Pagan Writers, Emperours, States and Magistrates, together with [*] *Ammianus Marcellinus*, a famous Heathen Historian; *who reckons up the unworthy approbation of Cirque-playes, and Stage playes, in which the people spent their lives and time, as the very greatest corruption of the Roman State, and the chiefest character of their depraved manners: against which Playes, and their Spectators, he hath much inveighed:* (which me thinkes should for ever shame and silence all such graceless Christians, who dare to plead for Stage-playes, giving out, that none but some few foolish Puritans did ever yet condemne them:) infallibly evidence unto all mens consciences; that Stage-playes desperately vitiate and deprave mens mindes and manners, precipitating them into all vice, all wickednesse and lewdnesse whatsoever; and that they are unsufferable

[t] Quippe erant qui Gn. quoq; Pompeium incusatũ à senioribus ferunt, quod mansurâ Theatri sedem posuisset. Nam antea subitarijs gradibus & scenâ in tempus structâ, ludos edi solitos: vel si vetustiora repetas, stantem populũ spectavisse: si consideret Theatro dies totos ignaviâ cõtinuaret, &c. Cæterum abolitos paulatim patrios mores, funditus everti per accitam lasciviam, &c. *Annalium. l. 14. c. 3. vid. Ibidem.* See The Dial of Princes, lib. 3. c. 43. 44. 47.

[u] Martianus, Heraclianus, & Claudius, Gallienum nujusmodi insidijs appetendũ esse dixerunt, ut labem improbissimam

malis fessa Republica, à gubernaculis humani generis dimoverent: ne diutius Theatro & Circo addicta Republica per voluptatum deperiret illecebras. *Trebel. Pollionis. Gallieni Duo. p.* 310. [x] Idem Ibid. p. 309. 310, 315, 316. [*] Tacitus. Annal. l. 15. sect. 9. [*] Hist. l. 28. c. 10.

ble contaminating pernicious plagues in any Well-ordered State; which caused these very Pagan Emperors, States and Magistrates thus solemnely to exile them; and these their Authors to declaime against them.

To passe from these to Christians; wee shall finde both Christian Princes, Republikes, Authors, of ancient and moderne times, concurring with these former Pagans in these their doomes of Playes and Actors. It is storied by [x] *Iosephus*; *that when as King* Herod *would have brought Stage-playes, Cirque-playes, and other Spectacles into Hierusalem, where he had erected a beautifull Theather, and Amphitheater, adorned with* Cæsars *Titles and Inscriptions*; [y] *the whole Nation of the Iewes, (though Forraigne Spectators much admired and delighted in his Spectacles) perceiving that these Playes did wholy tend to the dissolution of their ancient received Country discipline*; *and fearing that some great inconvenience to their Common-wealth would follow upon this alteration*; *thought it their duty to maintaine their publike discipline which was now declining, though it were with the hazard of their lives*; *and not to suffer* Herod *to proceed with these his Spectacles, shutting up their Citty Gates against them. Which when* Herod *perceived, he began to pacifie and perswade them with good words, to admit of these his Playes; which prevayling nothing with many, he endeavoured to introduce these Playes among them perforce: whereupon ten of the Iewes conspired together to murther him whiles he was sitting in the Theater beholding these his Enterludes*; *which they had certainely effected, had not this their conspiracy beene casually detected: Of which* Herod *taking advantage, accomplished his desire, and so brought these his Theatricall Enterludes into Hierusalem: by meanes whereof,* saith *Iosephus* (pray marke the dangerous consequence) [z] *the Iewes de-*

[x] Antiq. Iudæorum l. 15, c. 11 pag. 415. 416.

[y] Hæc peregrinis quidem spectatoribus plurimum admirationis simul atq; delectationis afferebant, indigenis verò prorsus ad dissolutionem patriæ disciplinæ tendere videbantur, &c. Itaque veriti ne ex hac mutatione sequeretur magnum aliquod reipublicæ detrimentū; putaverunt sui officij labanti disciplinæ publicæ vel capitis periculo succurrere, nec pati Herodem quicquam contra receptos mores inducere, & pro rege hostem agere, &c. *Ibidem.*

[z] Quo factum est ut magis & magis discederet à patrijs ritibus, & peregrinis studijs veterūm institutà corrumperet inviolabilia: quorum tempore permagna facta est bonorum morum in deterius inclinatio, labante disciplina qua ante hac populus solebat contineri in officio, &c. *Ibidem.*

parted

parted more and more from their Country rites, and corrupted the inviolable Institutions of their Ancestors with forraigne inventions and delights; so that there was a very great declining and degenerating of their good manners into worse: the discipline decaying whereby the people were wont before this time to be kept in order. Such vigorous venome was there in these Stage-playes, both to subvert their State, and discipline, and corrupt their manners; the whole Nation of the Iewes being thus both reall witnesses and examples to confirme my Minors truth, whom I have here ranked among Christians, as being then opposite unto Pagans: I now come to reall Christians. It is storied of *Constantine the Great*, that * *very first and most* famous Christian Romane Emperour, (whose name we English men have speciall cause to honour, *he being* [a] *borne, bred, and first crowned King and Emperour here in England, his Mother* Helena *being a Brittish woman to:*) [b] *That he wholy with-drew himselfe from the Secular Stage-playes of the Gentiles made in the third yeere of his Consulship, to drive away plagues and diseases: contemning and reiecting these their Enterludes; at which these Pagan Gentiles grieved much:* After which being established in his Empire, *he did by publike Edicts* [c] *abolish all the ceremonies, rites, lascivious customes and obscenities of the Gentiles, and interdicted all gladiatory Playes and Enterludes, as intolerable pernicious*

* Sulpitius Severus. Sacræ Historiæ, lib. 2. Bibl. Patrum. Tom. 5. pars 1. p. 305. H. Berengosus Abbas, De Inventione & laude S. Crucis l. 2. c. 11. Bibl. Patrū. Tō 7. p. 288. B

[a] See Ioannis Sarisberiensis Prologus. in l. De Nugis Curialium. Bibl. Patrum. Tom. 5. pag. 341. D.

Liberavit ille Brittannias servitute, tu etiam nobiles illic oriendo feciſti *Panegyr. Constantino dictus.* p. 86. See Eutropius. Rerum Rom. l. 11. p. 135. Centuriæ Magdeburg. Tom. 4. Col. 61. Baronius & Spondanus, Annal. Eccl. Anno 306 sect. 5. 7. Iohn Bale Centuria 1. Script. Brit. c. 36. p. 32. Mathew West. Anno 307. p. 130. Polychronicon. l. 4. c. 25. 26. Galfredus Monumetensis. Hist. Regum Brit l. 5. c. 6. 8. Ponticus Verunnius. Hist. Brit. l. 5 p. 108. Bedā Eccles. Hist. l. 1. c. 8. Speedes Chronicle. lib. 6. cap 46. p. 153. Socrates, Eccles. Hist lib. 1. cap. 2. Caxtons Chron. Chronicon Chronicorū. Anno 344. fol. 145. [b] Zosimus Historiæ. lib. 2. Baronius & Spondanus. Anno 303. sect. 3. [c] Eusebius, De Vita Constantini. lib. 3. cap. 52. 56. & lib. 4. cap. 23. 24, 25. Sozomen. Historiæ Eccles. lib. 1. cap. 8. Nicephorus Calist. Historiæ Eccles. lib. 7. cap. 46. Eutropius Rerum Romanorum. lib. 11. pag. 142. Centuriæ Magd. Tom. 4. Col. 76. Baronius & Spondanus. Anno 325. sect. 52. Socrates Historiæ Eccles. lib. 1. c. 14. Codicis Theodosij. lib. 15. Tit. 5. to 12. De Gladiatoribus. Bulengerus De Circo, &c. pag. 87, 88.

evils. Not to speake of [d] *Nerva*, [e] *Constantius*, [f] *Valentinian*, [g] *Honorius*, [h] *Arcadius*, and [i] *others, who banished and prohibited all Sword playes*, against which [k] *divers Fathers did declaime as barbarous and unchristian Spectacles, not tolerable in any civil State:* with which our tumultuous bloody Tragedies have too neere affinity; I finde *Theodosius the Great*, (who [l] *banished all Women dancers, Players, and Singers by a publike Edict, as the plagues of those places and Cities where they were tolerated:*) *not onely suppressing and inhibiting all Stage-playes and Cirque-playes at Antioch, and stopping up all Cirques and Theaters, as the fountaines of all wickednesse, and the Nurseries of all those mischeefes that sprung up in Cities*, as [m] *Chrysostome* at large relates: but I likewise finde both him, *Valentinian and Gratian, together with Valens the Emperour*, enacting these publike lawes against Stage-playes and common Actors, well worthy observation: [o] *That no Stage-playes should be acted on the Lords-day; that Stage-players and Women-acters should be quite debarred from the Sacraments as long as they continued in their playing, and that the Sacrament should not be administred to them in their extremity, when as they lay upon their death-beds, though they desired it, unlesse they did first renounce their wicked lewde profession, and protest solemnely that they would not returne unto it againe in*

[d] Zonaras Annal. Tom. 2. fol. 101. A. Nerva.
[e] Baronius & Spondanus. Anno 357. sect. 23. lib. 15. Codic. Theodosij Tit. De Gladiatoribus.
[f] Lib. 8. Codic. Theodosij. Tit. De Pæn. Baronius & Spondanus, Anno 365. sect. 5.
[g] Eutropius Rerum Rom. l. 13. p. 174. Baronius & Spondanus. Anno 404. sect. 174.
[h] Eutropius Rerum Rom. l. 13 pag. 174.
[i] See Centur. Magdeburg. Tom. 4. Col. 1528. 1530. & Codex. Theodosij lib. 15. Tit. De Gladiatoribus. [k] See before, p. 74. 75. Cassiodor. Variarum. l. 5. c. 42. [l] Theodosius rescriptum dedit adversus psaltrias & fidicenas mulieres Civitatum pestes. *Eutropius Rerum Rom. Hist. l. 13. pag. 173. Baronius & Spondanus. Anno 385. sect. 9.* See Iustiniani Codex. l. 1. Tit. 7. Lex. 5. Bulengerus De Circo, &c. pag. 87. 88. [m] Sed à Rege profecta contristant? Sed nec illa profecto gravia, verum & ipsa multum attulerunt emolumenti. Quid enim molesti (dic mihi) factum est, quod orchestram obstruxit, quod Circum inaccessibilem fecit, quod nequitiæ fontes exclusit & subvertit? Vtinam nec daretur unquam hos aperiri. Hinc nequitiæ radices in Civitate germinaverunt, hinc sunt qui moribus ipsis crimen afferunt, &c. Propterea tristaris charissime? Imò & propterea gaudere & lætari oporteat & gratias regi agere, &c. *Homil 17. Ad Populum Antiochiæ. Tom 5. Col. 135. C. D. Bulengerus De Circo. pag 81. 82.* See here, pag. 422. 423. 424. [o] Codex Theodosij. lib. 15. Tit. 5. De Spectaculis. Lex. 2. 4. pag. 471. 472. & Tit. 7. De Scenicis. Lex. 1. pag. 473. Spondanus Epit. Baronij Anno 371, sect. 10.

case

caſe they ſhould recover. Such was their deteſtation againſt common Actors, and ſo by conſequence againſt Playes themſelves, which made their Actors ſo baſe, ſo execrable, to theſe Chriſtian Emperours. P *Juſtinian the Emperour*, promulgated this pious Edict; *That all ſorts of Clergie men, together with all other Chriſtians, ſhould refraine, not onely from Dice play, and Dicers company, but likewiſe from the very acting and beholding of Stage playes and Theatricall Spectacles, becauſe they are not the leaſt part of thoſe pompes of the Devil which Chriſtians ſolemnely renounce when they are baptized.* *Leo* and *Anthemius*, two worthy Chriſtian Emperours, made this moſt pious Edict. r *All Feaſt-dayes, or Holy dayes dedicated to the moſt high God, ſhall not be taken up or ſolemnized with any paſtimes or excurſions. We therefore decree the Lords-day to be alwayes ſo honourable and venerable, that it ſhall be exempted from all Executions, Admonitions, Bayles, Appearances, Arreſts, Lawſuites, and Controverſies, which ſhall all then ceaſe; Let all Advocates and Criers then be ſilent, let there be then a kinde of truce for a ſpace, that ſo Adverſaries may ſafely meete together upon it, without feare, and reconcile themſelves one to the other, &c. Neither releaſing the imployments of this religious Day doe we permit any one to be occupied in obſcene pleaſures. Let not the Theatricall Scene, nor the Cirque Com-*

P See here Act 7. Scene 3. pag. 647. 648. Iuſtiniani Cod. lib. 1. Tit. 6. De Epiſc. & Clericis. Lex. 17. 18, 33, 34. Corpus Iuris Civilis. Tom. 4. Col. 161. Ipſi prædicant ut abrenuncient adverſarij Dæmonis cultui, & omnibus pompis ejus, quarum non minima pars, talia ſpectacula fiunt. *Ibidem. Lex.* 34. pag. 42. to 61.

r Dies feſtos Majeſtati altiſſimæ dicatos nullis volumus voluptatibus occupari, nec ullis exactionũ vexationib⁹ profanari. Dominicũ itaq; diem ita ſemper honorabilẽ decernim⁹ & venerandũ, ut à cunctis executionibus excuſetur, nulla quemquam urgeat admonitio, nulla fidejuſſionis flagitetur exactio, taceat apparitio, advocatio deliteſcat, ſit ille dies à cognitionibus alienus, præconis horrida vox ſileſcat, reſpirent à controverſijs litigantes, & habeant fæderis intervallum, ad ſeſe ſimul veniant adverſarij non timentes, ſubeat animos vicaria pœnitudo, pacta conferant, tranſactiones loquantur. Nec hujus tamen religioſi diei otia relaxantes ob cœnis quenquam patimur voluptatibus detineri. Nihil eodem die ſibi vendicet ſcena Theatralis, aut Circenſe certamen, aut ferarum lachrymoſa ſpectacula: etſi in noſtrum ortum aut natalem celebranda ſolennitas inciderit, differatur. Amiſſionem militiæ, proſcriptionem patrimonij ſuſtinebit, ſi quis unquam hoc die feſto ſpectaculis intereſſe, vel cujuſcunque judicis apparitor prætextu negocij publici, ſeu privati, hæc, quæ hac lege ſtatuta ſunt, crediderit temeranda. Datum. Idibus Decemb. Conſtantinop. Zenone & Martiano Coſ. *Juſtinian, Codicis lib. 3. Tit. 12. De Feriis. Lex.* 10, *Edit. Pariſijs* 1537. *pag.* 124.

*bate, or the dolefull Spectacles of wilde Beasts, claime any liberty to themselves on this day: and if any solemnity to be celebrated, either in respect of our coronation or nativity, shall chance to happen upon it, let it be put off to some other time. If any person shall ever hereafter presume to be present at Stage-playes on * this Holy-day; or if the Apparitor of any Iudge under pretext of any publike or private businesse shall violate those things which are decreed by this law, he shall undergoe the losse of his office, and the sequestration of his Patrimony.* O that this godly Law were now in force with Christians! then Playes and Pastimes on Lord's-day evenings, would not be so frequent; then those who had served God at Prayers, and Sermons in the day time, would not so seriously serve the world, the flesh, the Devill, in Dancing, Dicing, Masques, and Stage-playes in the night, *beginning* perchance the Lords-day *(like the [r] fooliſh Galathians) in the ſpirit, but ending it in the fleſh*, as alas too many carnall Christians doe. *Theodoricus*, a Christian King of Italy, (whose prayses [t] *Ennodius Ticinensis*, hath proclaimed to the world) in his *Epistle to Faustus*, transmitted to posterity, by [u] *Marcus Aurelius Cassiodorus*, hath passed this Censure upon *Stage-playes*, and *Cirque-playes*: [x] *that they expell the graveſt manners, invite the moſt triviall contentions; that they are the exhauſters of honeſty, the ever-running fountaine of brawles and quarrels; which antiquity verily reputed ſacred, but contentious poſterity hath made them a meere* ludibrium. Which passage he thus seconds in his *Epistle to Specioſius.* [y] *Who can expect grave manners in Stage-playes? Catoes know not how to meete together at Play-houſes. Whatſoever is there ſpoken to the reioycing people is not deemed an iniury. It is a place which defends exceſſe.* In another *Epistle* of his to the *Roman Senate*, he thus informes them, what great *miſchiefes theſe Stage-*

* Viz. on the Lords-day.

[r] Gal. 3. 1, 3.

[t] In his Panegyricus Theadorico dictus. Bibl. Patrum. Tom. 6. pars 1. pag. 243.

[u] Variarum. l. 3. Epist. 51.

[x] Spectaculum expellens graviſſimos mores, invitans leviſſimas contentiones, evacuator honeſtatis, fons irriguus iurgiorum: quod vetuſtas quidem habuit ſacrum, ſed contenſioſa poſteritas fecit eſſe ludibrium. *Ibidem.* [y] Mores autem graves in ſpectaculis quis requirat? In Circum neſciunt convenire Catones. Quicquid illic gaudenti populo dicitur injuria non putatur. Locus eſt qui defendit exceſſum. *Caſſiodorus Variarum. lib. 3. Epiſt. 27.*

playes

playes had procured to the people, who were brought into extreme dangers by them. [z] *Animum nostrum, Patres Conscripti, Reipub. curis calentem, pulsavit sæpius querela populorum, orta quidem ex causis levibus, sed graves eructavit excessus. Deplorat enim pro spectaculorum voluptate ad discrimina se ultima pervenisse, &c.* And in his [a] *Epistle to Maximus, of the divers sorts of Spectacles, which the Consuls exhibited to the people out of a preposterous custome, to their great expence;* (against [b] *the severall wickednesses of which Enterludes* hee there much declaimes) he closeth up that Epistle with this patheticall Epilogue. *Heu mundi error dolendus: si esset ullus æquitatis intuitus, tantæ divitiæ pro vita mortalium deberent dari, quantæ in mortes hominum videntur effundi.* Such was his Royall Censure of these pestiferous Stage-playes, which bred so many mischiefes and discords in the world. It it [c] *registred of* Henry, *the third Emperour of that name, whom they stiled blacke and godly; that when as a great company of Stage-players and Actors flocked together to Ingelheim to his marriage, about the yeere* 1044. *he thrust them all out of the Court and Citty; and commanded that the money which should have beene spent in maintaining, rewarding, and adorning them, should be distributed among the poore: An example* (writes Master *Gualther*, who relates it) *truely worthy of eternall prayse; which if Princes and Magistrates of Common-weales would this day imitate, there would be lesse place left to filthy and sloathfull idlenesse, then which there is nothing more powerfull to corrupt mens manners: yea wise and prudent men would be then in greater request, and the poore would be better provided for, who now wander about in every corner to the great scandall of Christianity:* It is storied of [d] *Philip Augustus, the* 42. *King of France; that he being an enemy to publike dissolutions, and a friend to good order and Iustice, enacted publik lawes against Players, Iuglers, Playes, and Dicing-houses, which he wholy suppressed, as pernicious to his Kingdome; banishing all Stage-players out of France by a publike Edict:* the true grounds of which worthy act of his *Vincentius* in his [e] *Speculum Historiale*, doth thus

[z] Variarum. l. 1. Epist. 30.

[a] Cassiodorus. Variarum. l. 5. Epist. 42.

[b] Sed hic apte iungendum est, quod ait de Inferis Mantuanus; Quis scelerũ comprendere formas possit, &c? *Ibid.*

[c] Rodolphus Gualther. Hõ. 11. in Nahum. fol. 214. 215. Theodorus Zuinger. Theatrum Vitæ Humanæ. Vol. 12. l. 5. p. 1834. 1835. Chronicon Chronicorum Augusta. 1497. Ætas 6. fol. 211. a.

[d] The Generall History of France. London 1624. pag. 114. 123. Bodinus De Repub. lib. 6. cap. 1.

[e] Lib. 29. c. 41. Edit. Coloniæ. Agrip. 1494. Olaus Magnus Historiæ. l. 15. cap. 31. 32.

thus expresse. *Cum autem in Curijs regum vel principum frequens histrionum turba convenire solebat, ut ab eis aurum & argentum, & equos seu vestes, quas sape principes mutare solent verba ioculatoria varijs adulationibus plena proferendo ab eis extorqueant: videns Rex Philippus hac esse vana, & animæ salutis contraria, mente promptissima Deo promisit; quod omnes vestes suas quamdiu viveret mutuum Dei pauperibus erogaret; malens nudum Christum in pauperibus vestire; quàm adulatoribus vestes dando peccatum incurrere; * quoniam histrionibus dare* (and I would those who spend their money at Play-houses would well consider it) *est Dæmonibus imolare. Hoc si quotidie principes attenderent, nequaquam tot leccatores per mundum discurrerent. Vidimus autem principes quosdam vestes diu excogitatas, & varijs florum picturationibus artificiosissime elaboratas vix evolutis septem diebus, proh dolor, histrionibus, scilicet, Diabolo ministris* (so hee stiles them) *ad primam vocem dedisse, pro quibus forsan. 20. aut 30. vel 40. marcas argenti impenderent, de quo nimirum precio totidem pauperes per totum annum victus necessaria percipere potuissent.* By all these severall Acts and Testimonies of these worthy Christian Princes, it is most apparant; that Stage-playes insufferably corrupt mens mindes and manners, and that they are no wayes tolerable in a Christian State. The selfesame verity wee shall finde confirmed by the Fathers. Hence [f] *Clemens Alexandrinus*, stiles *Playes and Play-houses; the very Chaire of Pestilence, which corrupts mens mindes.* Hence *Tertullian* records; [g] *that the Roman Censors oft-times demolish their re-erected Theaters to prevent the corruption of the peoples manners, which they fore-saw would be much indangered and corrupted by the lasciviousnesse of Stage-playes*; the lewde effects of which hee at large discovers, *stiling the Stage, the very Chaire of Pestilence, and the Gallerie of the enemies of Christ.* Hence [g] *Cyprian* phraseth *Stage-playes*;

* See here, p. 324. Iuonis Decreta. pars 11. c. 84. Olaus Magnus. Hist. l. 15. c. 31. 32. Ioan. Bertochinus. Repertoriũ. pars 2. p. 664. Histrio. Guillermus Altissiodorensis Summa Aurea. in l. 3. Sentent. Tract. 7. Quæst. 3. f. 163. & Stephanus Costa de Ludo sect. 2. numb. 7. Tractat. Tractatuum. Tom. 1. p. 157. 158. accordingly.

[f] Nec inconcinnè stadia & Theatra pestilentiæ Cathedram quis vocaverit, &c. *Pædagogi. l. 3. c. 11.* See *Gentianus Harvetus*, Ibidem.

[g] Censores sæpius renascentia cùm maxime Theatra destruebant, moribus consulentes, quorum periculum ingens de lascivia prævidebant, &c. *De Spectaculis. lib. cap. 10.* * De Spectaculis. lib. cap. 16. 27. See here, pag. 154. in the margent.

[h] *the*

[h] *the Masters not of teaching but of corrupting, of destroying Youth: and Play-houses, the very Brothels of publike chastity; where all vices are both taught and learned; all modesty exiled, all continency wrecked, mens soules and manners most incurably corrupted to Gods dishonor and the Churches shame.* Hence [k] *Lactantius* informes us; *that the very hearing and beholding of Stage-playes exceedingly corrupt all Youth; by depraving their manners, enraging their unruly lusts, and teaching them to commit adulteries, whiles they behold them acted: Whereupon he peremptorily concludes; that all Stage-playes are wholy to be abandoned, that so not onely no vices might harbour in our brests, but that the customs of no pleasure might ever overcome us, and so turne us away from God and from good workes.* Hence *Gregory Nazianzen* avers; [l] *that Stage-playes ought to be reputed nothing else but the very plague and sicknesse of mens mindes*; the severall ill effects of which he there reckons up at large, and thereupon he thus concludes; *Wherefore it evidently appeares, that these Stage-playes are nought else but the very destruction of mens soules:* which Censure of his is fully ratified by the concurrent suffrages of * *Tatianus, Oratio Adversʃ. Græcos. Bibl. Patrum, Tom.* 2. *pag.* 180. 181. Of *Theophilus Antiochenus, Ad Autolichum. lib.* 3. *Ibidem. pag.* 170. G. H. Of *Minucius Felix. Octavius. pag.* 101. 121. Of *Arnobius Adversʃ. Gentes. lib.* 4. *pag.* 149. 150, 151. & *lib.* 7. *pag.* 230. *to* 242. Of *Basil. Hexaëmeron. Hom.* 4. *Tom.* 1. *pag.* 45. & *De Legendis Libris Gentilium. Oratio. pag.* 308. 312. Of *S. Asterius, in Festum Kalendarum. Hom. Bibl. Patrum. Tom.* 4 *pag.* 706. Of *Gaudentius Brixiæ. Episcopus, De Lectione Evangelij. Sermo* 8. *Ibidem. p.* 812 G. Of *S. Hierom. Comment. in Ezechiel. lib.* 6. *cap* 20. *Tom.* 4. *pag.* 389. *A.* Of *Eusebius & Damascen, Parallelorum. lib.* 3. *cap.* 47. with sundry others hereafter quoted, who all passe the very selfesame doome upon them. Saint *Chrysostome* is exceeding copious in this Theame, as is evident by all his transcribed passages in the preceding Scene. (See here, page 401. 402. 404. 405. 406.

[h] Magister & Doctor non erudiendorum, sed perdendorum liberorũ. &c. *Epist lib.* 1. *Epist.* 10. *Eucratio.*

i Pudoris publici lupanariũ, &c. *De Spectac. lib & Epist. lib.* 2 *Epist.* 2. *Donato.* See Scene 3. & 4. where his words are quoted at large. p. 331. to 334.

[k] De Vero Cultu. l. 6. c. 20. Divinarum Instit. Epist. c. 5. See Scene 3. & 4. before. pag. 334. 335, 336.

[l] Spectaculum illud nihil aliud putari debet, quàm pestis atq; morbus animorum. Nam urbes distrahit, &c. Quapropter manifestò patet, illud spectaculũ merum animorum esse perniciem. *Ad Seleucum De Recta Educat. p.* 1063. 1064. *vid. Ibidem.*

* See their words quoted before, Scene 3. & 4.

405. 406. 415. 416. 424. 431. whence hee stiles the [m] *Play-house; the Chaire of Pestilence; the Shop of Luxury; the Scaffold of Incontinency; the publike Schoole of Lewdnesse: a Babilonish Brothell full of many filthy noysome diseases, which depraves, depopulates, not the nature of the body, but the good habituds of the soule,* [n] *which over-turnes all lawes, all modesty, vertue, discipline,* [o] *and brings many great mischiefes unto Cities:* Whereupon he thus concludes; [p] *that Magistrates by overthrowing Play-houses shall overturne all iniquity, and utterly extinguish all the plagues, the mischiefes of the State and Citty.* Saint *Augustine*, as he informes us in expresse tearmes: [q] *That if there had beene none but good and honest men in the Citty of Rome, that they would never have admitted Stage-playes to have any existence among humane things, much lesse in Divine affaires: so* [r] *he proves at large out of Heathen Authors, that Stage-playes are most unsufferable contagions and mischiefes in a State, vitiating the mindes, subverting the manners, the discipline of those places where they are but tolerated.* Among other passages to this purpose, he affirmes: [s] *That the Roman vertue was altogether unacquainted with these Theatricall arts almost 400. yeeres: which albeit they were sought after to delight the voluptuousnesse of mens lusts, and crept in onely by reason of the corruption of mens manners, yet the Idol Heathen gods desired that they might be dedicated unto them.* And then speaking of the first occasion of bringing Stage-playes into Rome, *to asswage the pestilence which afflicted their bodies, they brought in* (saith he) *another farre more grievous and perpetuall pestilence of their mindes,* which he thus elegantly expresseth.

[m] Theatrii Cathedra Pestilentiæ, incontinentiæ gymnasiũ; officina luxuriæ, impudicitiæ orchestra; pessimus locus, plũrimorumq; morborum plena Babilonica fornax, quæ non corporis naturam, sed bonã animæ depopulatur habitudinem, &c. *Hom. 8 De Pœnitentia. Tom. 5. Col. 750. C. D. vid. Ibidem.*

[n] Ibid. & Hom. 38. in Matth. Tom. 2. Col. 299. A. B.

[o] Magna Civitatibus mala ferunt Theatra magna, nec hoc videmus quàm magna. *Hom. 15. & 62. Ad Pop. Antioch. Tom 5. Col. 347.*

[p] His Theatralibus ludis eversis, non lèges sed iniquitatem everteris, & omnem Civitatis pestem extinguetis. *Homil. 38. in Matth. Tom. 2. Col. 299. B. & Homil. 69.* [q] Si tantummodo boni & honesti homines in Civitate essent, nec in rebus humanis ludi scenici esse debuissent. *De Civitate Dei. lib. 4. cap. 1.* [r] De Civitate Dei. lib. 1. cap. 31. 32, 33. lib. 2. c. 2. to 15. 22, 27. l. 5. c. 12. l. 8. c 13. 14. *& Epist. 202.* [s] Illas Theatricas artes diu virtus Romana non noverat: quæ etsi ad oblectamentum voluptatis humanæ quærerentur, & vitio morum irreperent humanorum, dij tamen eas sibi exhiberi petiverunt. *De Civit. Dei. l. 2. c. 13.* See *Ibid. c. 5. 1012.*

[t] *Dij propter ſedandam corporis peſtilentiam ludos ſibi ſcenicos exhiberi iubebant, pontifex autem veſter (Scipio) propter animorum cavendam peſtilentiam, ipſam ſcenam conſtrui prohibebat. Si aliqua luce mentis animum corpori præponitis, eligere quem colatis? Neq; enim & illa corporum peſtilentia ideo conquievit, quia populo bellicoſo, & ſolis antea ludis Circenſibus aſſueto, ludorum ſcenicorum delicata ſubintravit inſania: ſed aſtutia ſpirituum nefandorum prævidens illam peſtilentiam iàm ſine debito ceſſaturam, aliam longè graviorem, qua plurimum gaudet, ex hac occaſione, non corporibus, ſed moribus curavit immittere: quæ animos miſerorum tantis occæcavit tenebris, tanta deformitate fædavit, ut etiam modò quod incredibile forſitan erit, ſi à noſtris poſteris audietur, Romana urbe vaſtata, quos peſtilentia iſta poſſedit, atq; inde fugientes, Carthaginem pervenire potuerunt, in Theatris quotidie certatim pro hiſtrionibus inſanirent. A mentes, amentes, quis eſt hic tantus, non error, ſed furor, ut exitium veſtrum plangentibus Orientalibus populis, & maximis Civitatibus in remotiſſimis terris, publicum luctum mœremq; ducentibus, vos Theatra quæreretis, intraretis, impleretis, & multò inſaniora quàm fuerant antea faceretis.* * *Hanc animarum labem ac peſtem, hanc probitatis & honeſtatis everſionem* (ſo he truely ſtiles the Theater) *Scipio ille metuebat, quandò conſtrui Theatra prohibebat, &c. neq; enim cenſebat ille felicem eſſe rempub. ſtantibus manibus, ruentibus moribus: ſed in vobis plus valuit quod impij Dæmones ſeduxerunt, quàm quod homines providi præcaverunt, &c.* It is evident then by Saint *Auguſtines* reſolution: that Stage-playes incurably vitiate and deſperately corrupt, if not ſubvert mens manners; and ſo bring ruine to that State that ſuffers them, [u] *the evils which they ingenerate in the peoples manners, being farre worſe then the cruelleſt enemies.* Hence he informes us; [x] *that Stage-playes had made*

[t] De Civ. Dei l. 1. c. 32, 33. See Polychronicō. l. 3. c. 34. f. 131. & Thomas Bradwardin, De Cauſa Dei. lib. 1. pag. 14. & Vincentij ſpeculum hiſt. l. 5. c. 75.

* In Theatris labes morum, diſcere turpia, audire inhoneſta, videre pernicioſa. *Auguſt. De Symbolo ad Catechumenes. l. 2 c. 2. Tom. 9. pars 1. p. 1394.*

[u] Secundiſque rebus (& ſpectaculis) ea mala oriantur in moribus, quæ ſævientibus pejora ſint hoſtibus. *De Civit. Dei. l. 1 c. 30.*

vid. Ibid. [x] Romam quippe curâ partam veterū auctamque laboribus, fædiorem ſtantem fecerant quàm ruentem: quandoquidem in ruina ejus, lapides & ligna, in illorum autem vita omnia, non murorum, ſed morum monumenta atq; ornamenta ceciderunt, cùm funeſtioribus eorum corda cupiditatibus, quàm ignibus tecta illius urbis arderent. *De Civitate Dei. lib. 2. cap. 2. vid. cap. 5. to 15.*

Rome, which was gotten with the care, and augmented by the industry of their Ancesters, more filthy whiles it was standing, then when it was falling unto ruine: since in its ruine, onely the stones and timber, but in the lives of Play-haunters, all the monuments and ornaments not of walls, but of manners were fallen to the ground; since their hearts burned with more lamentable polluting lusts, then the houses of the Citty did with flames. Yea hence he [y] *concludes and proves, the Pagan Deities of the Romanes to be no gods, but beastly Devils, and uncleane infernall spirits; who were no friends, no advancers, no protectors of the Romanes or of their Common-weale, but professed enemies, plagues, and traitors to them both, because they invented, exalted, countenanced, and delighted in those obscene, lascivious, vitious Stage-playes, which defiled the mindes, corrupted the lives, ruinated the manners, and eternally destroyed the soules of men, by precipitating them into all vice and lewdnesse whatsoever: which Playes both* Plato, Scipio, Cicero, *and the ancient Romanes quite abandoned, as the very Pests, the Cankers, bane and overthrow of the Common-weale.* Such they, such he reputed them; and from thence he [z] *perswades the Romanes to discarde them, together with all their Devill-Idols who tocke such pleasure in them.* *Paulus Orosius*, Saint *Augustines* intire friend and Coetanean, in his excellent History (dedicated to this learned Father,) relating the originall introduction of Stage-playes among the Romanes, to asswage the plague; thus discants on that passage. [a] *Autores suasêre pontifices, ut ludi scenici dijs expetentibus aderentur: & ita pro depellenda temporali peste corporum, accersitus est perpetuus morbus animarum:* these Stage-playes being no other in his opinion, *but a perpetuall sickneſſe of mens soules, far worse then any pestilence that could afflict their bodies:* What State, what person then would foment such fatall plagues? [b] *Salvian, Bishop of Massilia in France, most elegantly inveigheth against the horrid obscenity of Stage-*

[y] De Civ. Dei. l.1.c.30. to 34. l.2.thorowout. l.3.c.18.lib.4.c. 1.10, 26, 27, 28,31.l.6.c.1.5 6,7,8,9,10,26 27,33. l.8.c.5. 13,14,18,20, 21,26,27. & Epist.202. this being the very end and drift of all these places.

[z] Qui sunt ergo illi qui ludos scenicos amant,eosq; divinis rebus adjungi, & suis honoribus efflagitant exhiberi, quorũ vis non eos indicat nullos, sed iste affectus nimirum indicat malos? *August. De Civitate Dei lib.8. c. 13. vid. Ibidem.*

[a] Historiæ,lib. 3.cap.4. Edit. Coloniæ,1532. pag. 120.

[b] De Gubernatione Dei, lib. 6, thorowout, well worth the reading, to which I shall referre you.

playes

playes, informing the ancient Romanes and others, [c] *that Stage-playes were those insufferable impurities which polluted their soules, depraved their manners, provoked the Maiesty of their God to wrath, offended their blessed Saviour, dishonoured their Christian profession, and drew downe Gods Iudgements on their State, which was then miserablie wasted by the Goathes and Vandals: and thereupon he adviseth them, eternally to abandon Playes and Theaters (according to their vow in baptisme) as the most pernicious evils, which would bring their soules, their bodies, their Church and State to utter ruine. Isiodor Pelusiota,* who flourished about the yeere of our Lord 440. in his Epistle to *Hiero,* who then swayed the Common-wealth under *Theodosius* the Yonger, writes thus of [d] *Stage-players; that this is their chiefe end and study, not that many should be made better by their scoffes, (as some have said, deceiving both themselves, and those that heare them,) but that many might be drawen to sinne. For their felicity is wholy placed in the lewdnesse of their Spectators. For so it is, that if their Spectators should be made better, their very occupation would goe to wracke: wherefore they never so much as thinke of reforming any who offend, neither if they willed it, could they effect it. For their mimicall art of its owne nature is onely fitted for to hurt men.* A passage, which not onely answers that vaine [e] *Obiection* of Play-patrons (which you see was ancient) that *Stage-playes reforme men by reprehending vice:* but likewise manifests them to be intolerable mischiefes in any Christian State, since *their very end and nature is onely to corrupt and make men worse.* [f] *Aurelius Cassiodorus, describing the office of the Ro-*

[c] See Scene 3. & 4. before, where most of his words are transcribed. & Scene 12. & 19.

[d] Scenicis, vt optime, summũ hoc studiũ est, non ut per ipsorũ cavillas multi meliores reddantur; (quemadmodũ ipse dixisti, te-ipsum & eos, qui te audiunt, decipiens;) verum ut multi peccẽt. Etenim in spectatorum improbitate fælicitatem suam cõstitutam habent. Ita fit, ut, si illi meliores efficiantur, sua his ars péritura sit. Quamobrem, nec unquam eos qui delinquunt corrigere in animum induxerint, nec si velint, id possint. Mimica enim eorum ars natura tantummodò ad nocendum comparata est. *Epist. l. 3. Epist. 336. Bibl. Patrum Tom. 5. pars 2 p. 613. A.* [e] See this Objection formerly answered p. 102. to 106. [f] Quamvis artes lubricæ honestis moribus sint remotæ & Histrionum vita vaga, videatur efferri posse licentia, tamen moderatrix providit antiquitas, ut in totum non effluerent, cum & ipsæ judicem sustinerent. Administranda enim est sub quadam disciplina exhibitio voluptatum. Teneat scenicos si non verus, vel umbratilis ordo judicij. Temperentur & hæc legum qualitate negocia, quasi honestas imparet inhonestis, & quibus-

dam regulis vivant, qui viâ rectæ conversationis ignorant. Student enim illi non tantũ jucunditati suæ, quantum alienæ letitiæ: & conditione perversa cum dominatũ suis corporibus tradunt, servire potius animas compulerunt. Dignũ fuit ergo moderatorẽ susci pere, qui se nesciunt juridica moderatione tractare. Locus quippe tuus his gregibus hominum veluti quidam tutor est positus. Nam sicut illi ætates teneras adhibita cautela custodiunt, sic à te voluptates fervidæ impensa maturitate frenandæ sunt. Age bonis institutis quod nimia prudentia constat inveniſſe Majores. Leve desideriũ, etsi verecundia non cohibet, districtio prædicta modificet, &c. *Variarum. l.7. c.10.* * See Bulengerus De Theatro. l. 1. c. 53. * See here, p. 37. 38, 39, 40, 41. § See August. De Civit. Dei. l. 1. c. 31. 32, 33. l. 2. c. 13. 22, 27. l. 3. c. 18 l. 4. c. 1. 10, 26, 27, 28. l. 6. c. 5. 6, 7, 9, 10, 26, 27, 33. l. 8. c. 5. 13, 14, 18, 20, 21, 26, 27. Bodinus De Repub. l. 6. c. 1. Polychronicon. l. 1. c. 34. fol. 171, accordingly.

mane Censor, or Surveyer of sports, records; that the dissolute lives, and light arts of Stage-players are remote from honest manners; and that therefore antiquity becomming a Moderator, did take care to suppresse their insolencies by appointing Censors to correct and punish them, that so they might not wholly lash out, when as they should undergoe the censure of a Iudge. For the very exhibition of pleasures is to be administred under a certaine discipline. If not a true, yet at leastwise let a shadowed order of iustice keepe Stage-playes with in compasse. Let even these businesses be tempered with the qualification of lawes, that so honesty may rule over dishoneſt persons, and they may live under certaine rules, who know not the way of a right conversation: For these Players seeke not so much their owne pleasure as other mens myrth, and by a perverse condition, when as they deliver the dominion to their bodies, they have compelled their soules to serve. It is fit therefore that those should receive a Moderator, who know not to carry themselves with a legall moderation. For the office of a Censor is set up as a Tutor over these heards of men. For as Tutors keepe children of tender yeeres with diligent care, so vehement pleasures are to be curbed by the Censor, with great grauity, &c. Which passage, as it proves Stage-playes, intolerable mischiefes; and Players, disorderly dissolute wicked persons, whose excesses need to be suppressed, even by the opinion of the ancient Pagan Romanes, * *who appointed Censors of purpose to correct their grosse abuses,* * *which yet could never be redressed:* so it condemnes the excessive lewdnesse of our moderne Playes and Actors which have no such Surveyers to curbe, to censure their abuses; & withall acquaints us, how pernicious Stage-playes are, both to mens manners & the publike weale: and what reason Christians have for ever to abandon them; since the very worst of Pagans, § *had long since wholy discarded them, for their*

unsufferable

unsufferable corruptions and abuses, but to please their Idols, to whom they were devoted; which reason holds not with us Christians, but ingageth us most against them. To passe by [h] *John Saresbury*, [i] *Alexander Fabritius*, [k] *Holkot*, [l] *Paulus Wan*, [m] *Maphæus Vegius*, [n] *Nicolaus De Clemangis*, [o] *Thomas Bradwardine*, [p] *Petrarcha*, and [q] *other more ancient Writers, who censure Stage-playes; as the intolerable depravers of mens mindes and manners; the Seminaries of all wickednesse, vice, and lewdnesse; the corrupters of Youth, the subverters of all good discipline; the enemies of all vertuous education; and insufferable mischiefes in a State, which thorow the eyes and eares usher eternall death into mens soules:* To whom I might accumulate; [r] *Ludovicus Vives*, [s] *Alexander*, [t] *Cornelius Agrippa*, [u] *Peter Primaudaye*, [x] *Danæus*, [y] *Peter Martyr*, [z] *Ioannes Langhecrucius*, [a] *Bochellus*, [b] *Ioannes Mariana*, [c] *Barnabas Brissonius*, [d] *Cæsar Bulengerus*, [e] *Baronius*, [f] *Spondanus*, [g] *The Centuriators*, with [h] *sundry other Forraigne Authors hereafter quoted*; who fully suffragate to this their Censure. I shall onely recite the words of 4. other moderne Outlandish Authors against the intolerable abuses of Stage-playes, and then passe unto our English Writers: The first of these, is Master *Ralph Gualther*, a reverend orthodox Divine, whose laborious learned Workes all Protestant Churches highly honor: who acquaints us: [i] *That Stage-players, the artificers, the ministers of unlawfull pleasures, who are wont to*

h De Nugis Curialium. l. c. c. 7. 8. & lib. 8 cap. 6. 7.

i Destructorium Vitiorum. pars 4. c. 23. & pars 3. cap. 10.

k Lectio. 172. in lib Sapientiæ.

l Serm. 5. & 7. De Custodia 5. Sensuum & Auditus.

m De Educat. Liberorum, l. 1. c. 14. & l. 3. c. 7.

n De Novis Celebritatibus non Instituendis. p. 143. to 150.

o De Causa Dei. l. 1. c. 1. Corol. 20. p. 14. 15.

p De Remedio Vtriusq; Fortu. l. 1. Dialog. 30.

q See Act 7. Scene 5.

r De Causis Corruptionis Artium. l. 2. p. 81. 82, 83. & Comment. in August. De Civit. Dei. l. 1. c. 31, 32, 33. & l. 2. c. 2. to 16.

s De Casibus. l. 2. Tit. 53. & l. 4. Tit. 17. sect. 4.

t De Vanit. Scientiarum. c. 20. 59, 64, 71.

u French Academy. c. 20. p. 205.

x Ethicæ Christianæ. l. 2. c. 8. p. 107.

y Locorum Cõmunium Classis. 2. c. 11. sect. 62. 66. c. 12. sect. 15. 19. & Comment. on Iudges. c. 21.

z De Vita & Honestate Ecclesiasticorum. l. 2. c. 20. 21.

a Decreta Ecclesiæ Gal. l. 6. Tit. 19. c. 11, &c.

b De Spectaculis. lib.

c De Spectaculis. lib.

d De Theatro. l. 1. c. 50. 51, 52.

e Annal. Eccles. Anno 404. sect. 1. 2, 3. Anno 206. sect. 2. Anno 399. sect. 5. Anno 469. sect. 2

f Epit. Baronij Annis eisdem.

g Centuriæ Magd Tom. 3. Col. 141. 142. Tom. 4. Col. 458. Tom. 5. Col. 721. Tom. 6. Col. 159.

h See Act 7. Scene 5.

i Sunt ejusmodi homines non parva rerum publ. pestis. Nam libidinum ministri sunt, & bonos mores corrumpunt, &c. *Gualther Homil. 11. in Nahum. fol. 214. 215.*

frequent

frequent the Courts of great Princes, and the eminenteſt richeſt Cities where there is moſt hope of gaine propounded to them, are not a ſmall plague of Common-weales: for they are the ſervitors of luſt, they corrupt good manners, they bring all religion into contempt: they greatly exhauſt both the publike and mens private treaſure, and that which ought to be diſtributed for the poores reliefe, they by their arts have almoſt intercepted. Theſe the Prophet compares to Locuſts, not onely for their multitude, but rather for * *their idle ſloathfulneſſe, and becauſe being borne onely for to eate and drinke, they doe nothing in the meane time that is honeſt, or which may any way advance the publike good. Wherefore grave men in all ages have thought fit to exclude this ſort of men from the Common-wealth. This* [k] Plato *a man of moſt acute iudgement perceived when as he baniſhed all Poets out of his Common-wealth, becauſe he knew they would both corrupt mens manners, and bring the gods into contempt. Neither undeſervedly is the old diſcipline of the* [l] Maſſilienſes *applauded, who would admit no Stage-players into their Citty, nor any perſons but ſuch who were skilfull in ſome art or other, whereby they might honeſtly maintaine themſelves. To which this alſo may be adued, that the ancient Divines moſt ſharpely condemne both Stage-playes and Spectacles: having a reſpect to that of the Apoſtle,* [m] *who would not have fornication, filthy diſcourſe, ſcurrility or any uncleaneſſe, ſo much as to be once named among Chriſtians: commanding all the followers of Chriſt, not to abſteine from evill onely, but likewiſe* [n] *from all appearance of it. It is therefore a great ſigne of corrupt and perverted diſcipline, that theſe effeminate perſons and furtherers of moſt aſhoneſt pleaſures, are in great eſteeme both in the Courts of Princes & in rich Cities, whiles grave men who excell in councell and experience are in the meane time excluded and contemned, and the poore neglected, &c. Then he recites the examples of* [p] Licinius, *and* [q] Henry *the 3. Emperor of that name, who caſt all Stage-players out of their Courts and Cities, as the very Rats and Moathes of the Court and Common-weale. Examples* (writes he) *worthy of eternall prayſe, which if Princes and Magiſtrates of*

* See *Guevara*, his Dial of Princes. l. 3. c. 43. to 47.

[k] See here pag. 448.

[l] See here pag. 455. 456. & Valerius Maximus. lib. 2. c. 6. ſect. 7.

[m] Epheſ. 5. 3. 4.

[n] 1 Theſ. 5. 22.

[p] See Eutropius Rerum Romanorum. l. 11. p. 140. & Cælius Rhodig. Antiqu. Lect. l. 14. cap. 19.

[q] See here pag. 471.

of the Common-weale would imitate at this day, there would be lesse rome left for filthy sloathfull idlenesse, then which there is nothing more powerfull to corrupt mens manners: yea wise and prudent men would be in more esteeme, and the poore would be better provided for, who now wander up and downe in every corner, to the great scandall of Christianity. But because all here neglect their duty, God himselfe will at one time or other finde out a meanes whereby he will cast out these plagues (so stiles he Playes and Players) *not without some publike calamity, as the Prophet here threatens to the Ninivites.* Thus hee. The second is [r] *Petrus Opmeerus*, a grave Historian, who writes thus of Playes. *The ancient Romanes did waste too much upon Pleasures and Spectacles, of which they had foure sorts: Stage-playes which served to delight their eares: Cirque-playes, Gladiators, and Huntings, which served for their eyes: From the first of these, they learned filthinesse and lewdnesse: from the latter, cruelty and inhumanity. Neither did any one bring backe those manners from these Spectacles that he brought thither; for a certaine rust and canker did spread it selfe over them at unawares. Neither doe vices more easily or speedily corrupt mens mindes then by these pleasures.* The third is * *Didacus de Tapia*, a famous Spanish Hermite; who discussing this question; *Whether the Sacrament might be given to Stage-players?* writes thus. * *The ancient Fathers inveigh so bitterly against this pernicious kinde of men, and the holy Canons punish them so severely by Ecclesiasticall censures, that I suspect that those things which were acted in Theaters heretofore, were filthier then those things that are acted now. But let this be as it will, yet the things that are played now are lascivious, filthy, and obscene, and very pernicious to Christian Religion. And therefore whosoever*

[r] Opus Chronagraphicum, Orbis Vniversi. Antwerpiæ. 1611. pag. 186. 187.

* In tertiam partē divi Thomæ Salamanc. 1589 pag. 545. 546.

* Tam acriter Patres antiqui in pernicioſum hoc hominum genus invehuntur, & tam severe sacri Canones in illos animadvertunt censuris Ecclesiasticis, vehementer ut suspicor, turpiora esse quæ olim in Theatris agebantur, quam quæ his temporibus. Quicquid vero de hoc sit, lasciva sunt quæ modo aguntur, turpia & obscæna, atque religioni christianæ valde pernicioſa. Ac proinde quicunque aliquid sapit in Domino eos tenetur arbitrari publicos peccatores, reique publicæ pestem tanto graviorem, quantò gravius est animæ vulnus quam corporis, &c. *Ibidem.*

tasts any sweetnesse in the Lord, or is any whit wise towards God, is bound to repute them publike sinners, and so much the more grivous plague of the Common-weale, by how much the wound of the soule is greater then that of the body. The Councell of Carthage, Saint *Cyprian, Chrysostome,* and *Augustine* (whose words he there recites at large) *excommunicate them both from the Society of the Faithfull, and the Sacraments, as the very infamy, plagues, and blemish of the Church, which could not tolerate them without much infamy and dishonour; since the very Pagan Romanes disfranchised them their tribes, and made them infamous.* * *And if these Stage-players are reputed infamous among Heathens, and deprived of all honour, as Saint* Augustine *most truely affirmeth.* De Civitate Dei. lib. 1. cap. 31. *what ought we Christians now to doe? Verily we ought to eschue and condemne both in Playes and sports, what ever is profuse, what ever is immodest, what ever is unseemely, what ever is wanton, what ever is wicked; all which even* Tully *himselfe condemned in his Offices. But all these things are found in Play-houses: But if that Stage-players delight men with their pleasures, iests, and wily speaches, and with the sweetnesse of their songs, and musicke; or if they adorne and instruct men with their grave*

* Quod si homines scenici apud Ethnicos habentur infames, & omni honore privabantur, ut verissime affirmat divus Augustinus, quid nos tandem Christianos facere oportet? Certè fugere ac damnare debemus in ludo ac joco, quicquid profusum, quicquid immodestum, quicquid illiberale, quicquid petulans, quicquid flagitiosum: quæ omnia in Officijs Tullius ipse damnabat. Inveniuntur autem hæc in Theatris. Quod si homines scenici facetijs & acumine dictorum, & cantus suavitate delectant, & sententijs gravioribus admonent & erudiunt, & repræsentatione antiquarum rerum atque affectibus recreant, utinam nunquam ista bona Comædijs miscuissent. Hoc enim ideò accidit, quod malum tam per se sit debile ac miserum, ut seipsum tueri non possit nisi juvetur a bono. Malum enim si perfectum fuerit destruit seipsum, ut ait Aristotelis; ac proinde occultatur sub specie boni, ut detineat ac fallat homines incautos: Sumus enim natura vehementer propensi ad honestatem. Quamvis autem aliqua bona misceantur in his ludis, deberemus autem præ oculis semper habere illa præclara verba Hieronomi ad Letam. Nemo ad lupanar mittit virginem suam quamvis quædam ibi reperiri possint de turpi corruptione lugentes: nemo hæredem suum latronum turbæ committit, ut discat audatiam: nemo in perforatam intrat cymbam ut discat vitare naufragium. Nemo ergo ad Theatri locum impurum & infamem, & contrarium religioni, & modestiæ & sobrietati Christianæ (locus scilicet ille Dæmonibus familiaris, invisus Deo) debet procedere, ut discat aut gustet quæ ibi dicuntur, sunt enim mixta veneno. *Ibidem.*

Sentences,

Sentences, and please them with the representation of ancient things, or with their passions; (A common objection in the behalfe of Stage-playes;) *would to God they had never mixed these good things with their Comedies: For this onely happens because evill is so weake and miserable by it selfe, that it cannot defend and helpe it selfe, unlesse it be holpen and assisted by good: For evill, if it be perfect, destroyeth it selfe, as* Aristotle *saith*; *and therefore it is hid under the shew of good, that it may deteine and deceive incautelous men: for by nature we are vehemently prone to honesty. But albeit some good things are mingled in these Playes, yet we alwayes ought to have these excellent words of* Hierom *before our eyes, in his Epistle to* Læta. *No Man* (saith he) *sendeth his Daughter to the Stewes, although some Women may there be found bewayling their filthy corruption: no man commits his Heire to a company of Theeves, that he may learne audacity*; *no man enters into a Boate that is full of holes, that he may learne to avoyd shipwracke.* * *No man therefore ought to goe to the impure and infamous place of the Theater which is contrary to religion, to modesty and sobriety, (a place so familiar to Devils, and so odious to God,) that he may learne or tast the things there acted: for they are intermixed with poyson.* Such is the venome, the contagion of Players and Play-haunters, in this Popish Hermites judgement, whose words no Papist (and I presume no Protestant) dares to question. The fourth is *Iohn Bodine*, an eminent Polititian, and renowned Statesman, who hath passed this verdict upon Stage-playes. † *I will* (writes he) *passe over in silence the abuses which are committed in suffring of Comedies and Enterludes, the which* (pray marke it) *is a most pernicious plague to a Common-weale: for there is nothing doth more corrupt the Citizens good manners, simplicity and naturall bounty then* * *Stage-playes: the which have the more power and effect, for that their words, accents, gesture, motions and actions, governed with all the art that may be, and of a most filthy and dishoneſt subiect, leaves a lively impression in their soules who apply thereunto even all their senses. To con-*

* Nota bene.

† *Bodine* his Commonwealth, Lõdon 1606, Booke 6. chap. 1. pag. 645. 646.

* Spectacula enim dulcissima sunt irritamenta omnis, non tàm libidinis quàm inhumanitatis. *Maphæus Vegius, De Educatione Puerorum. lib. 1. cap. 14. Bibl. Patrum. Tom. 15. pag. 848. D.*

clude, we may well say, that the Comedians Stage is an apprentiship of all impudency, looseneſſe, whoredome, cozening, deceit and wickedneſſe. And therefore, [u] Ariſtotle *doth not without cauſe say, That they muſt have a care leſt the ſubiects went to Comedies:* * *he had ſaid better, that they ſhould have pulled downe their Theaters, and ſhut the Comedians out of the City gates. For ſaith* [x] Seneca. *there is nothing more contrary to good manners, then to haunt Playes. And therefore* [y] Philip Auguſtus *King of France, did by a publike Edict, baniſh all Players out of his Realme. If any one will ſay, that both* Greekes and Romanes *did allow of Playes: I anſwer, that it was for a ſuperſtition they had unto their gods: but the wiſeſt have alwayes blamed them. For although a Tragedy hath ſomething in it more ſtately and heroike, and which doth make the hearts of men leſſe effeminate: yet* [z] Solon *having ſeene the Tragedy of* Theſpis *played, did much miſlike it; and whereas* Theſpis *excuſing himſelfe, ſaid, it was but a Play: No (replyed* Solon) *but this Play turnes to earneſt. Much more had he blamed Comedies, which were then unknowne: and now alwayes they put at the end of every Tragedy (as poyſon into meats) a Comedy or Iigge. And although that Comedies were more tolerable among thoſe that dwell in the Southerne parts, being more heavy and melancholy by nature, and for their naturall conſtancy leſſe ſubiect to change, yet ſhould they be utterly denyed to thoſe that live toward the North, being of a ſanguine complexion, light and inconſtant; having in a manner all the force of their ſoule in the common and brutall ſence: But there is* [a] *no hope to ſee Playes forbidden by the Magiſtrates, for commonly they are the firſt at them.* Thus farre theſe Forraigners. To paſſe by * *Carolus Sigonius, who*

[u] Politicorum. lib. 7. cap. 17.
* O that our Magiſtrates would conſider it.
[x] Epiſtola 7.
[y] See the Generall Hiſtory of France. pag. 114. accordingly.
[z] Plutarchi Solon.
[a] Nullam habet ſpem ſalutis æger, quem ad intemperantiã medicus hortatur. *Seneca Epiſt.* 129.
* Cantores autem & ſcenicos artifices tanto in pretio habuerunt ut ejuſmodi acroomata atque ocij liberalis oblectamẽta pluris quàm doctos atque diſertos homines facerent. Ex plebe autem alij in tabernis vinarijs pernoctabant, nonnulli velabris umbraculorum Theatralium ſeabdebant,, quidem aleis pugnanter contendebant, omnes ferme totos dies in Theatris ac Circis ludis muneribuſq; dediti traducebant, otium ipſum Imperatori ſolertia comperatum ad voluptatem, non ad virtutem incitamenta præbentes. Atq; hi quidem mores licet poſteriores aliquot Imperatores emendare conati ſunt, tamen in dies corruptiores deterioreſq; effecti ſunt quouſq; tota Italia, quæ marceſcente ac diuturno prope languore torpente, barbari Imperium ex omni parte debile invaſerunt, & ſeviſſime diſtraxerunt. *De Occidentali Imperio. lib. 1. fol. 32.*

enumerates

enumerates the frequenting, tolerating, and countenancing of Stage-playes both by Prince and people, as the inevitable forerunner, and chiefe occasion both of the destruction and overthrow of the Roman Empire, by the Gothes and Vandals: and * *Guevara*, his *Dial of Princes. l.* 3. *c.* 43. *to* 48. I come now to our own domestique Playes, to see what our Writers, our Divines, in their daily Sermons; what our Universities, Magistrates, and our whole State have determined of them, in confirmation of my Minors truth.

* Who is very copious to our present purpose.

For our Writers. To passe by those of more ancient times, as *Beda*, *Anselme*, *Alexander Fabritius*, *Holkot*, *Bradwardin*, *Ioannis de Burgo*, *Alexander de Ales*, *Edmundus Cantuariensis*, *Ioannis Saresberiensis*, *Petrus Blesensis*, *Mathew Paris*, *Polychronicon*, *Ludovicus Vives*, *Thomas Waldensis*, and * *others* hereafter quoted, who all condemne these Stage-playes as intolerable corruptions. Master *Northbrooke*, an eminent learned Divine, in his excellent *Treatise against Vaine Playes and Enterludes*, Imprinted by Authority, London 1579 writes thus of Stage-playes. [b] *To speake my minde and conscience plainely and in the feare of God, I say, that Players and Playes are not tolerable nor sufferable in any Common-weale, especially where the Gospell is preached*; (which he there proves at large by sundry testimonies of Fathers, Councels, moderne Divines, and others; and by many arguments,) *because they are the occasions of much sinne and wickednesse, corrupting both the mindes and manners of their Actors and Spectators.* The Author of the *third Blast of Retrait from Playes and Theaters*, (*once* [c] *a Playerly Play-poet himselfe, till being pricked in conscience for it, he renounced his profession*) delivers his experimentall resolution of Stage-playes in these very tearmes. [d] *Such doubtlesse is mine opinion of common Playes, that in a Common-weale they are not sufferable. My reason is, because they are publike enemies to vertue and religion, allurements to sinne, corrupters of good manners, meere Brothel houses of Bawdery, and bring both the Gospell into slander, the Sabbath into contempt, mens soules.*

* Act 7. Scene 5

[b] Fol. 28. vid. Ibidem.

[c] The 3. Blast of Retrait from Playes and Theaters. pag. 49. 50, 51.

[d] Ibidem, pag. 43. 44.

soules into danger, and finally the whole Common-weale into disorder: all which particulars hee there confirmes at large. The title of which Booke is very observable: viz. *A second and third Blast of Retrait from Playes and Theaters: the one whereof was sounded by a reverend Bishop, dead long since; the other by a worshipfull and zealous Gentleman now alive: one shewing the filthinesse of Playes in times past; the other the abomination of Theaters in the time present: both expresly proving, that that Common-weale is nigh unto the curse of God, wherein either Players be made of, or Theaters maintained: Set forth and allowed by Authority. Anno* 1580. A pregnant Authorized evidence of my Minors truth. Master *Stephen Gosson*, another great Play-poet before his conversion, (for [c] *which he afterwards shed many a bitter teare;*) in his [f] *Schoole of Abuse; containing a pleasant invective against Poets, Pipers, Players, Iesters, and such like Caterpillers of a Common-wealth, setting up a Flagge of Defiance against their mischeivous exercise, and overthrowing their Bulwarkes by Prophane Writers, Naturall Reason, and Common Experience; printed by Allowance, and Dedicated to Sir* Philip Sidney. *Anno* 1578. And in his *Playes Confuted*, Dedicated to Sir *Francis Walsingham*; which Booke is thus intituled: *Playes Confuted in five Actions: Proving that they are not to be suffred in a Christian Common-weale, &c.* Imprinted at London, about the yeere 1581. doth positively affirme, and copiously demonstrate upon unanswerable grounds; *That Stage-playes and common Actors are no wayes tolerable in any Christian, or Well-governed Common-weale; because they occasion much wickednesse, lewdnesse, and disorder, and exceedingly corrupt the mindes, the manners both of their Auditors and Spectators:* as the Perusers of these Tractates shall more at large discerne. The selfe-same Assertion and Conclusion we shall finde, in Master [g] *Stubs*, his *Anatomy of Abuses:* in reverend [b] *BB. Babington*, his *Exposition upon the 7. Commandement*; in Master *Iohn Field*, his *Declaration of Gods Iudgement at Paris Garden*; published by Authority.

[c] See his Schoole of Abuse, the Epistle to the Reader, accordingly.

[f] This is the Title of the Booke.

[g] Edition 4. London 1595. p. 101. to 107.

[h] In his Works. 1622. London. pars 3. p. 60.

Authority. *Anno* 1583. In a Book intituled, *The Church of evill men and women, &c.* printed by *Richard Pinson. Anno* 1580. In *Mathew Parker Archbishop of Canterbury, De Antiqu. Ecclesiæ Brittanicæ. Londini* 1572. *fol. ult.* In M. *George Whetston*, his *Mirror for Magistrates of Cities. London* 1586. *fol.* 24. In *Hollingshead*, his *Chronicle. Anno* 1549. *pag.* 1028. *Numb.* 25. 30. *Col.* 2. *Anno* 1559. *Col.* 1184. *Anno* 1576. *Col.* 1209. In Doctor *Iohn Case, Ethicorum. lib.* 4. *cap.* 8. *pag.* 307. 308. *& Politicorum. lib.* 5. *cap.* 8. *pag.* 474. 475, 476. where he condemnes all Popular, though he allowes of Academicall Stage-playes, as Doctor *Gager*, and Doctor *Gentiles* likewise doe. In reverend *BB. Halls Epistles, Decad.* 6. *Epist.* 6. *In the Rich Cabinet. London* 1616. *pag.* 116. 117, 118. In Master *Samuel Purchas*, his *Pilgrim. cap.* 51. *pag.* 490. *In* M. Doctor [i] *Sparkes*, his *Rehearsall Sermon at Pauls Crosse, the* 29. *of Aprill. Anno* 1579. In the *Anonymous Treatise of Dances. London* 1581. *shewing, that they are dependents or things annexed unto whoredome; wherein it is also proved by the way, that Playes are ioyned and knit together in a ranke with them.* In incomparable Doctor *Reinolds*, his *Overthrow of Stage-playes, printed* 1597. *and reprinted at Oxford*, 1629. and in his *Preface to the Universitie of Oxford before his* 6. *Theses. pag.* 45 46. *London* 1612. In Doctor *Iohn White*, his *Sermon at Pauls Crosse, March* 24. 1615. *sect.* 11. In Dr. *Bond of the Sabbath. London* 1595. *p.* 134. 135. 136. 137. 138. In *I. G.* his *Refutation of the Apologie for Actors. London* 1615. *pag* 13. *&* 48. *to* 60. In Master *Iohn Brinsly*, his 3. *part of the True Watch chapter* 11. *Abomination* 30. *pag.* 302. In Master *Osmund Lake*, his *Probe Theologicall upon the Commandements. London* 1612. *pag* 167. *to* 272. In Master *William Perkins*, his *Exposition upon the* 7. *Commandement*, in his Workes. *vol.* 1. *p.* 60 *D.* In his *Treatise of Conscience. cap.* 3. *Tom.* 1. *pag.* 538. In his *Cases of Conscience. Booke* 3. *chap.* 4. *sect.* 4. *Question* 2. *vol.* 2. *pag.* 140. 141. and in his *Commentary on Galathians* 3. *vol.* 2. *pag.* 239. In *I. P.* his *Covenant betweene God and man: Exposition*

[i] See the Epistle to the 2. and 3. Blast of Retrait to Playes and Theaters.

Exposition on the 7. Commandement. In *BB. Bayly*, his *Preface to the Practise of Piety.* In Master *Dod*, Master *Cleaver*, M. *Elton.* and BB. *Andrewes, on the 7. Commandement.* In Master *Thomas Gataker, of the Lawfull use of Lots. pag.* 216. In Doctor *Layton*, his *Speculum Belli Sacri. cap.* 45. In Master *Iohn Downham*, his *Summe of Divinity. Booke* 1. *chap.* 11. *pag.* 203. and in his *Guide to Godlinesse. lib.* 3. *chap.* 21. *sect.* 5. In Master *Robert Bolton*, his *Discourse of True Happinesse. pag.* 33. 34. In a *Short Treatise against Stage-playes Dedicated to the Parliament. Anno* 1625. In *Richard Rawlidge*, his *Monster lately found out, &c. London* 1628. *pag.* 2. 3. 4. In Doctor *Ames*, *De Iure Conscientiæ. lib.* 5. *cap.* 34. *pag.* 271. In Master *Richard Brathwait*, his *English Gentlewoman. London* 1631. *pag.* 53. 54. In Doctor *Thomas Beard*, his *Theater of Gods Iudgements. Edition* 2. *London* 1631. *Booke* 2. *chap.* 36. *pag.* 435. 436. who in these their severall Writings, unanimously condemne all Stage-playes, as unsufferable pernicious *abominations and corruptions in a Christian State, which desperately deprave mens mindes and manners, by drawing them on to idlenesse, wantonnesse, prophanesse, whoredome, dissolutenesse, effeminacy, and all kinde of vice and wickednesse whatsoever*; as these their Writings, with * *sundry others* will more largely testifie; which fully suffragate to my present Assumption.

That our godly Divines in their zealous daily Sermons, have likewise declaimed against Stage-playes, both in former and latter times, as these our Writers doe, it is evident, not onely by our owne daily experience; (there being not one godly faithfull Minister where these Play-houses, Playes and Players are admitted, but hath oft cryed out against them in the Pulpit, as the * *very Schooles, the Tutors of Bawdery and Abuse*; *The nests of the Devill*; *the chaire of pestilence, the sinkes of all sin, the pompes and soveraigne places of Satan*; *the poyson of mens soules and manners, the plagues and overtures of the Commonwealth, &c.*) but by the testimony of the *Prefacer to the* 2. *and* 3. *Blast of Retrait from Playes and Theaters. Anno* 1580.

* Arch: B: Abbot on Ionah. Lect: 5. sect: 9. pag: 91. With D. Featlies Hand-mayd of Devotiõ. Edit. 2. pag. 408. Mr. *Samuel Ward*, his Balme from Gilead. pag. 82. My Perpetuity, &c. p. 586. 587. My Censure of M. *Cosens*, his Cozening Devotions. pag. 90. Lame *Giles*, his Haulting. p. 1. & The Historicall Narration, annexed to it. pag. 14.

* See the Preface to the 2. and 3. Blast of Retrait from Playes and Theaters.

1580. who informes us; *that in his time many godly Preachers day by day, in all places of greatest resort, did denounce the vengeance of God to those, be they high or low, that favoured Playes, Theaters, or Players. That in all ages the most excellent men for learning have condemned them by the force of eloquence and power of Gods Word: and that many in the principall places of this Land have, and daily, yea openly doe speake against Playes, Players, and Theaters; as neither warranted by Gods Word, nor liked of Christians, but disallowed utterly,* * *by Scripture, by reason, by Doctors, by Bishops, by their very Authors themselves, yea and by all other good men, as the enemies to godlinesse, the corruption of the wel-disposed: and so consequently a speciall engine to subvert all religion, and to overthrow the good State of that Common-weale wherein they are tolerated.* By the suffrage of Master[k] *Stephen Gosson. Anno* 1581. who acquaints us: *That it is a shame to frequent Playes, impudency to defend them: it is sinne in the Gentiles to set out Playes, in Christians it is a presumptuous sinne; because we see better wayes and yet take the worse: we know their corruptions and allow them. All this hath beene sufficiently proved by ancient Writers, and daily revealed by learned Preachers; yet will not my Country-men leave their Playes, because Playes are the nourishers of delight.* By the expresse averment of M.[l] *George Whetston. An.* 1586. who records: *That godly Divines, in publike Sermons, and others in printed Bookes, have (of late) very sharpely invayed against Stage-playes. (unproperly called Tragedies, Comedies and Morals) as the springs of many vices, and the stumbling-blockes of godlinesse and vertue. Truely, the use of them on the Sabbath day, and the abuse of them at all times, with scurrility and unchast convaiance, ministers matter sufficient for them to blame, and the Magistrate to reforme.* To which I might adde D. *Rainolds, Overthrow of Stage-playes. Epistle to the Reader, & pag.* 93. 94. I. G. *his Apologie for Actors,* with sundry others who concurre in this.

* See here Act 7. thorowout.

[k] Playes Confuted. Action 4. at the close of it.

[l] In his Mirror for Magistrates. fol. 24.

That our two famous * Vniversities have passed the selfesame doome of condemnation against Stage-playes;

* Our Vniversities cõdemne Stage-playes.

is most apparant; both by the testimony of M. *Stephen Gosson. Anno* 1581. who upon his owne knowledge affirmes: [m] *That many famous men in his time in both our Universities, had made open out-eries of the inconveniences bred by Playes; and that they held this opinion; That Playes are not to be suffred in a Christian Common-weale: but* (saith he) *they doe not thorowly prosecute the same, by printing any full discovery against them, because that finding the eares of the hearers stopt with the deafe Adder, they begin to shake the dust of their shooes against them; and follow the Counsell of God himselfe;* [n] *Which biddeth them, throw no Pearles to Swine.* By the testimony of learned D.[o] *Rainolds*, who affirmes; *that the best and graveſt Divines in the Vniversity of Oxford, condemned Stage-playes by an expresse Statute made in a full Convocation of the whole Vniversity, in the yeere of our Lord* 1584. *whereby the use of all common Playes was expresly prohibited in the Vniversity, lest the* [q] *yonger sort (who are prone to imitate all kinde of vice) being spectators of so many lewde & evill sports as in them are practised, should be corrupted by them:* answerable to which the *Vniversity of Cambridge* (as I have beene credibly informed) enacted a publike Statute; *that no common Actors should be suffred to play within the Precincts of the Vniversities Iurisdiction, for feare they should deprave the Schollers manners.* Which Statutes though perchance they are not alwayes so strictly observed as they ought, yet they are oft-times put in execution, by such Vice-chancelers, and Proctors as are most conscionably vigilant and carefull in their places. All which being put together, sufficiently discovers our Vniuersities judgement of common Players and Actors, what unsufferable mischiefes and corruptions they are. If any here Object; That our Vniversities approve of private Stage-playes acted by Schollers in private Colledges: therefore these Playes are not so intolerably evill in their opinions. I answer; [r] *that our Vniversities though they tolerate and connive at, yet they give no publike approbation to these private Enterludes,* which are not generally received into

[m] Playes Confuted. Action 5. at the beginning.

[n] Math. 7.6.

[o] Overthrow of Stage-playes p.151.152,153.

[p] Cited by Dr. *Rainolds*, in his Overthrow of Stage-playes. pag.151.152.

[q] Pejora enim Iuvenes facile præcepta audiunt. *Seneca Thyestes. Act.* 2. *fol.* 36. Parebit pravi docilis Romana juventus. *Horat. Serm. l.*2. *Satyr* 2. *pag.* 201. Inde trahunt juvenilia pectora pestem Mortiferam fiuntq; ipsæ sine fronte puellæ. *Mant. Fast. l.*2. *&* Dr. *Rainolds Epistle Dedicatory to his* 6. *Theses. p.*45.56.

[r] See D. *Rainolds* Overthrow of Stage-playes. p. 151.152, 153.

into all Colledges, but onely practiſed in ſome private houſes, (perchance once in three or foure yeeres;) and that by the particular Statutes of thoſe houſes made in times of Popery, which require ſome Latine Comedies, for learning-ſake onely, to bee acted now and then: Which Playes, as they are compoſed [r] *for the moſt part by idle braines, who affect not better ſtudies; and acted* (as *I.G.*) *informes us, by Gentle-bloods, and luſty Swaſh-bucklers, who preferre an ounce of vaine-glory, oſtentation and ſtrutting on the Stage, before a pound of learning;* [t] *or by ſuch who are ſent to the Univerſity, not ſo much to obtaine knowledge, as to keepe them from the common ryot of Gentlemen in theſe dayes; like lytle Children whom their Parents ſend to Schoole, the rather to keepe them from under feet in the ſtreets, which careſull Mothers greatly feare: their ſpectators for the moſt part being ſuch as both Poets and Actors are; even ſuch as reckon no more of their ſtudies, then ſpend-all Gentlemen of their caſt-ſuites:* [u] *So the graver, better, and more ſtudious ſort (eſpecially Divines, who by ſundry* *Councels are prohibited from acting or beholding any publike or private Stage-playes, and therefore dare not to approach them) condemne them, cenſure them, come not at them,* (eſpecially when they tranſgreſſe the rules of modeſty and decency as ought times they doe:) Neither are theſe Playes ſo frequent now as they have beene in former times, by reaſon of thoſe miſchiefes, [x] *thoſe expences of time and mony which they occaſion,* and that affinity they have with common Stage-playes, which all ages, all Chriſtian, all prophane Authors of note, and theſe our Vniverſities have ſolemnely condemned. Deſcend we from our Vniverſities to our Magiſtrates. *The Magiſtrates of the Citty of London,* as [y] *M. Iohn Field* records, *obteined from Queene* Elizabeth, *of famous memory,* about the yeere 1580. *that all Heathenish Playes and Enterludes ſhould be baniſhed upon Sabbath dayes:* and not long after [z] *many godly Cittizens, and*

[r] *I.G.* his Refutation of the Apologie for Actors. pag. 17. whoſe words I here recite.

[t] See BB. *Halls* Epiſtles. Decad. 6. Epiſt. 6. and his *Quo Vadis* ſect. 3. 4. 10, 11.

[u] D. *Rainolds* Overthrow of Stage-playes. p. 151, 152, 153, 154. See *Langbecrucius*, De Vita & Honeſtate Eccleſiaſticorum. l. 2. c. 21, 22. accordingly.

* See here, pag. 149. 150. and Act 7. Scene 3. thorowout.

[x] D. *Rainolds* Overthrow of Stage-playes. pag. 24. 25.

[y] His Declaration of Gods Iudgement at Paris Garden.

[z] *Richard Rawlidge,* in his Monſter lately found out and diſcovered, or the Scourging of Tiplers. London 1628. pag. 2, 3, 4. where this is *verbatim* related.

wel-disposed Gentlemen of London, considering that Play-houses and [a] *Dicing-houses, were traps for yong Gentlemen and others; and perceiving the many inconveniences, and great damage that would ensue upon the long suffring of the same, not onely to particular persons, but to the whole Citty; and that it would also be a great disparagement unto the Governours, and a dishonour to the government of this honourable Citty, if they should any longer continue; acquainted some pious Magistrates therewith, desiring them to take some speedy course for the suppression of common Play-houses and Dicing-houses within the Citty of London and Liberties thereof. Who thereupon made humble suite to Queene* Elizabeth *and her Privy Councell, and obtained leave from her Maiesty to thrust the Players out of the Citty, and to pull downe all Play-houses and Dicing-houses within their Liberties: which accordingly was effected: and the Play-houses in Gracious-street, Bishops-gate-street, that nigh Pauls, that on Ludgate-hill, and the White-Friers, were quite put downe and suppressed by the care of these religious Senators. And surely* (writes my Author) *had all their Successors followed their worthy steps, sinne would not at this day have beene so powerfull and raigning as it is.* This memorable Act of suppressing Play-houses by our *London Magistrates*, by Authority from our vertuous *Queene Elizabeth, and her most Sage Privy Counsell*, as intolerable grievances and annoyances to our chiefe Christian Metropolis, is an infallible argument, that they * all reputed them, unsufferable corruptions in a Christian State. Now as these pious Magistrates demolished Play-houses, and thrust out all Players from within their Liberties, which now have taken sanctuary in some priviledged places, without their Iurisdiction; so divers sage and pious Iustices of Peace, and Magistrates in sundry Citties and Counties of our Realme, have from time to time, punished all wandring Stage-players [b] *as Rogues*, notwithstanding the *Master of the Revels, or other mens allowance, who have no* [c] *legall authority to license vagrant Players:* and in cases where they have had Commissions to act, they

[a] See M. *George Whetston*, his Myrror for Magistrates of Citties thorowout, to this purpose.

* Neq; enim censebant isti fælicem esse rempublicam stantibus mœnibus, ruentibus moribus. Ea enim mala quæ oriuntur in moribus, sœvientibus pejora sunt hostibus. *August. De Civit. Dei, lib. 1. cap. 30. 33.*

[b] By Vertue of the Statutes of 14. Eliz. c. 5. & 39. Eliz. cap. 4. & 1. Iac. cap. 7.

[c] For 14. Eliz. c. 5. 39. Eliz. c. 4 & 1. Iacob. c. 7. give them no authority at all to license any, and this their license is voyd, by the expresse words of 1. *Iacobi*, cap. 7.

they have oft denyed them liberty ſo to doe, within their Iuriſdictions, leſt their laſcivious, prophane, and filthy Playes, ſhould corrupt the people, and draw them on to vice. All which ſufficiently demonſtrates what our Magiſtrates thinke of Players and Stage-playes, which our whole State and Kingdome have condemned, as I ſhall now make evident, by ſome Acts of Parliament. *In* [d] 4. *of Henry the IV. cap.* 27. I finde this Act of Parliament made. *Item, to eſchew many diſeaſes and miſchiefes, which hath hapned before this time in the Land of Wales, by many Waſters, Rimours, Minſtrels, and other Vacabonds; It is ordained and ſtabliſhed, that no Maſter-rimour, Minſtrill nor Vacabond be in any wiſe ſuſtained in the Land of Wales to make commoithes nor gathering upon the people there.* Loe here an ancient Statute baniſhing all *Players, Rimours, and Minſtrels out of Wales*, as the Authors of many commotions, diſorders, and miſchiefes. [e] *In* 3. *Henry* 8. *cap.* 9. there was this Law enacted againſt *Mummers. For as much as lately within this Realme, divers perſons have diſguiſed and apparelled themſelves, and covered their faces with Viſours or other things, in ſuch manner as they ſhould not be knowne: and divers of them in a company together, naming themſelves Mummers, have come to the dwelling place of divers men of honour, and ſubſtantiall perſons, and ſo departed unknowne; whereupon murthers, felony, rape, and other great hurts and inconveniences have afore-time growne, and hereafter be like to come by the colour thereof, if the ſaid diſorder ſhould continue not reformed. Wherefore be it enacted by the King our Soveraigne Lord, &c. that if any perſons hereafter diſguiſe or apparell them with Viſours or otherwiſe upon their faces, and ſo diſguiſed or apparelled as Mummers or perſons unknowne, by reaſon of their apparell, aſſociate or accompany them together or apart, and attempt to enter into the houſe of any perſon or perſons, or aſſault or affrayes make upon any perſon or perſons in the Kings high-way, or any other place in forme afore diſguiſed, that then the ſaid Mummers, or diſguiſed perſons, and every of them ſhall be arreſted by any of the Kings leige people as ſuſpects or*

[d] 4. Henry 4. cap. 27.

[e] 3. Henry 8. cap. 9.

Vacabonds, and be committed to the Kings Gaole, there to be imprisoned by the space of 3. monethes without bayle or mainprise, and then to make fine to the King by the discretion of the Iustices, by whom they shall be delivered out of prison. And also it is ordained and enacted by the said Authority, that if any person or persons sell or keepe any Visours or Visour in his house, or in any other place within this Realme after the feast of Easter next comming, and after this Act proclaimed, that the said person (that keepeth the said Visour or Visours) shall forfeit to the King our Soveraigne Lord for every Visour 22.s. And further shall suffer imprisonment, and make fine after the discretion of the Iustices afore whom he is thereof convicted by examination or by inquisition, after the course of the Common-law. Vpon the consideration of which Statute, [f] *Polydor Virgil* writing of *Stage-playes and Mummers*, records: *That onely England of all other Countries did not as yet behold these personated beasts: neither truely will she see them: since among the English, who in this thing are farre wiser then others; there is this law, that it shall be capitall for any person to put on a Visour or Players habit:* Which Statute, as may be collected from *Polydor*, (who [g] *wrote about some* 10. *yeeres after it*) extends as well to Players as Mummers. *In* [h] 2. & 3. *of Philip and Mary. cap.* 9. intituled; *An Act to avoyd divers licenses of houses wherein unlawfull games be used: upon the humble Petition of the Commons to the Queene in Parliament, it was inacted; That whereas by reason of sundry Licences heretofore granted to divers persons, as well within the City of London and the Suburbs of the same, as also in divers other places of the Realme, for the having, maintaining, and keeping of Houses, Gardens, & places for Bowling, Tenniſe, and Dicing (a game prohibited as unlawfull by sundry other of our Statutes: viz.* By 12. *Richard* 2. *c.* 6. 11. *Henry* 4. *cap.* 4. 17. *Edward* 4. *cap.* 3. 11. *Henry* 7. *cap.* 2. 19. *Henry* 7. *cap.* 12. & 33. *Henry* 8. *cap.* 9. *where Dice-play is stiled an unlawfull, unprofitable, ungracious, and incommendable game, whereby divers are utterly undone and impoverished of their goods, and by meanes whereof divers and many murthers, robberies,*

[f] Vna omnium regionum Angliæ ejusmodi personatas belluas hactenus non vidit, nec quidem vult videre; quando apud Anglos, in re hac præ alijs sapientiores, lex est, ut capitale sit, si quis personas induerit. *De Inventor. rerum. l.* 5 *cap.* 2. *p.* 388.

[g] This Booke of his was published, *Anno* 1499. as appeares by the Epistle Dedicatory.

[h] 2. & 3. *Philip and Mary, c.* 19.

beries, and other hainous felonies were oftentimes committed in divers parts of the Realme. See 17. Edw. 4. c. 3. *and thereupon it is severely condemned under great mulcts and punishments; the Dice-players being to forfeit ten pound a peece, and to suffer two yeeres imprisonment, and such as keepe any Dicing-houses to forfeit twenty pound a peece, and to suffer 3. yeeres imprisonment, &c.) for white and blacke, making and marring, and other unlawfull games prohibited by the Lawes and Statutes of this Realme, divers and many unlawfull assemblies, conventicles, seditions and conspiracies had beene daily and secretly practised by idle and misruly persons repairing to such places, of the which robberies and divers misdemeanours had ensued; that for remedy thereof, all Licences, placards or grants made to any person or persons for the keeping of any Bowling-allies, Dicing-houses, or other unlawfull games* (in the which number Stage-playes were included) *should be utterly voyd, and of none effect. By the* [i] Statutes of 34. & 35. *Henry* 8. *cap.* 1. *of* 2. & 3. *Edward* 6. *cap.* 1. 1. *Eliz. cap.* 2. *and of* 3. *Iacobi. cap.* 21. we have severall mulcts *and penalties inflicted upon such, who should recite or interpret Scripture, or revile the Sacrament or Booke of Common Prayer, or any part thereof; or iestingly and prophanely speake or use the Name of God the Father, or of Christ Iesus, or of the holy Ghost, or of the Trinity, in any Enterludes, Stage-playes, Rymes or Pageants.* And lest any one should hence inferre, that these Statutes (which are principally intended in private Playes and Enterludes, since they condemne and suppresse all publike,) seeme to allow of popular Stage-playes, because they suppresse not Playes themselves, but onely these their abuses; the [k] *Statutes of* 14. *Eliz. cap.* 5. 39. *Eliz. cap.* 4. 1. *Iacobi. cap* 7. & 1. *Caroli. cap.* 1. doe in expresse words, *condemne all Stage-playes, and common Enterludes, as unlawfull exercises and pastimes; occasioning many great inconveniences, quarrels, blood-sheds, and disorders, to Gods dishonour, and the publike preiudice:* For the better suppression of which, the [l] *Statutes of* 14. *Eliz. cap.* 5. & 39. *Eliz. cap.* 4. *have branded, have adiudged all common*

[i] 34. & 35. Henry 8. cap. 1. 2. & 3. Edward 6. cap. 1. 1. Eliz. cap. 2. & 3. Iacobi, cap. 21.

[k] 14. Eliz. c. 5. 39 Eliz. cap. 4. 1. Iacobi. cap. 7. & 1. Caroli. c. 1.

[l] 14. Eliz. c. 5. & 39 Eliz. c. 4.

common Players of Enterludes, all idle persons using any unlawfull games, all Players and wandring Minstrels, for Rogues, for Vacabonds and Sturdy Beggers; subiecting them to such paines and punishments as other wandring Rogues and Vacabonds are to undergoe; unlesse they should belong to some Baron or other honourable person of greater degree, and be authorized by them to play under their hand and Seale of Armes: which license of theirs exempted them onely from the punishment, *not from the infamy*, or stile of *Rogues and Vacabonds*: which Statutes, not so effectually suppressing these Playes and Enterludes as was expected, by reason of the liberty that Barons and other Noblemen had to license Players of Enterludes belonging to them to act their Playes, the [m] *Statute of* 1. *Iacobi. c.*7. to remedy this mischiefe, *hath declared and enacted: that from thenceforth no authority given or to be given or made by any Baron of this Realme, or any other honourable Personage of greater degree unto any Enterlude Players, Minstrels, Iuglers, Bearward, or any other idle person or persons whatsoever, using any unlawfull games or Playes, to play or act, should be available to free or discharge the said persons or any of them, from the paines and punishments of Rogues, of Vacabonds and Sturdy-beggers in the said Statutes* (viz. 14. Eliz. cap. 5. & 39. Eliz. cap. 4.) *mentioned; but that they shall be taken within the offence and punishments of the same Statutes, and of this Statute of* 1. *Iacobi. cap.* 7. So that now at this day, by these severall Acts of Parliament yet in force, (resolved and concluded upon after long mature deliberation by our whole State and Kingdome,) all common Stage-playes, *are solemnely adiudged to be unlawfull and pernicious Exercises, not sufferable in our State: and all common Stage-players, by whomsoever licensed; to be but Vacabonds, Rogues, and Sturdy-beggers; who ought to suffer* [n] *such paines and punish-*

[m] 1. Iacobi. c. 7.

[n] *Viz.* They may be sent to the house of Correction; imprisoned, set in Stockes and whipped, &c. and if they stil persist in Playing after these corrections; they may bee burned with an hot burning Iron of the bredth of an English shilling, with a great Roman R. in the left shoulder, which letter shall there remaine as a perpetuall marke of a Rogue, &c. as these severall Statutes more largely shew: and if this will not reforme them; they may be banished, and after that if they returne againe and persist incorrigible, be executed as Felons.

ments

ments in every degree, as are appointed to be inflicted upon all other Vacabonds, Rogues, and Sturdy-beggers, by the forenamed Statutes. So that all Magistrates may now justly punish them as Rogues and Vacabonds, where-ever they goe, (yea they ought both in law and conscience for to doe it, since these severall Statutes thus inforce them to it) notwithstanding any License which they can procure, since the expresse words of the Statute of 1. *Iacobi. cap. 7. hath made all Licenses unavaylable to free them from such punishments.* It is most apparantly evident then by all these premises; that not onely Pagan Writers, Emperours, States, and Magistrates; together with the Primitive Christians, Fathers, and Christian Writers of Forraigne parts; but even our owne domestique Writers, Preachers, Vniversities, Magistrates, and our whole State it selfe in open Parliament, both in ancient, moderne, and present times, have abandoned, censured, condemned Stage-playes and common Actors, as the [o] *very pests, the corruptions of mens mindes and manners; the Seminaries of all vice, all lewdnesse, wickednesse, and disorder: and intolerable mischiefes in any civill or well-disciplined Common-weale:* therefore my Minors truth is past all doubt, we cannot but readily subscribe unto it; and so by consequence to the conclusion too, without any more dispute. How then can we tolerate, or connive at, much lesse applaude, frequent, or iustifie these pernicious depraving Enterludes, which we have all thus condemned as intolerable evils? Our owne Writers, Preachers, Vniversities, Magistrates; yea, our whole Realme and State in Parliament (to whose [p] *Acts we all are parties, as our Law-bookes teach us*) have thus publikely branded, censured them, as extreamely evill; how can, how dare we then foment them, pleade for them, or resort unto them, as exceeding good? Let us, O let us not be worser then these Heathen, nor wiser then these Christian fore-recited forraigne, and domestique Authors, Fathers, Ministers, Magistrates, Princes, Emperours,

[o] Spectacula quoniam maxima sunt irritamenta vitiorum, & ad corrumpendos animos potentissimè valent, tollenda sunt nobis, &c. *Lactantius De Vero Cultu. cap.* 20.

[p] Chescun home est partie al Act de Parliament. 39. Edward 3. 7. Br. Parliamēt. 26. 4. Henry 7. 10. b. 21. Henry 7, 1 b. 3. Edward 4. 2 a. 21. Edw. 4. 45. Plowdon. f. 59. a. & 396. b. cum pluribus aliis.

States and Kingdomes, who have thus abandoned, suppressed Playes and Players for the forenamed mischiefes which they did occasion: but as we cannot but approve, applaud their censure in our judgemẽts, so let us submit unto them in our practise; renouncing, abominating all filthy Stage-playes from henceforth and for ever, as the very poyson, the corruption of our mindes and manners, which they will strangely vitiate, as all these conclude, and the examples both of the ancient Greekes and Romanes witnesse. And no wonder is it, that Stage-playes should thus deprave the Actors, the Spectators mindes and manners; [h] *especially those of the yonger sort, who in regard both of their tender yeeres, their want of iudgemẽt, of experience; the strength, the vigor of their lusts, and their naturall inclination unto evill, are more easily corrupted.* For if [i] *evill words corrupt good manners,* as the Apostle teacheth: there is plenty of these in all our Stage-playes, * *which are little better then meere bawdery and scurrility: If sinfull, lewde companions:* if the society of Adulterers, Adulteresses, Whore-masters, Whores, Ruffians, Panders, Bawdes, or such like leprous creatures, can deprave men, [k] *as all professe they will;* [l] *what others shall we meete at Theaters, but such lewde filthy persons? If pestilent, wicked, vitious* [m] *places will infect mens mindes or manners;* What place so dangerous, so leprous, so contagious, as the Play-house? which the Fathers stile, [n] *a Chaire of Pestilence. If adulterous, lascivious Spectacles are apt to poyson, to contaminate the eyes, the soules, the lives, the manners of the*

[h] Pejora juvenes facile præcepta audiunt. *Senecæ. Thyestes. Act* 2. *fol.* 36. *a* Citò flores periunt; citò violas & lilium & crocũ pestilens aura corrũpit. *Hieron. Epist.* 7. *c.* 5. Imberbis juvenis tandem custode remoto, Gaudet equis, canibusque, & aprici gramine campi; Cereus in vitium flecti, monitoribus asper; Utilium tardus provisor, prodigus æris: Sublimis, cupiduſq;, & amata relinquere pernix. *Horace De Arte Poet p.* 301. [i] 1 Cor. 15. 33. Scabie animus laborat, plenusq; est malorum succorũ ex pravis colloquijs. *Iustin Martyr, ad Zenam & Serenum Epistola* Verba enim ad opera viam præbent. *Theophylact & Chrysostome in Epist.* 5. 3, 4. * See Act 3. Scene 1. accordingly. [k] See Act 4. Scene 1. 2. accordingly. [l] Atq; horũ vitiorum spectatores sedent homines impij atq; mali. *Nazianzen ad Seluchum. p.* 1063. B. & here Act 4. Scene 1. 2. accordingly. [m] Loca non contaminant per se, sed quæ in locis fiunt, a quibus loca ipsa contaminari altercati sumus. *Tertul. De Spectac. lib. cap* 8. [n] Theatrum Pestilentiæ Cathedra. *Clemens Alexand Pædagogi. lib.* 3. *cap.* 11. *Chrysost. Hom.* 8. *De Pœnitentia. Tom.* 5. *col.* 750. *C. D.* See here, pag. 67. 68.

Spectators,

Spectators, [o] *as they are:* what Shewes, what Spectacles so lewde, so obscene, as those that are daily represented on the Stage? If any, if every of these will severally corrupt men, in company, in places where there is little danger, as too oft they doe; much more will they deprave men [p] *when they are all combined,* as they are in Stage-playes; [q] *where all the severall scattered corruptions* that usually adulterate mens mindes and manners of themselves alone, *unite their forces*; their contagions into one. But what need I presse any further reasons to prove this cursed effect of Stage-playes, when as our own visible experience abundantly confirmes it? For alas, whence is all that prodigious desperate dissoluteness, prophaness, wickedness, drunkenness, impudence, lewdness, and disorder; that grosse uncleaness, that exorbitant obliquity, that stupendious degeneracy in life, apparel, speech, gesture, * *haire*, complements, and the intire man? Whence all those severall armies of corruptions, of vices, which infect our Nation? Whence all those severall beastly, diabolicall, audacious, crying, daring sinnes of our [r] *femalized gotish males*, or [s] *mannish females*, who out-stare the very Lawes of God, of Man, of Nature, and send up daily challenges for vengeance to the God of Heaven; Whence all those common Adulterers, Adulteresses, Whore-masters, Whores, Bawdes, Panders, Ruffians, Rorers, Swearers, Duellers, Cheaters, Fashion-mongers, Fantastiques, Libertines, Scoffers, [t] *haters of God*, of grace, of holinesse; [u] *Despisers and slan-*

[o] Iob 31.1,7. Prov. 23 33. Isay 33.15. See Act 3. Scene 1. Act 6 Scene 3. 4. accordingly.

[p] Et si non prosint singula, juncta juvant.

[q] Habent scelerum quicquid possedimus omnes. *Claudian in Rufinum, l.* 1. *pag.* 414. See here, p. 67, 68, 69. accordingly.

* See my Vnlovelinesse of Lovelockes. & Act 5. Scene 6.

[r] Nunc eò gloriantur & qui patrant, & qui patiuntur muliebria, effæminati corpore juxtà atq; animo, ne scintillam quidem retinent generis masculini, protinus plectentes cincinnos ornantesque, & cerussa fucoque oblinentes faciem pingentesque, unguentis quoq; fragrantes exquisitissimis, Nam & hac utuntur illecebra, exercitati omnibus formæ lenocinijs, nec pudet eos marem data opera mutare in fæminam. His parcendum non est, si audimus legem, quæ jubet androginum & sexum suum adulterantem impunè occidi die ipsa ac hora qua deprehenditur, cum sit probrosus, patriæq; suæ & familiæ dedecus, atque adeo totius humanæ generis. *Philo Iudæus, De Specialibus Legibus pag.* 1059. 1060. [s] Quem præstare potest mulier galeata (dictonsa) pudorem Quæ fugit à sexu? vires amat? hæc tamen ipsa vir nollet fieri: nam quantula nostra voluptas, &c? *Iuvenal Satyr.* 6. *pag.* 50. 51. *See* 56. [t] Rom. 1. 30. [u] 2 Tim. 3. 3.

derers of all religious men; the Enemies of all modesty and common civility; with such other lawlesse, godlesse persons, who now swarme so thicke of late in the streets of our Metropolis; professing themselves openly to be the very [x] *first-borne of Satan*, the very factors, and heires apparant of Hell;-in that [y] *they proclaime their sinne as Sodom in the open view of all men*, without the smallest blush, and glory in those infernall filthy practises which should even [z] *melt their soules* with sorrow, and [a] *confound their Faces with the deepest shame*; [b] *Are not they all originall from Playes? From Play-houses?* have they not all their birth, their growth, their aliment, their complement, their intention, their support from these? Are not these the Nurseries, the Fountaines whence they spring? the food by which they live, they grow, and multiply? the meanes by which they roote and spred themselves? Certainely he is starke blinde that cannot; he most perversly wilfull that will not see it; so apparant is it to the eyes, the consciences of all men who prie into the causes of these grosse disorders. Since therefore the dangerous leprosie, the * *pestiferous contagion of mind-corrupting, manner-depraving Stage-playes* is so irrefragably confirmed by reason, by experience, by all the forequoted Authorities, both Pagan and Christian, forraigne and domestique; I may safely, I may confidently conclude on all the premises, (*and I hope ere long, to see* [c] *our Gracious Soveraigne, or Church, our State, our Parliament, our Counsell; yea all our Magistrates, Ministers, People, even really concurring with me in this right* Christian Assertion;)

[x] Thus *Polycarpus* said to *Marcion* the Heretique. Agnosco te primogenitũ Satanæ. *Eusebius Eccles. Hist. lib. 4. cap. 14.* Irenæus Contra Hæreses. l. 3. c. 3. p. 254.

[y] Isay 3. 9.

[z] Psal 119. 28. Nahum. 2. 10.

[a] Isay 1. 29. c. 31. 19. Psal. 44. 15. Ier. 3. 25. c. 31. 19. Ezech. 16. 54, 63. c. 36. 32. Dan. 9. 7, 8.

[b] See Chrysostom. Homil. 38. in Matth. accordingly.

* See August. De Civit. Dei. lib. 1. cap. 32. 33. & lib. 2. cap. 4. to 14. & cap. 27. 29.

[c] Animum nostrum, Patres conscripti, Reipub. curis calentem, pulsavit sæpius querela populorum, orta quidem ex causis levibus, sed graves eructavit excessus. Deplorat enim pro spectaculorum voluptate ad discriminis se ultima pervenisse: ut legum ratione calcata, desperate persequeretur innoxios servilis furor armatus: & quod illis humanitas nostra letitiæ causa prestiterit, in tristitiam audacia nec plectenda convertit. Quod nos clementiæ nostræ solita provisione comprimimus, ne paulatim sinendo graviorem vindicare cogamur offensam. Benigni quippe principis est, non tam delicta velle punire quam tollere: ne aut acriter vindicando æstimetur nimius, at leviter agendo putetur improvidus. Theodoricus Rex. apud Cassiodorum Variarum. lib. 1. Epist. 30.

tion;) That Stage-playes deprave the mindes, adulterate the manners both of their Actors and Spectators; and that therefore they are altogether unlawfull, abominable unto Christians; [d] *not tolerable* in any Christian well-ordered Common-weale: Which should cause us all in generall, each of us in particular, as wee either tender the publike or our owne private welfare, for ever to abandon, suppresse, renounce all Stage-playes. [e] *Crudelitas ista, pietas est:* This cruelty will be at least our piety, if not our safety, in these dangerous wicked times, that cry for nought but wrath and vengeance, which are likely [f] *for to come upon us to the uttermost, (as they did of old upon the* * *Iewes, the Greekes and Romanes,) for our resort to Stage-playes and our other sinnes,* unlesse our speedy repentance, & Gods great mercy ward them off.

[d] Semper enim scelera dum non resecantur, increscunt, & in augmentum facinorum prosilitur, quoties secura impunitate peccatur. *Chrysostom. De Absolon persequente Patrem David Sermo. Tom. 1.*

[e] Hierom. Epist. 4. cap. 3.

[f] 1 Thes. 2. 16.

* See Scene 19.

ACTVS 6. SCENA SEXTA.

THe sixt pestiferous effect of Stage-playes, is sloth and idlenesse: * *two dangerous inchanting Syrens:* From whence this 32. Argument will arise.

That which is the constant cause, the common spring and nursery of much sloth and idlenesse, must needs be sinfull and pernitious unto Christians, intolerable in any Common-weale. See 1. *Edward 6 cap. 3.* 3. *Edw. 6. cap. 16.* 5. *Edw. 6. c. 2.* and all our Statutes against *Rogues and Vacabonds*, accordingly.

But Stage-playes are the constant occasions, the common springs and nurseries of much sloth and idlenesse; witnesse the * *present condition of our English*

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* Vitanda est improba Syren Desidia. *Horace Sermo. l. 2. Satyr. 3. pag. 204.*

* Torpent eccè ingenia desidiosæ iuventutis, nec in ullius rei honestæ labore vigilatur, Somnus languorq; ac somno & languore turpior malarum rerum industria, invasit animos. Cantandi saltandiq; obscæna studia nunc effæminatos tenent; & capillum frangere, & ad muliebres blanditias voce extenuare, mollitie corporis certare cum fæminis, & immundissimis se excolere mundities, nostrorũ adolescentiũ specimen est. Quis æqualium vestrorum, quid dicam, satis ingeniosus, satis studiosus, immo quis satis vir est? *Seneca Cont. l. 1. Præmio. p. 967.*

Youth, who flocke to Theaters, whom Seneca *hath long since discyphered in the Romanes.*

Therefore they must needs be sinfull and pernitious unto Christians, intolerable in any Commonweale.

The Major verily must be granted to me: First, because sloth and idlenesse *are sinnes against the* [g] *expresse command of God.* Secondly, because [h] *they are the very rust and canker of mens mindes, mens parts, mens bodies, mens soules.* Thirdly, because [i] *they are the occasion, the fountaine of most other sinnes;* as [k] *adultery, whoredome, drunken-*

[g] Gen 3.19. Exod.20.9 c. 23.12. Deut.5. 13.Psal.128.2. Prov. 10.16.c. 19.15. c 31.27. Eccles. 10. 18. Exech.16.49. Prov.21.25. 2. Thes. 3.8. to 13.Mat.20.3,6. 1 Tim.5.13.

[h] Mollit viros otium & rubiginem obducit. *Seneca Controvers. l.2. Contr.2.p.*1032. Naturæ bonitatem socordia corrumpit. *Plutarch De Liberorum Instit.p.* 3. Vita in otio deposita non corpora modo sed & animos labefacit; ac ut aquæ latentes sub umbra ac non fluentes putrescunt: ita in vita motuum expertes facultates hominibus insitæ consenescunt & pereunt. *Plutarch De Occulte Vivendo Tom.2.p.*117.118. Vt enim ferrũ usu ac exercitatione splendescit, diuturno autem situ squalet & rubigine paulatim exeditur atq; conficitur: similiter humana mens officijs viro dignis acuitur, otio autem hebescit, & quasi squalore obducto corrumpitur. Est enim otium, sentitudo & inertia tacitum quoddam venenum quo paulatim omnes virtutes infectæ langueſcunt, laudes intereunt, & artes omnes præclaræ in oblivionem adducuntur. *Osorius De Regum Instit fol.*11.& 110. Adde quod ingenium longo rubigine læsum Torpet, & est multo quam fuit ante minus. Fertilis assiduo si non renovetur aratro, Nil nisi cum spinis gramen habebit ager. Cernis ut ignavum corrumpunt otia corpus? Vt capiant vitium ni moveantur aquæ? *Ovid Tristium.l.*5.*Eleg.*12 *p.*212.*& De Ponto. l* 1.*Eleg.*6 *pag.* 227. [i] Otium continet omnium flagitiorum seminarium. Mentem enim hebetat, animum corrumpit, hominis præstantiam labefactat, rationem de statu dejicit, & libidinem in animi dominatu constituit. Otio & securitate frangũtur vires, languescit industria, hebescit ingenium, vitia crescunt, scelera prorumpunt, animi status opprimitur, flagitiorum omnium bellum inexpiabile concitatur. *Osorius, De Regum Instit. fol.* 213.232. [k] Fac monitis fugias otia prima meis. Hæc, ut ames, faciunt: hæc, ut ferêre tuentur: hæc sunt iucundi causa cibusq; mali. Otia si tollas periêre Cupidinis arcus, Contẽptæq; jacent & sine luce faces. Quam platanus rivo gaudet, quàm populus unda. Et quàm limosa canna palustris humo. Tam Venus otia amat: qui finem quæris amoris, Cedit amor rebus: res age, tutus eris. Languor & immodici sub nullo vindice somni, Aleaq; & multo tempora quassa mero, Eripiant omnes animo sine vulnere vires. Affluit incautis desidiosus amor. Desidiam puer ille sequi solet; odit agentes, Da vacuæ menti, quo teneatur, opus. Quæritur Aegistus quare sit factus adulter; In promptu causa est; desidiosus erat. *Ovid De Remedio Amoris. lib.*1 *p.*215.216. Est enim meretricius animus instabilis semper ac fluctuat multumq; ocio diffluit, unde major existit ad voluptates propensio, *Cyrillus Alexandrinus in Hesaiam. lib.* 1. *cap.* 9. *Tom.* 1. *pag.* 134. *C.*

nesse,

neſſe, theft, voluptuouſneſſe, pride in apparell, laſcivionſneſſe, vaine diſcourſe, and a world of other ſinnes which would never be committed; to which the [l] *Devill could not tempt men, were they imployed in their lawfull callings.* Fourthly, becauſe *the* [m] *very curſe and wrath of God, together with* [n] *penury, vanity, miſery, and deſtruction attend theſe ſinnes.* Fiftly, becauſe theſe ſinnes [o] *are moſt dangerous, moſt pernitious, preiudiciall and deſtructive to a State, of all others*; both becauſe they indiſpoſe men too, and keepe them off from their honeſt callings, from all publike imployments and ſervices for the publike good: becauſe they occaſion dearth and poverty, robbing the Common-wealth of the benefit of mens induſtry, and painefull labour: and likewiſe becauſe they are the Seminaries, Nurſeries, and fewell of all other vices and corruptions, that either weaken, trouble, diſorder, or [p] *ſubvert a Republike*, (as idleneſſe and luxury have ſubverted many,) as all Politicians doe affirme: who *cenſure and exclude all idle perſons, as the* [q] *very Caterpillers, Dranes, and Canker-wormes of the Common-weales wherein they live*; inacting ſundry Lawes againſt them, as the lawes of [r] *Draco, (who made idleneſſe a capitall crime:)* together with the lawes of the [s] *Ægyptians*, of [t] *Solon*, [u] *of Sardoa, and* [x] *Peſiſtratus* doe abundant-

[l] In delitijs eſt omnis otioſus. Facito aliquid operis ut ſemper te Diabolus inveniat occupatum. Operis labor ſuſcipiatur, nõ tam propter victus neceſſitatem, quam propter animæ ſalutẽ. *Hierom. Epiſt. 4. cap. 3.*

[m] Ezech. 16. 49, 50.

[n] Prov. 10. 4. c. 19. 15. c. 20. 13. Eccleſ. 10. 18.

[o] See Euphormio Satyricon. p. 308. 309. 310 Oſorius De Regum Inſtit. fol. 111. 115, 100, 167, 168, 213, 234, 236, 248.

Ariſtot. Polit. l. 8. c. 3. p 508. 509. Zenophon, De Inſtit. Cyri Hiſtoria p. 30. Plutarch, De Occulte Vivendo, lib. accordingly. [p] Otium ſimul artes beatas & reges perdidit. *Catullus p. 25.* Galli olim in bellis floruerunt, mox ſegnitia cum otio intrans virtutem pariter ac libertatem amiſerunt. *Cor. Tacitus Iuly Agric. Vita ſect. 4. p. 637.* Nihil eſt quod facilius poſſet rempublicam evertere quam nobilium ignavia. Perſarum imperium armis partum longa pax ac otium delevit. Romanum imperium quo nullum unquam in terris majus extitit, otium atq; nimia ſecuritas evertit. Regnum Hiſpaniæ florentiſſimum otium olim communuit & diſſipavit. *Oſorius, De Regum Inſtit lib. 7. c. 8. p. 234. 248.* [q] Negligens ac ſegnis qui in delicijs vivit fucis ignavis maximè ſimilis etc. *Plato Legum Dialog. 10. pag 926.* Apes fucos arcent quod neq; ceras faciunt nec cellas extrudunt, nec melle complent, ſed ipſum mel apium labore & ſedulitate collectum intemperanter abſumunt. Sic omnes deſides & ignavi, qui tanquã fuci nullam reipub. operam navant omnes tamen reipub. opes liguriunt, è regni finibus eliminandi ſunt. *Oſorius De Regum Inſtit. l 6. fol. 167. 168.* [r] *Oſorius, De Regum Inſtit. l. 7. fol. 233.* [s] Oſorius. Ibid. [t] Plutarchi & Diogenis Laertij, Solon. p. 43. [u] Ælian Variæ Hiſt. l. 4. c. 1. [x] Ælian. lib. 9. cap. 25.

ly

ly testifie. The causes therefore of such pernicious State-subverting sinnes as these, which have brought destruction to sundry great Republikes, as they [y] *long since drew downe fire and brimstone from Heaven upon Sodom*; must needs be as dangerous, as intolerable as these sins themselves: and so my Major (if either Divinity or Policy may be credited) must be intirely condiscended to.

For the Minor; That Stage-playes are the constant occasions, the common Seminaries and Nurseries of much lasinesse, and idlenesse; (as our reverend Archbishop * *Matthew Parker* witnesseth,) it is most apparant. First, by their ordinary Actors and Frequenters; [z] *who are commonly such idle Drones, as live either altogether without any honest calling*; their whole life being but an Apprentiship of idlenesse, or a continued Play; (as if they were borne for no other purpose [a] *but to eate, to drinke,* to sleepe, to play, and waste their time:) or else such who are altogether negligent, slothfull, indiligent in their callings: [b] *such who make* Pauls *their* Westminster; *a Play-house, an ordinary or Dancing-schoole, their Study: a Play-booke* their *Littleton*, their *Bible:* and loytering, * *if not the courting of some Whore or Mistris*, the greatest part of their profession; as too too many doe in this voluptuous age: *wherein divers of our male, more* of our female sex, [c] *repute it a blemish to their honour, a disparagement to their gentility to be honestly imployed in any lawfull vocation that might either benefit themselves or others*, or advance the publike good. Secondly, by the very end and use of Stage-playes, to which men seldome resort, but to passe away their idle houres, which they know not how to spend for want of other imployments. Alas say our idle

[y] Ezech. 16. 49, 50.

* Ludis nimis ac jocis quibus molliores animi à rebus gerendis abducuntur ne juvenis quidem se recreari permisit. *De Antiquitate Ecclesiæ Brittanicæ. fol.* 445.

[z] Chrysostom. Homil. 38. in Matth. Clemēs Alexandrinus. Pædag. lib. 3. cap. 11. Tertullian, & Cyprian, De Spectaculis. libri. Gualther. Hō. 11. in Nahum. M. *Northbrook*, M. *Gosson*, Master *Stubs*, and the third Blast of Retrait from Playes and Theaters, accordingly.

[a] Nos numerus sumus, & fruges consumere nati. *Horace. Epist. lib. 1. Epist 2. pag. 240.*

[b] BB. *Hall.* Epist. Decad. 6. Epist. 6.

[c] BB. *Hall* Ibidem. Tibi plectra moventur: Te tenet in tepido mollis amica sinu, Et si quis quærat, quare pugnare recusas; Pugna nocet; citharæ, noxque, venusque juvant. Tutius est jacuisse toro, tenuisse puellam; Theiciam digitis increpuisse lyram. Quam manibus clypeos & acutæ cuspidis hastam, Et galeam pressa sustinuisse coma. *Ovid. Epist. 3. pag. 12.*

Drones

Drones one to another, (as if they had no God to ſerve, no Bibles to read, no Sermons to heare, no Churches, no Studies, no Cloſets to reſort to, no graces to purchaſe, no luſts to conquer, [d] *no Prayers to make*, no ſpirituall inſtructions to learne, no holy duties to performe, no workes of grace to finiſh, no degrees of grace to acquire, no friends to admoniſh, no families to inſtruct, no ſicke to viſite, no dejected ſpirits to comfort, no graceleſſe perſons to reprove, no heavenly miſteries to contemplate, no ſpirituall doubts to ſatisfie, no callings to follow, no Heaven to deſire, no Hell to feare,) wee know not how to ſpend or paſſe away theſe afternoones, we have nothing at all to doe; come therefore let us goe to ſuch or ſuch a Play-houſe, [e] *and there we will merrily paſſe the time, feeding our eyes, our eares with thoſe Stage-delights which ſhall there preſent themſelves unto us.* Stage-playes ſerve for nothing elſe, but either to draw men on by degrees to idleneſſe, or to foſter, to foment them in it: Wherefore they are rightly called Playes, from playing; becauſe they teach men onely to play away their time with-drawing them from their Studies, their Vocations, unto idleneſſe, and a kinde of laſie life. Thirdly, by daily experience: For what perſons are there more ſlothfull, idle, unprofitable, unſerviceable to themſelves or others; leſſe ſtudious, leſſe diligent and laborious in their lawfull callings, then common Actors and * *Play-haunters?* who have many of them no other imployment at all, but onely this, to Act, or ſee a Stage-play; or to dice, to card, to dance, *to adorne and paint themſelves, oft-times* [f] *for publike if not for private*

[d] Vbicumque fueris intra temetipſum ora: ſi longè fueris ab oratorio, noli quærere locum, quoniam tu ipſe locus es. Si fueris in lecto aut in alio loco, ora, & ibi eſt templum. Frequenter orandum, & flexo corpore mens eſt erigenda ad Deũ. Sicut enim nullum eſt momentum quo homo non utatur vel fruatur Dei bonitate & miſericordia: ſic nullum debet eſſe momentum, quo eum præſentem non habeat in memoria. Omne tempus in quo de Deo non-

cogitas hoc te computes perdidiſſe. *Bernardi Meditationes c. 6. Col.* 1056. [e] Iocoſi fermè ac ridiculi ſunt plæriq; omnes mortaliũ, neq; illis eſt cordi ſtudioſum vitæ genus intenſæq; gravitatis, ſed fluxum potius ac remiſſium. Ex quo fit ut perquàm facile dominetur eis maligniſſimus Dæmon. *Theodoret. De Sacrificys. l. 7. Tom. 2. p. 382. vid. Ibid.*

* Atq; duas tantum res anxius optat, Panem & Circenſes. *Iuvenal. Satyr.* 10. *pag.* 94.

[f] Ornamentorum inſignia & lenocinia fucorum, non niſi proſtitutis & impudicis fœminis congruit, & nullarũ fære præcioſior cultus eſt, quàm quarum pudor vilis eſt. *Cyprian, De Habitu Virginum.* Non eſt mulieris ſed meretricis illud nimium ſui ornandi ſtudium. *Clemens Alexandrinus, Pædagogi. lib.* 3. *cap.* 2.

[g] Cyprian, De Spectaculis, lib. See Scene 3. 4. & 5. before.

[h] Ab omnibus ad Spectaculũ convenitur. Propter unum nescio quem, vel virum, vel fœminam commovetur tota Civitas, ut desaltentur fabulosæ antiquitatum libidines. *Cyprian, De Spectaculis, lib.* See Basil. Hexaem. Hom. 4. Tom. 1. p. 45. Chrysost. Homil. 38 in Matth. Tom. 2. Col. 297. Tertul. De Spectac. c. 21. 22. Lactantius, De Vero Cultu. c. 20. Salvian, De Gubernat. Dei. l. 6. Nazianzen De Recta Educatione ad Selucum. p. 1063. 1064. The 3. Blast of Retrait from Playes and Theaters. pag. 56. 76. 77. M. *Gosson*, M. *Stubs*, M. *Northbrooke*, in their Bookes against Stage-playes, accordingly. [i] See here Act 4. Scene 2. & p. 484. [k] See here Act 6. Scene 12. [l] Averte oculos meos ne videant vanitatem. Rogat propheta ne oculis vagatur per Theatra nimirum & chorearum spectacula, quæ quidem vanitate redolent, ac fructu & utilitate carent. *Chrysostom Hom. 11. in Psal. 118. Tom. 1. Col. 998. A.* [m] Satyr. 11. p. 111. [n] Humanus animus otio langvescens facillime corrumpitur. *Clerke De Aulito. lib 4. p. 227.* Ignavia magnorum sæpe ingeniorum pestis. Vt lignum occulta teredo consumit, sic animum paulatim delinit & exedit ignavus hic affectus. *Lipsius. Epist. Centuria. 2. Epist. 24. pag. 152.* [o] Philip. Lonicerus. Historiæ Turcicæ. l. 2. c. 20. p. 54. * See 14. Eliz. cap. 5, 39. Eliz. cap. 4. 1. Iacobi. cap. 7. & 1. Caroli. cap. 1.

sale? Stage-playes either [g] *finde or make men idle*: they either occasion, or foment their sloth: they either cause people to live without callings; or at least withdraw them from them, to give their after-noones attendance on themselves. Hence is it, [h] *that the Scholler is oft with-drawne from his Schoole, the Student from his Study; the Mechanicke from his Trade; the Master from his Family; the Lady and Gentlewoman from her Closet or Needle; the Mistris from her house; the Husband from his Wife; the Wife from her Husband; the Servant from his Masters businesse; the Apprentice from his Shop; the Courtier from his attendance: the Officer from his Office; Yea sometime, the very* [i] *Magistrate from his Government, the Minister from his Pulpit;* [k] *the Parishioner from his Church, his Lecture; the whole City from their callings, to a Play-house, to act, to see or heare a lewde lascivious Enterlude*; the very best part whereof, [l] *is pure vanity, if not sinfull folly.* [m] *Totam hodie Romam Circus capit*; was the Poet *Juvenals* complaint of old; and I feare it might be ours now: Such prevalency is there in these bewitching Stage-playes to draw men on to *sloth, to idleneſse*; [n] *the very bane, the poyson, and destruction of mens peereleſſe soules*: which the very [o] *Turkes enumerate among the number of their seven deadly sinnes.* Lastly, my Minors truth, as it is evident by experience, so likewise is it ratified by the concurrent suffrage of sundry Fathers and moderne Authors, and by our [*] *owne Acts of Parliament*, who for this very

cause

cause among sundry other condemne, reject and censure Stage-playes as unlawfull pastimes, *because they are the occasions, the fomentations of much sloth and idlenesse.* Hence *Philo Iudaus, De Vita Moses. pag.* 932. & *De Agricultura. lib. pag.* 271. *Clemens Romanus. Apost. Constit. lib.* 2. *cap.* 65. 66. *Clemens Alexandrinus Paedag. lib.* 3. *cap.* 11. *Tertullian & Cyprian, in their severall Bookes, De Spectaculis. Arnobius Adversus Gentes. lib.* 5. *p.* 149. 150. *lib.* 6. & 7. *p* 230. *to* 242. *Lactantius. lib.* 6. *De Vero Cultu. cap.* 20. *Tatiani Assyrij Contra Graecos Oratio. Bibl. Patrum. Tom.* 2. *pag.* 180. *Basil. Hexaëmeron.* ? *Hom.* 4. *Tom.* 1. *pag.* 45. *Gregory Nazianzen, De Recta Educatione ad Selencum. pag.* 1063. 1064. *S. Asterij Homilia in Festum Kalendarum. Bibl. Patrum. Tom.* 4. *pag.* 706. *Chrysost. Hom.* 2. *De Davide & Saul. Hom.* 6. 7. 38. & 69. *in Matth. & Hom.* 8. *De Penitentia. Augustin. De Civitate Dei. l.* 1. *c.* 31. 32. *lib.* 2. *cap.* 4. *to* 15. *Salvianus l.* 6. *De Gubernatione Dei. Damascen. Paralellorum. lib.* 3. *cap.* 47. *Cassiodorus Variarum. lib.* 1. *Epist.* 27. & 30. *Ioannes Saresberiensis,* ? *De Nugis Curialium. lib.* 1. *cap.* 8. *Petrarcha De Remedio Utriusq; Fortunae. lib.* 1. *Dialog.* 30. *Rodolphus Gualther. Homil.* 11. *in Nahum. Bodin* his *Common-wealth. l.* 6. *cap.* 1. *Ioannes Mariana, & Barnabas Brissonius,* in their Bookes, *De Spectaculis. Bulengerus, De Circo. cap.* 47. *De Theatro. lib.* 1. *cap.* 50. 51. *The* 3. *Blast of Retrait from Playes and Theaters. pag.* 56. 76. & 77. Master *Gosson,* in his *Schoole of Abuses,* and in his *Playes Confuted.* Master *Stubs,* in his *Anatomy of Abuses. pag.* 104. *to* 107. Master *Northbrooke,* in his *Treatise against Vaine Playes and Enterludes. f.* 28. *to* 38. D. *Rainolds,* in his *Overthrow of Stage-playes.* Master *Robert Bolton,* in his *Discourse of True Happinesse. pag.* 73. 74. *I. G.* in his

? Sunt civitates nonnullæ, quæ multis varijsque præstigiatorum spectaculis, inde à primo diluculo ad ipsum usque cælum advesperascens, suos pascunt aspectus, fractosq; quosdam omnino & corruptos cantus, frequentissimè audientes non satiantur: atq; tales populos complures beatos esse dicunt, propterea quod foro, mercatura, artibus, cæterisq; negocijs cum ocio voluptateque vitæ tempus institutum sibi perducunt, &c. *Ibidem.* ? Nostra ætas prolapsa ad fabulas & quævis inania, non modo cor et aures prostituit vanitati, sed oculorum & aurium voluptate, suam mulcet desidiam, luxuriam accendit, conquirens undique fomenta vitiorum, &c. Vitanda est, inquit, Ethnicus, improba Syren desidia. At eam nostris prorogant histriones *Ibidem.*

parandi victus causa subeundis, neglectis atque posthabitis, summo

Refutation of Haywoods Apologie for Actors: (to omit all other Christian and [r] *Heathen Authors*, which I might here enumerate:) doe all concurre in censuring Stage-playes in regard of this effect. Since therefore the Major, and Minor are thus apparantly true, the Conclusion from them must be granted, by all who either regard the publike, or their owne private good.

[r] Ovid, De Arte Amandi. lib. 1. pag. 160. 161. & De Remedio Amoris. lib. 1. pag. 215. 216. Non tamen otium tale quærendum est, quale in lusionibus consumitur, sic enim vitæ nostræ ludus finis esset necessario, quod falsum & absurdum est, &c. *Aristot. Polit. lib. 8. cap. 3. pag. 508.* See *lib. 7. cap. 17.* and *Marcus Aurelius.* Epistle 12. to *Lambert*, who are very copious in this point. Seneca. Controvers. lib. 1. Proœmio pag. 967. Tacitus Annalium. l. 14. c. 2. 3. & l. 16. c. 1. Valerius Maximus. l. 2. c. 6. s. 7. Bulengerus De Circo Romano, Ludisque Circensibus. cap. 44.

ACTVS 6. SCENA SEPTIMA.

7 *Argument* 33.

THe 7. consequent or effect of Stage-playes, is luxury, drunkennesse, and excesse: From whence this 33, Argument may be raysed.

That which is an immediate occasion of an ordinary temptation unto luxury, drunkennesse, and excesse, is utterly unlawfull unto Christians: intolerable in any Common-weale.

But such are Stage-playes: as * *Lactantius*, [s] *Augustine*, *Scipio Nasica*, and the ensuing Authors testifie.

* Quis enim non luxuriosum ac nequam putet eum, qui scenicas artes domi habeat? Atqui nihil refert, utrumne luxuriam solus domi, an cum populo exerceas in Theatro. *Lactantius, De Vero Cultu. cap. 21. pag. 508.* [s] Hinc enim erat, & ex hac providentissima patriæ charitate veniebat, quod idem ipse vester Pontifex Maximus Nasica, à Senatu temporis illius quod sæpe dicendum est electus, sine ulla Sententiarum discrepantia vir optimus, caveam Theatri Senatum construere molientem, ab hac dispositione & cupiditate compescuit: persuasitque oratione gravissima ne Græcam luxuriam viribus patriæ moribus paterentur obrepere, & ad virtutem labefactandã, enervandãq; Romanam peregrinæ consentire nequitiæ: tantũq; authoritate valuit, ut ejus verbis commota senatoria providentia etiam subsellia quibus, ad horam congestis in ludorum spectaculo jam uti Civitas cæperat, deinceps prohiberet apponi. *August. De Civit. Dei, lib. 1. 6. 31.* See c. 32. 33.

There-

Therefore they are utterly unlawfull unto Christians, intolerable in any Common-weale.

The Major is evident by the 1 *Pet.* 4. 3. 4. which informes us, *That the time past of our lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousnesse, lusts, excesse of wine, revellings, banquetings, and abominable idolatries; wherein they thinke it strange that you run not with them into the same excesse of riot, speaking evill of you: who shall giue an account to him who is ready to iudge both quicke and dead.* By *Titus* 2. 11. 12. *The grace of God which bringeth salvation, hath appeared unto all men; teaching us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present world.* By *Ephes.* 5. 18. *And be not drunke with wine wherein is excesse.* By *Luke* 21. 34. *Take heed to your selves lest at any time your hearts be overcharged with surfetting and drunkennesse, and cares of this world, and that day come upon you at unawares:* by sundry such like Scriptures to this purpose which I have formerly quoted in * *another Treatise*: And likewise by the [t] *dangerous quality* of these effeminating soule-destroying sinnes, [u] *which are more pernicious to a Common-weale, then pestilence or warre it selfe;* [x] *more fatall to mens soules and bodies, then any Circean charme.*

The Minor is most apparant: First, from the originall invention, and dedication of Stage-playes; *which were first of all devised by a company of drunken Grecians in honor of their Devil-Idoll* Bacchus (*the God of wine, of drunkennesse, and all excesse;*) *to whom Playes, and Play-houses were consecrated at the first;* as [y] *Historians and Fathers cer-*

* Healthes Sicknesse.

[t] Nihil est tam mortiferum ingenijs quam luxuria: Luxuriosus adolescens peccat, luxuriosus senex insanit. *Seneca. Controvers. l. 1. Præam. p. 967. & lib. 2. Contr. 4. p. 1054.*

[u] Sævior armis Luxuria incúbit victumque ulciscitur orbem. *Iuvenal. Satyr. 6. p. 52.*

[x] Luxuries perdulce malum quæ dedita semper Corporis arbitrijs hebetat caligine sensus, Membraque Circæis effæminat acrius herbis. Blanda quidem vultu, sed qua non tetrior ulla Interius; fucata genas & amicta dolosis Illecebris, torvos atro circumlinit Hydros. Illa voluptatum multos innexuit hamis. *Claudian De Laudibus Stiliconis. lib. 2 pag. 185.* here *pag. 167.* [y] Athenæus Dipnosoph. lib. 2. cap. 1. Plutarchi Romanæ Quæst. Quæst. 107. Tertullian De Spectaculis. cap. 10. Cyprian De Spectaculis Lactantius De Vero Cultu, l. 6. c. 10. Eusebius, De Præp. Evang. l. 2. c. 11. Polydor Virgil. De Inventoribus Rerum. l. 1. c. 10. Æneæ Silvij Historia. De Asia Minori. c. 78. p. 371. See Bulengerus De Theatro. l. 1. c. 1.

tisie us: Whence *Tertullian* stiles the *Theater*, [z] *the house or temple of* Bacchus; *because Stage-playes (which were formerly stiled Liberalia) were* as * *Diodorus Siculus, Isidor Hispalensis, and others record, instituted by, & consecrated unto* Bacchus, *the Idol, the author of all intemperance.* If therefore their very inception were thus from drunkennesse, and excesse; their progresse questionlesse must bee such. Secondly, it is euident from the testimony, the experience of former ages; who not onely [a] *enumerate Stage-playes among the excesses, the luxury both of the Greekes and Romanes*, as the Fathers and Authors in the margent testifie; but likewise make them the chiefe occasions of it. Hence [b] *Chrysostome* and [c] *Nazianzen* stile the Play-house; *The Schoole of intemperance, deboistnesse, luxury, and excesse.* Hence [b] *Salvian ioynes the Stage-playes, epicurisme and drunkennesse of the Romanes, and those of Trevers, both together*; making one the effect, the companion of the other. It is noted by [c] *Historians*, that *Caligula, Heliogo-*

[z] Itaq; Theatrum Veneris, Liberi quoq; domus est. Nã & alios ludos scenicos Liberalia proprie vocabant, præter quàm Libero devotos, quod sunt Dionysia penes Græcos, etiàm à Libero institutos. Nihil jam de causa vocabuli: quum rei causa idololatria sit. Nam & cum promiscuè Ludi Liberalia vocarentur honorem Liberi patris manifestè sonabant. Libero enim à rusticis primò fiebant ob beneficium quod ei adscribunt pro demonstrata gratia vini. Et est plane in artibus scenicis Liberi & Veneris patrocinium, quæ privata & propria sunt scenæ. De gestu & corporis flexu, mollitiem Veneri & Libero immolant: illi per sexum, illi per fluxum, dissolutis. *Tert. l. De Spectac. c. 5. to 11. Isidorus Originum lib. 1 cap 51. vid. Ibidem.* * Nonnulli præterea Satyros Baccho adjungunt, qui in salcationibus, & ludis tragicis risus, jocique oblectamenta Deo ciean. Denique ut Musæ liberalis disciplinæ bonis illum juvant & demulcent, ita Satyri ludicris, & ad risum compositis gestibus & actionibus, vitam Dionysio beatam Gratijsque delibutam reddant. Quin thymelicos etiam ludos hic instituit, Theatra exhibuit, & Musicorum acroamatum Scholas instituit. *Diodorus Siculus. Bibl Hist. l. 4, sect. 5. pag. 203. 204.* Isiodor Hisp. Orig. l. 18. c. 51. [a] Livy Rom Hist. l. 7. sect. 3. 4. Valerius Maximus. l. 2. c. 4. Plutarch. De Gloria Atheniensium lib. Cicero De Republica. l. 4. Cornelius Tacitus. Annal. l. 14. c. 2. 3. Marcus Aurelius. Epist. 12. to Lambert. Elij Lampridij Heliogobalus. Tertul. & Cyprian. De Spectacl. Clem. Alex. Pædag. l. 3. c. 11. Arnobius Adverss. Gentes. l. 7. p. 230. to 242. Lactantius De Vero Cultu. c. 20. Basil. Hexaëm. l. 4 Nazianzen. ad Seleucũ. p. 1063. 1064. Chrysost. Hom. 6. 7. & 38. in Matth. Hom. 62. ad Pop. Antioch. Augustt. De Civit. Dei. l. 1. c 32. 33. l. 2. c. 3. to 30. Salvian. l. 6. De Guber. Dei. S. Asterij Homilia in Festt. Kalendarum. Bibl. Patrum. Tom. 4 p. 706. Ioannes Saresberiensis. De Nugis Curialium. l. 1. c. 7 8. D *Hackwell*, in his Apologie. l. 4. c. 8, sect. 2-3, 4. [b] Hom. 62. ad Pop. Antioch. & Hom. 42. in Acta. [c] Ad Seleucũ De Recta Educat. p. 1063. 1064. [d] De Guber. Dei. l. 6. * Suetonij Caligula & Nero Lampridij Heliogabalus, Trebellij Polionis Gallieni Duo. Tacitus Annal. l. 14. c. 3. Dion Cassius. Rom. Hist. l. 59. Herodian Hist. l. 1. See here Scene 5. & Act 7. Scene 6. & Zonaras, Eutropius, and the Imperiall History in these Emperours lives.

balus,

balus, Nero, Commodus, Gallienus, and other Roman Emperours who delighted most in Stage-playes, *were the most deboist, luxurious, dissolute, ebrious,* of all others: an infallible demonstration; that Stage-playes are the occasion, fewell, and attendants of these sinnes. [f] *It was the custome of the Pagan Greekes and Romanes, in all their drunken riotous Feasts,* (as it is now the usage of too many Christians) *to exhilerate themselves with Stage-playes, of purpose to draw men onto drunkennesse, luxury, and more grosse intemperance:* Whence the [g] *Councell of Laodicea. Can.* 53.54. *and the Councell of Aquisgrane under* Lewes *the godly, prohibited Stage-playes at Christians marriage-Feasts; and enioyned all Ministers not to be present at them, but to arise and depart from such feasts before the Players entred;* that so they might prevent that riot, that excesse which these theatricall Enterludes might occasion. All which, together with that of *Plutarch*, who relates, * *that all Stage-players were consecrated unto* Bacchus *as well as these their Stage-playes*, is a plenary ratification of my Minors truth, to which our owne experience must subscribe. [h] For who more luxurious, ebrious, riotous or deboist, then our assiduous Actors and Play-haunters? Who greater Taverne, Ale-house, Tobacco-shop, Hot-water-house haunters, &c? who greater, stouter drinkers, health-quaffers, Epicures, or good-fellowes, then they? What walke more usuall then from a Play-house to a Taverne, to an Ale-house, a Tobacco-shop, or Hot-water Brothel-house; or from these unto a Play-house? where the Pot, the Can, the Tobacco-pipe are alwayes walking till the Play be ended; from whence they returne to these their former haunts. Many are the * Ale-house, more the Bachanalian Taverne-meetings that are appointed, concluded at the Play-house, from which much drunkennesse, and excesse arise: yea the Play-house is the common Randevouze where most such riotous Taverne-conventicles are either motioned, plotted, or resolved on, as our Play-haunters themselves confesse. And is there not

[f] Plutarch. De Gloria Atheniensium. lib. & Sympos. l. 7. Quæst. 8. Basil De Ebrietate & Luxu Sermo.

[g] Binius Concil. Tom. 1. pars 1. p. 232. Surius Concil. Tom 1. p. 458. & Gratian Distinct. 5.

* Scenici artifices Baccho Sacri. Romanæ Quæst Quæst. 107. p. 600.

[h] See the third Blast of Retrait from Playes and Theaters, accordingly.

*These are the vulgar, these the sublimer meetings of the more gentile ranke.

not reason, why it should be so? Are not drunkennesse, ioviality, epicurisme, luxury, and profusenesse, most rhetorically applauded, most elegantly adorned in our Stage-playes with the sublimest Encomiums, the most insinuating Panegyrickes, the most amiable Titles that either art or eloquence can invent? and doth not this adde spurs and fewell to many Yongsters lusts? who to purchase the empty title. [i] *of brave, generous, liberall, and right ioviall Sparkes*, whom Players most applaud, doe prodigally * *consume their Patrimonies, their Pensions, their time* in Tavernes, Ordinaries, Tobacco-shops, &c. in ebrious luxurious meetings, to their owne undoing, their friends and Parents griefe. Alas, the pittifull complaints of sundry parents, together with the *testimony of our owne grave English* [k] *Authors*, prove this to be too true: Therefore we must needs abominate and reject all popular Stage-playes, in respect of these their cursed fruits.

i Hæc tamen illi Omnia cum faciant hilares nitidique vocantur. *Iuvenal. Satyr.* 11. Habebitur aliquando ebrietati honos & plurimum vini cepisse, virtus erit. *Seneca De Beneficijs l.* 1. *cap.* 10.

* Divitiarum & pecuniæ fructum non alium putant quam profusionem. Sordidos & depercos ipsi putant quibus ratio impensarum constaret. *Suetonij Nero. sect.* 30.

k BB. *Hall* Epist. Decad. 6, Epist. 6, Master *Bolton* in his Discourse of True Happinesse. p. 73. 74, The 3. Blast of Retrait from Playes and Theaters. *I.G.* in his Refutation of the Apologie for Actors. pag. 39. & D. *Rainolds* Overthrow of Stage-playes.

ACTVS 6. SCENA OCTAVA.

8

Argument 34.

THe eight effect of Stage-playes, is impudency, immodesty, and shamelesnesse, yea even in sinfull things; Whence this 34. Argument may be deduced.

That which banisheth all modesty, al shamefacenesse, and makes both Actors & Spectators impudently shameless in committing sinne, is questionlesse abomi-

abominable and unlawfull unto Christians.
But this doe Stage-playes, and * *Play-houses.*
Therefore they are questionlesse abominable and unlawfull unto Christians.

My Major is irrefragable: First, because * *modesty and shamefastnesse* are such graces, such vertues, [l] *as God himselfe requires of us in his Word*; and which the very [m] *Heathen much extoll.* They are the [n] *chiefest ornaments, virtues, guides, supports, and stay of Youth; the Mothers, the conservers of all other Christian, or morrall vertues; the* [p] *onely curbs that restraine men from all sinne, all lewdnesse and dishonesty whatsoever:* where these are once removed, [q] *the whole practise of honesty and vertue will be quite extinguished.* Hee who hath lost these vertues, [r] *is no better then a cast-away:* He who is past all shame, is certainely past all grace, past all recovery, all amendment. That therefore which banisheth these two [s] *restrayning, vice-suppressing vertues,* in which not onely [t] *Christianity,* but even [u] *all common honesty, civility, and the publike safety doe subsist,* must needs bee abominable. Secondly, because impudency and shamelesnesse, especially in committing sinne, is almost [x] *the very highest degree of sinne; yea they provoke God more to anger, and draw a deeper guilt, a more multiplied condemnation upon men, then the sinne it selfe which they thus perpetrate.* They are infallible symptomes of a cauterized conscience,

* Ille locus casti damna pudoris habet. *Ovid, De Arte Amandi. lib. 1. pag 160.*
* See *Lockmair. Sermo. 56. Z.*
[l] 1 Tim. 2. 9, 15 c. 3. 2. 1 Pet. 3. 4, 5. 2 Thes. 3. 14. 1 Pet. 3. 16. Psal. 44. 15. Psal. 69. 7. Ezra 7. 6.
[m] Platonis Protagoras. p. 438. Epist. lib. pag. 990. Lacedæmonij verecundiam esse Deum quendã volunt. *Zenophontis Convivium. p. 898. D.* Modestiæ fama neque summis mortaliũ spernenda est, & à dijs æstimatur. *Tacitus Annal. l. 15. c. 1. p. 301.*
[n] Pudor est quasi vitij purpureus splendor & color virtutis. *Case. Polit. l. 5. c. 9. p. 710.*
[o] Modestia reliquarum virtutũ parens est & ipsa proles: radix & altrix virtutis est, & veræ famæ. *Lipsius. Epist. Cent. 3. Epist. 10. Cent 1. ad Belgas. Epist. 4. Cent. Miscel. Epist. 17.*
[p] Pudor & justitia ornamenta & vincula Civitatum. *Platonis Protagoras. pag. 438.* Pudor satis validum vinculum legis. *Livy. Rom. Hist. lib. 25.*
[q] Amisso pudore totum dignitatis studium & honestatis extinguitur. *Osorius, De Regum Instit. lib. 4. fol. 111.*
[r] Ego illum perijsse puto cui perijt pudor. *Putean. De Laconismo. Diatriba. p. 423.*
[s] Chrysost, Hom. 33. in Hæbræos. Tom. 4. Col. 1676. C. Pudor bonus magister officij. Qui metuit, reprimitur, non emendatur: quem pudet facere in naturam vertit. *Ambros. Com. lib. 7. in Evang Lucæ c. 17. Tom. 3. p. 84. D.*
[t] Magna sanctis cura est verecũdiæ. *Ambros. Com. l. 2. in Luc. Tom. 3. p. 8. D.*
[u] Vbi non est pudor, nec cura juris, sanctitas, pietas, fides, instabile regnum est. *Senecæ Thyestis. Act 2. fol. 34.*
[x] Ier. 3. 3, cap. 6. 15. cap. 8. 12. Prov. 7. 13. Ezech. 2. 4. cap. 3. 7. Ier. 8. 12. & cap. 5. 3.

ence, an obdurate heart, [y] *a reprobate sence: of a man given wholy over unto sinne and Satan:* yea they are very dangerous presages of a man bound over to eternall destruction. My Major therefore must be granted.

The Minor is as evident as the morning Sunne. First, by the concurrent testimony of sundry Fathers, and moderne Christian Authors. [z] *Tertullian* reputes Stage-playes, *the bamshers, the murtherers of all modesty and shamefastnesse:* S. *Cyprian* informes us; [a] *that all modesty is put off at Theaters*; which he stiles, [b] *the very Brothell of publike modesty*: in which the most shamefull representations of lust are acted; *ut in ipsis deposita verecundia, audaciores fiant ad crimina.* [c] *Lactantius* records; *that those things are acted in Stage-playes by representation which are not; that so the very things themselves may be committed by the Spectators without any shame.* [d] *What* (saith he) *will Youthes and Virgins doe when they shall see these things acted, and willingly beheld of all without any blush? doubtlesse they will* grow exceeding impudent and shameless in committing the very sinnes there acted. [e] *Gregory Nazianzen* and [f] *Chrysostome*, write, *That all Stage-players are impudent shameless persons; who as they repute nothing vile but modesty; so they utterly extirpate all shamefastnesse, all modesty out of the mindes and foreheads of the Spectators.* S. *Augustin*, in his Booke [g] *De Civitate Dei*, affirmes the very selfesame thing; whence he stiles these Stage playes: [h] *The very pestilence and contagion of mens mindes; the overthrow of vertue and honesty:* [i] *the true Fugalia of shamefastnesse and modesty:* *Damascen* in his *Parallels* informes us out of *Nazianzen*; [k] *that Play-haunters, and women who resort to*

[y] Impudentia & frontositas cum obdurverit, ut non paveat, non horreat, non contremiscat, ea jam demum desperatio est. *Bernardi Declamationes. Col.* 1002. D.

[z] De Spectaculis, lib. cap. 17.

[a] Theatra sunt fædiora quo convenis: Verecundia illic omnis exuitur: simul cum amictu vestis honor corporis ac pudor ponitur. *De Habitu Virginum. pag.* 242.

[b] Pudoris publici lupanariū. *De Spectac. lib.*

[c] Fiunt per imaginem quæ non sunt, ut fiant sine pudore quæ vera sunt. *Divinarum Instit. Epit c.* 6.

[d] Quid juvenes aut virgines faciant quū hæc & fieri sine pudore, & spectari libenter ab omnibus cernunt? *De Vero Cultu. c.* 20. [e] De Recta Educat. ad Seleucum. p. 1063. [f] Homil. 38. in Matth. Tom. 2. Col. 298. C. D [g] See lib. 1. c. 31. 33. l. 2. cap. 6. to 10. c. 25. to 29. [h] Animorum labes ac pestis: probitatis & honestatis eversio. *De Civitate Dei. lib.* 1. *cap.* 33. [i] Verè Fugalia, sed pudoris & honestatis. *De Civitate Dei. lib.* 2. *cap.* 6. [l] Fluxam atque caducam formæ venustatem eis relinquebat quæ Theatra & trivia consectantur, quibus pudori & probro est erubescere. *Parallel. lib.* 2. *cap.* 65. *pag.* 145.

Theaters,

Theaters, account it a reproach unto them, to blush: so impudently brawny are their faces. The same doe other Fathers; together with [l] *Petrarcha*, [m] *Mantuan*, [n] *Agrippa*, [o] *Lodovicus Vives*, [p] *M. Gosson*, [q] *M. Northbrooke*, [r] *M. Stubs*; *The 3. Blast of Retrait from Playes and Theaters*, [t] *D. Rainolds*, with sundry others affirme: therefore wee need not doubt its verity. Secondly, our owne present experience will evidently manifest the Minors truth. For who are there more impudently audacious; more shamelesly wicked; more ready to heare, to see, to speake, to act, to execute the most execrable obscenities, the most grosse impieties without any blush, [u] *then our common Actors and Play-haunters?* What Spectacles, what places doe more steele the faces, or crust the foreheads both of men and women, then Playes and Playhouses? Those *who at first*, could neither see, nor heare, (much lesse utter or act) any obscene or vitious thing without some shame of face, or checke of conscience, before their resort to Playes and Theaters; become so strangely impudent, so brazen-faced in a *very little space* by frequenting Stage-playes, that they cannot onely confidently behold and heare, but likewise utter and commit any filthinesse, or wickednesse whatsoever, in the very open view of men, without any blush at all; even as [x] *Nero* did. The stupendious whorish unparalleld impudency of our present age; Of our effeminate [y] *overgrowne Youngsters*, and blasphemous Ruffians, [z] *who breath out nothing but oathes, obscenities, and desperate execrations*

[l] De Remedio Vtriusq; Fortunæ. l. 1. Dial. 30.
[m] Fastorum. lib. 2. cap. De Carnispriu, &c
[n] De Vanitate Scient. cap. 20.
[o] Comment. in August. De Civit. Dei. l. 1. c. 31. 32, 33. & l. 2. c. 4. to 29.
[p] Schoole of Abuse, and Playes Confuted.
[q] Against vaine Playes and Enterludes, Anatomy of Abuses.
[r] Præfatio ad 6. Theses.
[t] Apud hos tota impudicitia vocatur urbanitas: libidinoso ore in guinibus inhæ-

rescunt: homines malæ linguæ etiamsi tacerent; quos prius tædescit impudicitiæ suæ, quam pudescit. Pro nefas, id in se pessimi facinoris admittunt quod nec ætas potest pati mollior, nec cogi sensus durior. Hæc & hujusmodi propudia nobis non licet nec audire: etiam pluribus turpe defendere est. Ea enim de castis fingitis & pudicis quæ fieri non crederimus, nisi de vobis probaretis *Minut. Felix. Octavius. pag.* 94. 95. [u] Pelulantiam, libidinem, luxuriam sensim quidem primò & occulte, velut invenili errore exercuit: sed ut tunc quoque dubium nemini foret; naturæ illa vitia non ætatis esse. *Sueton. Nero. sect.* 26. [y] Cujus manantia fletu Orà puellares faciunt incerta capilli. *Iuvenal. Satyr.* 15. *pag.* 140. [z] See Master *Adams*, his White Devill, and Blacke Saint.

against the God of Heaven, rending the very flesh and bones, piercing the very heart and soule, blaspheming the very Name and Blood of our Lord Iesus Christ, at every word they utter: Of our impudent, brazen-faced [a] *Man-woman Monsters*, who have banished all shewes of modesty, of shamefastnesse from their sex; carrying the very characters of impudency, not onely in their blushlesse lookes; but likewise in their lascivious gestures, their audatious deportment, their obscene discourses, their whorish attires, their immodest fashions and complements, their painted faces; *their* * *prodigious shorne, frizled lockes and foretops, which outstare the very* [b] *Lawes of God, of Man, of Nature*, (so unnaturely, and more then [c] *whorishly impudent*, are many of our females lately growne;) Whence is it, comes it but from Playes and Theaters? which have diffused this cursed disease of shamelesse impudency, well-nigh thorowout the Kingdome: [d] *And hence is it, that we are all lately growne so immoderately excessive in committing sinne, because Playes* and Play-haunters have scrued us up to such a pitch of impudency, *that we are quite past all shame.* Neither is it strange, that Playes and Play-houses should make the modestest and most ingenious Spectators shamelesse, if not sencelesse of any sinne. For first the [e] *Actors of them are certainely past all shame*, if not all grace. Secondly, [f] *the greater part of common Play-haunters are audacious Panders, Whores, Adulterers, Whore-masters, and the like*, who are as blushlesse as Frier *Bacons* Brazen-head, or as he who acts the Devill in the Play. Thirdly, the very words, the parts, the speeches, gestures, complements, and representions in Stage-playes, [g] *are so obscene, lascivious, lewde, and beastly*, that the very hearing and beholding of them were enough to banish all modesty out of

[a] See Hic Mulier, and My Vnlovelinesse of Lovelockes.

* Non sunt delicta sed monstra. *Tertul. De Pudicitia. lib. p. 471.*

[b] 1 Cor. 11.5. to 16. 1 Tim. 2.9. 1 Pet. 3.4, 5.

[c] Prov. 7.13. Ier. 3.3. c. 6.15. Impudentiâ efficit meretrices. *Chrysostom. Homilia 15. in Hebræos. Tom. 4. Col. 1592. C.*

[d] Nam quis peccandi finem posuit sibi, quando recepit Ejectum semel attrita de fronte ruborem? *Iuvenal. Satyr. 13. pag. 124.*

[e] Tertullian De Spectac. cap. 17. Cyprian, De Spectac. lib. & Epist. lib. 2. Epist. 2. Donato. Chrysostome Homilia 38. in Matth. & Nazianzen, De Recta Educatione ad Seleucum. pag. 1063. accordingly.

[f] See Act 4. Scene 1. 2. accordingly. See Iuvenal Satyr. 6. pag. 54. Iamque eadem summis pariter minimisque libido est, &c. & Satyra 11. pag. 110.

[g] See Act 3. Scene 1. & 3.

the

the hearts and countenances of the most ingenious Spectators, or at least to drive them from the Play-house: For as *Aristotle* well observes; [h] *Men are not onely ashamed of those shamefull things that are so called, but likewise of the signes of them: not onely when they are conversant in any lecherous thing, but likewise when the representations of that thing are present: and not onely when as they doe filthy things, but likewise when they speake them:* So that modesty and shamefacednesse doe not onely restraine men from speaking and doing; but likewise from hearing and beholding any scurrilous or immodest thing. [i] *Alcæus* a modest Heathen, *being about to utter some obscenity, was so overcome of modesty, that he brake out into these memorable words* * *I would have spoken some thing, but modesty prohibites me.* It is storied of *Archytas* * another Pagan, *that his modesty was such, as he would not so much as utter a scurrilous word; and being upon an occasion necessitated to speake some unbeseeming thing, he could not be induced to relate it upon any tearmes, but wrote it on the wall, and then pointed to others to read it.* Yea [l] *Pliny* records, *that the bashfulnesse and modesty of brute Elephants is such*: Vt pudore nunquam nisi in abdito coeunt: *that they never couple but in some secret place not obvious to mens view.* Certainely, if modesty had such prevalency in these bruites and Pagans, to deterre them both from obscene discourses, and venereous actions, especially in publike: our Stage-playes which are fraught with many ribaldrous passages, many witty obscenities, many filthy gestures, many feined, [m] *if not reall representations* of Incests, Rapes, Adulteries, and the like, must either utterly abolish all modesty out of the Actors and Spectators eyes and eares; or else quite chase them from the Play-house; whose lewdnesse and unchastity is such, [n] *that it is capable*

h Pudet non solum eorum quæ dicta sunt pudendorum, sed etiam signorum: & non solum cùm in re venerea versantur, sed etiã cum adsunt signa ejus rei, & non solum cum faciunt turpia, sed etiam cum dicunt. *Aristot. Rhetor. lib. 2 cap. 6 pag 137.*

i Alcæi Carmina apud Pindarum pag. 405. Aristot. Rhetor. lib. 1. cap. 9. pag. 60.

* Volo aliquid dicere sed me prohibet pudor.

k Ælian Variæ Historiæ lib. 14. cap. 18.

* And shal not these two Pagans rise up in judgement against scurrilous Christians and condemne them?

l Natural. Hist. l. 8. c. 5. m Heliogabalus mimicis histrionibus ea quæ solent simulate fieri effici ad verum jussit. *Lampridij Heliogabalus. pag. 202.* n See Tertullian De Spectaculis. cap. 17. Cyprian De Spectaculis. lib. and the 3. Blast of Retrait from Playes and Enterludes.

ble of none but shamelesse and immodest Customers. So that I may well conclude with *Tacitus*;* *That shamefastnesse, chastity, or any other honest quality, which are hardly retained in honest arts, can never possibly be preserved amids so many confluences and combates of vices as accompany Playes and Theaters.* * *And hereupon* L. Crassus, *and* Cn. Domitius *prohibited Playes and Play-houses, by a publike Edict,* quod his corroboraretur impudentia, *because they made their Spectators more impudent.* The propositions therefore being thus infallibly confirmed by the premises, the Conclusion from them must be granted,

o Annalium. lib. 14. cap. 2.

* Suetonius De Claris Rhetoribus. lib. Cicero De Oratore. lib. 3. & Genebrardi Chron. lib. 2, pag. 314.

ACTVS 6. SCENA NONA.

9 THe 9. consequent or fruit of Stage-playes, is cozenage, fraud, and theft: which are oft-times occasioned and taught by Stage-playes. Play-houses are the Schooles, Playes the Lectures which [d] *teach men* how to cheate, to steale; to plot and execute any villany: how to conceale it, to evade it being executed; *men learning, yea practising that in earnest, which they act or see acted but in sport.* [e] *Zenophon makes mention of a Persian Schoole-master, who instructed his Schollers both to doe iustice and iniustice; not to lie, and to lie: not to deceive and to deceive: not to calumniate and calumniate, not to forestall any benefit that might accrue to others, and to forestall it: He did likewise distinguish which of these ought to be practised upon enemies, which upon friends: And then proceeding further, he taught that it was iust to deceive their friends if it were for their good; and to steale the goods of their friends if it were for their good: This Schoole-master likewise exercised his Schollers to practise these instructions in iest among themselves: by which meanes it came*

to

d Docent dum fingunt, & simulatis eruditi ad vera. *Lactant. De Vero Cultu cap. 20.*

e De Instit. Cyri Histor. lib. 1. pag. 34. & Master Gosson, in his Playes confuted. Act 2.

to passe, that some of his Schollers who had a naturall ingennity mittily to deceive, to cheate and steale from others; began at last not onely to cozen and steale from strangers, but likewise to cheate and rob their friends. Whereupon the Persians were enforced to make a law to prevent this mischife (which law is yet in use) that Children should ever after be taught plainely, and to speake and deale truely, as men teach their Servants: and not to steale, to lie, or use deceits. As it fared with this Persian Schoole-master, and his Schollers; so it fares with Players and their lewde Spectators: those cheates, those fallacies, thefts and robberies, those rapes of Wards, of Virgins from their Gardians, their Parents, which they act in sport upon the Stage, the Spectators oft-times practise in earnest upon others off the Theater. [f] *Discunt facere dum assuescunt videre.* This *Solon* knew full well, [g] *who when he beheld* Thespis *acting a Tragedy, wherein there were many lies and cheates: he demanded of him after the Tragedy ended; whether he were not ashamed to lie and cheate so egregiously before so great a multitude? To which* Thespis *replyed; that there was no hurt in it, for all he had uttered or acted was but a Play, it was all in sport, nothing in earnest: which answer* Solon *hearing, stroke his staffe upon the ground with indignation, making this reply: If we commend or approve this Play of yours, we shall shortly finde it in our bargaines:* intimating that this his lying and cozenage which hee acted in jest, would quickly turne to earnest: so prone, so docible are men to learne any evill that Players act. Saint *Augustine* had a hint of this: whence he stiles Stage-playes, [h] *the very overthrow of honesty and upright dealing.* For the theft that Playes occasion, I shall give but two or three instances. It is storied by *Suetonius* in the life of [i] *Nero; that he put downe Chariot-playes and Stage-playes, in which men by an inveterate liberty did use to cheate and steale in jest, because this jesting turned to earnest at the last.* [k] *Tiberius did the like, banishing all Players out of Italy upon the selfesame ground.* Vpon this very reason was our owne *Statute of* 3. *Henry* 8. *cap.* 9. against

[f] Gyrian De Spectaculis. lib.
[g] Plutarchi & Diogenis Laertij Solon. See Bodine De Republ. lib. 6. cap. 1.

[h] Probitatis & honestatis eversio. De Civ. Dei. l. 2 cap 33. See lib. 2. c. 6.
[i] Sect. 16.
[k] Tacitus. Annal. l. 4. cap. 3. Marcus Aurelius. c. 14 Dion Cassius. Rom. Hist. l. 57. & Alexander ab Alexandro. Genialiū Dierum. l. 3. c 9.

against *Mummers*, made; *because those thefts and robberies which they acted in sport, proved robberies and felonies in good earnest at the last, and were the occasions of much mischiefe.* The Author of the 3. *Blast of Retrait from Playes and Theaters* informes us. [l] *That many servants have learnt at Stage-playes (as it may be manifestly proved) to rob and cheate their Masters, to supply the wants of their Harlots. That many have there learned a pollicy to prevent Parents of the not marrying of their Daughters to such whom they have disliked, by stealing them away. And that men are taught pollicies in this Schoole of Abuse, how to beguile Parents of their Children, Husbands of their Wives, Gardians of their Wards, and Masters of their Servants:* To which [m] *Master Gosson* and [n] *others* doe subscribe. Wherefore from all these premises I may now safely frame this 35. Argument against Stage-playes, with which I shall conclude this Scene.

l Pag. 56. 97, 102.

m Schoole of Abuses, and Playes Confuted. Action 2.

n Master *Stubs*, Master *Northbrooke*, Doctor *Rainolds*, and *I. G.* in their Bookes against Stage-playes.

That which occasions much theft, much treachery, cozenage and deceit, must needs be unlawfull unto Christians, unsufferable in a Common-weale. Witnesse *Ephes.* 4. 25. 28. 1 *Thes.* 4. 6. & *Case Ethicorum. lib.* 4. *cap.* 7.

But all these doe Stage-playes occasion, as is evident by the premises. See *Act* 3. 4. 5.

Therefore they must needs be unlawfull unto Christians, unsufferable in a Common-weale.

ACTVS 6. SCENA DECIMA.

THe 10. effect or product of Stage-playes, is cruelty, fiercenesse, brawles, seditions, * *tumults*, murthers,

10

* Theatris convenit tumultus. *Chrysostom. Hom.* 38. *ad Pop. Antioch. Tom.* 5. *Col.* 245. B. Turbationes ad Theatra pertinent et gempas. Chrysost: Hom: 30: in Act: Apost: Tom 3. col 550. A

and

and the like; as is evident by sundry testimonies and examples. Hence was it, [o] *that* Plato *banished all Tragedies out of his Common-weale, because they would draw men on to tyranny and cruelty, by acting, by applauding them, and breed quarrels and commotions among the people.* Hence [p] *Seneca* and [q] *Plutarch, dislike of Stage-playes, because they enrage the mindes of the Spectaters, breeding oft-times many tumults, quarrels and contentions among them.* Hence *Horace* writes expresly: [r] *that Playes engender contention and anger; anger cruell enmity and dolefull warre.* Hence we finde it recorded of [s] *Dionysius,* [t] *Nero, Caligula,* and other bloody tyrants; *that they delighted much in Tragedies and Stage-playes; as being suitable to their tyrannicall dispositions.* Hence [u] *Tertullian*; [w] *Cyprian* and [x] *Clemens Alexandrinus*; *declaime against Tragedies and Comedies as the augmenters of wickednes and lust; as bloody wanton, impious and prodigall pastimes which occasion sundry tumults and seditions. Gregory Nazianzen* informes us: [y] *That Playes and Enterludes disturbe Cities, rayse up sedition among the people, teach men how to quarrell, sharpen ill-speaking tongues, cut asunder the love of the Cittizens, set families at variance betweene themselves, drive yong men into fury, kindle quarrels and contentions, &c.* Whence hee stiles them; *A sedition producing murther, and a disease of Cities.* [z] Saint *Chrysostome*

[o] Ignoscent nobis Tragici poetæ, ignoscent, etiam illis qui propemodum ut nos rempublicam gerunt, quod ipsos in rempub. non admittimus, utpotè tyrannidis laudatores. Alias namq; Civitates circumvagantes & turbas colligentes, & pulchras & magnas, & veresimiles voces mercede conducentes, respublicas ad tyrannides & populares principatus trahent. *De Republ. Dial. 8. pag. 672. 673.*

[p] Epist. 7. ad Lucilium. [q] Sympos. l. 7. Quæst. 8. [r] Ludus enim genuit trepidum certamen & iram: Ira truces inimicitias, & funebre bellum. *Epist. l. 1. Ep. 19. p. 275.* [s] Ælian Variæ Historiæ. l. 13. c. 18. [t] Suetonij & Eutropii Claudius, & Caligula. Dion Cassius. Rom. Hist. l. 57. & 59. Tacitus Annal. l. 14. c. 2. 3. [u] Tragædiæ & Comædiæ scelerũ & libidinũ auctrices, cruentæ & lascivæ, impiæ & prodigæ. *De Spectac. c. 17. 18.* [w] De Spectac. lib. & Epist. l. 2. Epist. 2. [x] Pædagogi. l. 3. c. 11. [y] Spectaculum illud urbes distrahit, plebem ad seditiones concitat; pugnas docet, linguam maledicã acuit, amorem civium dissecat, familias inter se cõmittit, in furorem adigit juvenes, inimicitias accendit, &c. Quot enim familias subito prostravit? Quot urbes prius summa inter se benevolentia conjunctas, funditus evertit? Nimirũ seditio quasi pubescens plebis manu potentũ cædibus inquinavit, gladio viduavit urbes, extinctis viris, igne ferroq; Civitates absũpsit, cædibus cædes coercens atq; puniens, & mactationes mactationibus. Quis igitur hæc intueri sustineat si sapiat? cum mera sit heic præstigiarum concertatio, seditio cædem pariens, & Civitatum morbus. *De Recta Educatione ad Seleucum. pag. 1063. 1064.*

[z] Hom. 3. 6. 7. & 8. in Matth. Hom. 3. de Davide & Saule. Hom. 42. in Acta. Hom. 62. ad Pop. Antioch. & Oratio 7. See here, p. 415. 416. 396. 397. & 421.

records from his owne experience. *That Players and Play-haunters were the onely men who did fill the Citty with contentions, quarrels, seditions, tumults: that Playes did breed debate betweene man and wife; and that Players and Play-haunters by acting and seeing Playes became more barbarous then the most savage beasts, insomuch that they spared not the bones of the dead.* Theodoricus King of *Italy*, stiles Stage-playes, [a] *The invitation of contentions, the perennious fountaine of brawles and quarrels,* and the frequent occasion of seditions and tumults.* Such Authors of misrule, quarrels, seditions and contentions were Playes in ancient times, of which there are divers pregnant examples. Wee all know, [b] *that the rape of the Sabine Virgins was occasioned by a Play; which produced a long and bloody warre betweene the Romanes and Sabines.* [c] *The fierce and cruell warre betweene the Volsci and the Romanes was likewise occasioned by a Play; the Consuls upon the speech of* Attius Tullus, *excluding the Volsci from their Playes, and commanding them to depart their Citty, for feare of some sodaine tumult that might arise betweene the Romanes and them, or some unexpected surprisall of their Citty whiles the whole Citty were busied about their Playes.* [d] *In* Tiberius *his Raigne, there were so many tumults, murthers, uprores, quarrels, and open insolences committed at Play-houses, occasioned by Playes, and Actors; (One Centurian, with divers Soldiers and common people being slaine, and a Captaine of the Pretorean band, with sundry others being likewise wounded at a Play) that* Tiberius *was enforced to banish all Stage-players out of Italy: In the time of* [e] Nero, *there were so many seditions, quarrels, commotions, and misdemeanors in the Roman Theater, that* Nero *himselfe (who had oft an hand in them) suppressed all Playes, all Stage players by a solemne Edict, though he much delighted in them.* In the Raigne of [f] *Marcus Aurelius, there was a very great tumult and sedition occasioned by Stage-playes, in which much blood was shed, there being many slaine and wounded: upon which occasion this Heathen Emperour, banished all Stage-players for ever from Rome, and sent them into Hellispont to*

Lambert

[a] Invitatio contentionum, & fons irriguus iurgiorum. *Cassiodorus Variarũ. l. 3. Epist. 51.*

* Variarum. l. 1. Epist. 32.

[b] Plutarchi Romulus. Livy Rom. Hist. l. 1. sect. 9, l. 2. sect. 37. and the Authors formerly quoted in pag. 30. r.

[c] Livy Rom. Hist. lib. 2. sect. 37. 38, 39.

[d] Tacitus Annal. lib. 1. c. 14. lib. 4. cap. 3.

[e] Suetonij Nero. sect. 16, & 26.

[f] Marcus Aurelius. cap. 14. & Epistle 12. to Lambert.

Lambert the Governour, with a command to compell them to labour, to chastice them if they were idle, and not to suffer them to use their accustomed toyes. *Cæsar Bulengerus informes us; that under Hypatius and Bellisarius, there were at least 35. thousand men slaine in a commotion and tumult raysed at a Cirque-play.* In the time of § *Theodoricus King of Italy, there were so many tumults, quarrels, and commotions raysed at Stage-playes; that he was enforced upon the complaint of the people, to write to the Senate, and other of his Officers, to suppresse their insolencies, and to punish the mutinies, the commotions caused by them: At last being not able to reforme their disorders, he gave order wholy to suppresse them. And from these severall disorders and quarrels came these common phrases;* * *Seditiones & factiones Pantomimorum, & seditiones theatri, bella Theatricorum, &c.* which we read of in sundry Authors; and in Saint *Augustine, De Catechizandis Rudibus. lib. Tom. 4. pars 2. pag. 340. 341. & HRabanus Maurus, De Sacris Ordinibus. lib. 1. Tom. 6. pag. 63. A. B.* where the sundry tumults, quarrels, and other mischiefes that Stage-playes and Cirque-playes occasion, are pithily discribed. But these are all ancient forraigne testimonies and examples, may some say: are there any such moderne domestique presidents to be found? Yes verily. Witnesse the *Statute of* * 4. *Henry* 4. *cap.* 27. which recites; *that divers diseases and misobieses* (to wit commotions, murthers, and rebellions) *had hapned before this time in the Land of Wales, by many Wasters,* h *Rimours, Minstrels, and other Vacabonds: for the eschewing of which; it was ordained and established by this Statute; That no Master Rimour, Minstrell, nor Vacabond, should be in any wise sustained in the Land of Wales, to make commoithes or gathering upon the people there.* Witnesse the * *Statute of* 3. *Henry* 8. *cap.* 9. against *Mummers*, (all one with Stage-players:) which recites. *That lately within this Realme, divers persons had disguised and apparelled them, and covered their faces with Visours or other things in such manner as they should not be knowne, and that divers of them in a company together, naming*

§ Cassiodorus Variarum. l. 1. Epist. 20. & 30. l. 3. Epist. 51. & l. 7. Epist. 10.

* See Philo Iudæus, De Agricultura. lib. p. 271. Suetonij Nero. sect. 16. & 26. Iosephus Antiq Iudæorum. l. 19. c. 3. Cassiodorus Variarum. l. 3. Epist. 51. Bulengerus De Circo, &c. cap. 47. & De Theatro. l. 1. c. 33. & Lipsius De Amphitheatro. cap. 3. 4.

* 4. *Henry* 4 *cap.* 27. in the Statutes at large, and Rastall Wales. sect. 30.

h Who were then the Players and Actors that wãdred about the Country.

* 3. Henry 8. cap. 9.

themselves Mummers had come in to the dwelling place of divers men of honour, and other substantiall persons, and so departed unknowne, whereupon murthers, fellonies, rapes, and other great hurts and inconveniences had aforetime growne, and hereafter were like to come by the colour thereof, if the said disorder should continue not reformed; for the prevention of which mischiefe, *it was enacted; that all Mummers or persons, that should hereafter thus apparell or disguise themselves, or weare, or sell, or keepe any visor in their houses should be imprisoned for 3. moneths space, without bayle or mainprise, and make a fine and ransome to the King.* Yea witnesse the great rebellion of *Robert Ket*, in 3. of *Edward* the 6. which as [i] *Hollingshead* with others record; *was plotted and contrived at, and partly occasioned by a meeting at a Stage-play, at* Wimonham, *to which the Country people resorting, they were by the instigation of one* Iohn Flowerdew, *first incouraged to pull downe the Inclosures, and then to rebell.* The Statutes of 14. *Eliz. cap.* 5. *of* 39. *Eliz. c.* 4. *&* 1. *Iacobi. cap.*7. which make *common Players of Enterludes, Rogues and Vacabonds, subiecting them to a severe punishment for their lewde manner of life*; doe likewise recite: [k] *That by meanes of these common Enterlude Players, and such other Rogues, Vacabonds, and Sturdy-beggers, there daily hapned in the Realme of England and Wales, many horrible murthers, thefts, and other great outrages, to the high displeasure of Almighty God, and to the great anoy of the Common-weale:* which these Statutes endeavour to suppresse. Not to mention either *Petrarch. De Remedio Utriusq; Fortunæ. lib.* 1. *Dialog.* 30. or the *Author of the* 3. *Blast of Retrait from Playes and Theaters*, who informes us; [l] *That he hath sometimes seene two Knaves at once importunate upon one light Huswife, whereby much quarrell hath growne to the disquieting of many*: Nor yet to recite the late Statute of 1. *Caroli. cap.* 1. which informes us: *that many quarrels, blood-sheds, and other great inconveniences have growne by the resort and concourse of people going out of their owne parishes to Beare-bayting, Bull-bayting, Enterludes, Common-playes,*

and

[i] *Alexander Nevill* his History of *Kets* stirs. *Hollingshead.* p. 1028. Numb. 20. & 30. b. See *Iohn Stow*, his Survey of London. cap. 16. where there is mention of sundry tumults occasioned by Playes & such like pastimes. & Centuriæ Magdeburg. Cent. 13. Col. 772. where you shall see divers tumults raysed, and much blood shed, by reason of Playes and Dances.

[k] 14. Eliz. c. 5.

[l] Pag. 57.

and such disordered and unlawfull exercises and pastimes: (a sufficient confirmation of my Minors truth.) Our owne experience can sufficiently informe us; that Playes and Play-houses are the frequent causes of many murthers, duels, quarrels, debates, occasioned, sometimes by reason of some difference about a box, a seate, or place upon the Stage: sometimes, by intruding to boldly into some females company: sometimes, by reason of some amorous, scurrilous or disgracefull words that are uttered of, or to some female Spectators; sometimes, by reason of some speeches or passages of the Play particularly applyed to some persons present or absent: sometimes, by reason of some Husbands, Whore-masters, or corrivals [m] *iealousie*, or affront, whose Wife, whose Whore, or Mistris being there in person, is perchance sollicited, abused, or jeared at in his presence: sometimes by reason of the Apprentises resort to Play-houses, especially on Shrove-tuesday; sometimes by meanes of other accidents and occasions. Many have beene the murthers, more the quarrels, the duels that have growne from our Stage-playes, whose large encomiums of rash valour, duels, fortitude, generosity, impaciency, homicides, tyranny and revenge, doe so exasperate mens raging passions, and make them so impatient of the very smallest injury, that nothing can satisfie, can expiate it but the offenders blood. Hence is it that some Players, some Play-haunters now living, not satisfied with the murther of one, have embrued their barbarous unchristian hands [n] *in the blood of two, of three, if not of foure severall men*; and so farre are they from ruing the odiousnesse of these their bloody deeds, *that they glory in the number of their murthers as the very trophies of their valour. Pitty is it,*

[m] Cæcus est ignis stimulatus ira, nec regi curat, patiturve frænos, haud timet mortem, cupit in ipsos ire obvios enses. *Seneca Medea. Act. 3. Chorus. fol. 152. E.*

[n] Madet orbis mutuo sanguine, & homicidium cum admittunt singuli, crimen est, virtus vocatur cum publice geritur. Impunitatem sceleribus acquirit non innocentiæ ratio, sed sævitiæ magnitudo. Vt quis potest occidere peritia est, ars est, usus est. Scelus non tantum geritur, sed docetur. Quid potest inhumanius, quid acerbius dici? disciplina est, ut perimere quis possit; & gloria est, quod peremit. *Cyprian. Epist. l. 2. Epist. 2. Donato.* See Onus Ecclesiæ. c. 28. sect. 7. 8. which we may well apply to our times.

that such savage homicides who rest not with the first mans death, [o] *should ever live to slay a second*, much lesse a third: Yea pitty is it that such Playes, such Spectacles should be suffred, which thus animate men on to quarrels, duels, contentions, injuries, impaciency, bloodshed, and most unchristian revenge. As therefore [p] *the Fathers, Christians, with some Pagan Authors, did generally condemne; and good Christian Emperours utterly take away all bloody Sword-playes, Cirque-playes, Chariot-playes, and such like barbarous inhumane Spectacles; by reason of the murthers, blood-shed, quarrels, contentions, tumults, debates, and such like savage unchristian effects which they occasioned*; so likewise may we now suppresse, condemne, and quite abolish Stage-playes upon the selfesame grounds, as the forequoted Authors and Pagan Emperours have done before us. Wherefore I shall briefely close up this Scene with this 36. Play-confounding Argument.

That which is an ordinary occasion of much cruelty, quarrelsomenesse, impaciency, fiercenesse, implacablenesse, and revenge: of many tumults, seditions, quarrels, murthers, injuries, brawles, and such like barbarous unchristian effects, [q] *must needs be sinfull and unlawfull unto Christians, (who should be men of peace, of meekenesse, willing to suffer, to passe by, if not to pardon wrongs:)* intolerable in any Christian or peaceable Common-weale.

But such are Stage-playes, as is manifest by the premises.

Therefore they must needs be sinfull, unlawfull unto Christians; intolerable in any Christian or peaceable Common-weale.

[o] Quid putas futuram animâ homicidæ? aliquod credo pecus lanienæ & macello destinatum, ut perinde juguletur, quia & ipsa jugulaverit; Tanta est apud homines homicidij vindicta, quâta ipsa quæ vindicatur natura: Quis non præferat sæculi justitiâ, quam & Apostolus nõ frustra gladio armatam cõtestatur, quæ pro homine sæviendo religiosa est. *Tertul. De Anima adverſ. Pythag. cap. pag.* 350.

[p] See here, Act 3. Scene 2. pag. 74. 75. where the Fathers & Authors to this purpose are quoted, to which I may adde Prudentius. Contra Symmachum. lib. 1. Bibl. Patrum. Tom. 4. p. 612. B. C. & l. 2. p. 923. F. G & Hymnus. 6. p. 880. Cassiodorus Variarum. l. 5. Epist. 42. Seneca. De Brev. Vitæ. c. 13. 14. Isiodor Hisp. Originum. l. 18. c. 27. 41. Opmeerus. Chronog. p. 186. Baronius & Spondanus. Annal. Ecclesiast. Anno 59. sect. 8. Anno 325. sect. 52. Anno 365. sect. 5. & Anno 404. sect. 2. Gotfridus Viterbiensis. Chron. pars 16. Anno Dom. 390. See Bulengerus De Circo. lib.

[q] See Act. 3. Scene 2. p. 72. 73, 74. where this proposition is fully proved.

ACTVS

ACTVS 6. SCENA VNDECIMA.

THe 11. fruit of popular Stage-playes, is this; that they fill mens mouthes with idle, frothie, scurrilous, lewde, prophane discourses, complements, Histories, Songs, Iests, [r] *which are odious unto God, yea execrable to all chaste, all modest Christians.* Stage-playes [f] *are the Lectures*, the Marts, the common treasuries of all ribaldry, scurrility, prophanesse; which furnish their Actors, their Auditors with such plentifull variety of corrupt, irreligious, atheisticall, unchristian and graceless discourses, which they communicate to others upon all occasions, that they scarce ever speake of holy things. This *Ovid* himselfe confesseth; informing us; [t] *that men sing those ribaldrous songs, and utter those amorous verses, discourses at home, which they have learned at the Play-house.* What *Seneca* writes of the words of flatterers and lewde companions, I may well apply to Actors. [u] *Their speeches doe much hurt. For if they doe men no present harme, yet they leave the seeds of evill in their mindes, and an evill afterwards to arise, followes them even then when as they are departed from them. For as those who heare some pleasant consort carry away with them the sweetnesse of the song in their eares, which hinders their thoughts, and suffers them not to be intent upon seri-*

11

[r] Ephes. 4. 29. cap. 5. 3. 4. Psal. 45 2.

[f] See Act 3. Scene 1. & Act 7. Scene 3. 4.

[t] Illic & cantant quicquid dedicêre theatris. Inde joci veteres obscænaque verba canuntur. Nec res hac Veneri gratior ulla fuit. *Ovid Fastorum l. 3. p 51. 55*

[u] Horũ sermo multum nocet. Nam etiam si non statim officit, semina in animo relinquit, sequiturq; nos etiam cum ab illis discesserimus, resurrecturũ postea malũ. Quemadmodũ qui audierunt symphoniam ferunt secum in auribus modulationem, ac dulcedinem cantus, quæ cogitationes impedit, nec ad seria patitur intendi: sed adulatorum & prava laudantium sermo diutius hæret quàm auditur: nec facile est, animo dulcem sonũ excutere, prosequitur & durat, & ex intervallo recurrit. Ideo claudendæ sunt aures malis vocibus, & quidem primis; nam cum initium fecerunt, admissæq; sunt, plus audent, *Seneca Epist. 123.*

eus things: ſo the obſcenities of Stage-players (x *which men are apteſt to remember, as moſt agreeable to their luſts, where as they are extraordinary forgetfull of all the good they heare*) *ſticke longer by men then whiles they heare them. Neuher is it an eaſie matter to ſhake their pleaſant ſound out of their mindes: for it followes them, it ſtayes with them, and recoiles backe againe into their mindes and tongues after ſome little ſpace. Therefore the eares are to be kept ſhut againſt ſuch evill ſpeeches, and that verily againſt the very firſt: for when they have made a beginning and gotten entrance, they will make a further attempt.* y *Lactantius,* z *Chryſoſtome,* a *Clemens Alexandrinus,* and b *BB. Babington* informe us; *That Play-haunters carry away with them the Idaaes and ſimilitudes of the lewde repreſentations they behold in Stage-playes, which ſinke deepe into their mindes; that they ſucke in the venome of Stage-playes with great delight, & practiſe the ſpeeches, the convayances of love, which there they ſee and learne: And having once polluted their ſpeech with the language of the Theater; (for I will never,* writes BB. *Babington, call it poliſhing,) they are never better then when they have company to beſtow their tales, and Stage-greetings upon:* And for this reaſon among others, they diſlike of Stage-playes. As theſe recited Authors, ſo our owne experience can ſuffragate to the truth of this effect: For who ſo vaine, ſo frothie, ſo prophane, ſo atheiſticall, blaſphemous, laſcivious, ſcurrilous; who leſſe holy, gracious, or edifying in their ordinary diſcourſes, then Players and Play-haunters? * whoſe tongues are tipt with oathes, execrations, ribaldry, laſcivious tales, amorous ſongs, wanton hiſtories, unſeemely jeſts, adulterous inſinuations, invective taunts and ſcoffes againſt holineſſe, ſobriety, chaſtity, modeſty, grace, and goodneſſe; with the very language of the Stewes, of Atheiſts, of Pagans, not of Chriſtians. Seldome ſhall you heare from ſuch mens mouthes any religious diſcourſes, any conference of God, of Chriſt, of the Scriptures, of grace, of glory, of practical divinity, of ſin, of faith, of repentance, of the meanes or ſignes of grace

x Diſcit enim citius, meminitq; libentius illud Quod quis deridet, quàm quod probat & veneretur. *Horace. Epiſt l.2. Ep.1. p.286.* See here, pag. 424.

y De Vero Cultu. c.20.21.

z Homil. De David. & Saule Tom.1. Col. 510. D. See here p. 424.

a Pædagogi. lib 3. cap.11.

b Expoſition on the 7. Commandement. pag. 67.

* See The 3. Blaſt of Retrait from Playes & Theaters; and Maſter *Goſſon*, his Schoole of Abuſes, & Playes Confuted: to this purpoſe.

grace and salvation, any praysing or blessing of God for his mercy to us in his Sonne; any bewayling of their owne sinfull conditions, or of their slavery under sinne: any exhortation unto goodnesse; any dissuations from any sinne; or the like; [c] *the principall things that Christians should conferre off:* Their tongues are so accustomed to the theames, the flattering Eloquence, and phrases of the Theater; so taken up with the relations of the things they heare or see at Stage-playes; *that they cannot relish the* [d] *language of Canaan, the dialect of Heaven,* [e] *nor brooke the Scripture phrase, (whose plainesse they deride and scorne:)* much lesse can they spare any vacant time to habituate their unholy lips, to season their [f] *uncircumcised hearts and eares,* with holy conference. It is Gods owne command to Christians: [g] *That they should put away all vaine, all evill speaking: that no corrupt communication should proceed out of their mouthes, but that which is good to the use of edifying, that it may administer grace to the hearers:* [h] *That fornication and all uncleanesse should not be so much as once named among them, as becommeth Saints: Neither filthinesse, nor foolish talking, nor jesting, which are not convenient, but rather giving of thankes.* [i] *That their speech should be alwayes gracious seasoned with salt:* [k] *And that his Words and his Commandements should be alwayes in their hearts; to teach them diligently unto their Children: to talke of them* (not of Play-house passages, *or such vaine fruitlesse trifles*) *when they sit in their houses, and when they walke by the way, and when they lie downe, and when they rise up: that they should binde them for a signe upon their hands, and that they should be as frontlets betweene their eyes: and that they should write them upon the posts of their house, and upon their gates;* that so they might [l] *meditate and discourse of them day and night upon all occasions.* But alas our Stage-playes

c Deut. 6. 6,7, 8,9. Psal. 71. 24 Psal. 77. 11,12. Psal. 105. 1,2. Psal. 119. 13,16, 27. Psal. 145. 10,11,12. Psal. 9. 11. Psal. 22. 22,31. Psal. 66. 16,17. Psal. 26. 7.

d Isay 19. 18.

e Assueti enim dulcibus & politis, sivè orationibus, sive carminibus divinarum literarum simplicem communemque sermonem pro sordido, aspernantur. Id enim quærunt quod sensum demulceat. *Lactantius. De Vero Cultu, cap. 21.* Itaq; miser ego lecturus Tullium, jejunabam, post noctium crebras vigilias, post lachrymas, quas mihi præteritorum recordatio peccatorum ex imis visceribus eruebat; Plautus sumebatur in manus, si quando in memetipsum reversus, Prophetas legere cæpissem, sermo horrebat incultus. *Hierom. Epist. 22. cap. 13.*

f Ier. 9. 25,26. g Ephes. 4. 29,31. h Ephes. 5. 3,4. i Col. 4. 6. k Deut. 6. 6,7,8,9. c. 11. 18,19,20. l Psal. 1. 1,2.

[m] Persuadet enim quicquid suave est, & animo penitus dum delectat, insidet. *Lactantius, De Vero Cultu. cap. 21.*

incorporate themselves so firmely, [m] *and sinke so deepe into our Actors and Play-haunters mindes*, that they quite invert these sacred precepts; suppressing those heavenly Christian conferences which they command; reviving and advancing those vaine lascivious discourses which they prohibite. This the fore-quoted Authors; this present experience testifie. Wherefore I shall end this Scene with this short Syllogisme, being a

Argument 37. Argument against Stage-playes.

Those things which banish all holy conferences, all pious discourses out of their Actors and Spectators mouthes, and furnish them with all variety of idle, vaine, unprofitable, lascivious, scurrilous, prophane, atheisticall, irreligious phrases, Play-house conferences, and Stage-discourses, must questionlesse bee unlawfull, yea abominable unto Christians: as the alleadged Scriptures testifie.

But this doe Stage-playes; as the premises and experience manifest.

Therefore they must questionlesse bee unlawfull, yea abominable unto Christians.

[m] Humaniores deuina disputant, pigri autem et negligentes, de mimis, saltatoriisq; sermonem faciunt: ita et auditū simul et animam coinquinant, naturam his confabulationibus in omne vitiorū genus excitatam excitantes: simulac n: saltatorijs nomen [illegible] tulit, animus cinyr sibi faciem, comā mollem deflem, et his illū longe melliorem effingit. Alius formicarij & mulieris famem, verbis, forma, vnius ad lasciuiā oculis, delicato affectu, capillorum in orbem flexibus, fuco picto gemis flammam fouet: norme quasi in presentia histrionis toto animo commouemini: Quod si in ecclesia, et ad illius quod irritamenta, nostris tamen solemnibus nonnihil incalescatis, considerate quales esse par est eorū affectus qui in ipso sedent Spectaculo, quibus plurima licentia est, et extra hunc honestū reuerendumq; consessū, abiecto pudore, et vident illa & audiunt. Chrysost. Hom: 17. in Ioan: Euang: Tō. 3. Col: 77. 78.

ACTVS 6. SCENA DVODECIMA.

12 THe twelfe effect of Stage-playes is this: That they wholy indispose their Actors and Spectators to all religious duties: that they withdraw and keepe them from Gods service: that they bring the * Word, the worship, yea all the ordinances of God into contempt; making them vaine and ineffectuall to their soules.

* See Molanus Hist. S. Imaginum. l. 4. c. 18.

1 First, I say, that Stage-playes indispose men to the acceptable performance of every religious duty; be it prayer,

prayer, * *hearing, and reading of Gods Word*, receiving the Sacraments, and the like. This sundry Fathers fully testifie: and I would to God all Christians would well weigh their words which much concerne their soules in the very maine of Christianity, to wit, Gods worship, and their vow in baptisme. *Tertullian* informes us; [a] *That Stage-playes defile the eyes, the eares, the soules of the Spectators, and make them to appeare polluted in Gods sight. That none of the things deputed unto Stage-playes are pleasing unto God, or beseeming the servants of God, because they were all instituted for the Devill, and furnished out of the Devils treasury; for every thing that is not of God, or displeasing unto God is of the Devill: Stage-playes they are the pompe of the Devill, against which we have protested in the seale of our faith: That therefore which we renounce, we ought not to participate of neither in deed, nor word, nor sight, nor view. And doe we not then renounce and teare off the seale againe, in cutting off the testimoniall of it? Shall we then desire an answer from the very Heathens themselves? Shall they resolve us, whether it be lawfull for Christians to use Stage-playes? But verily they most of all discerne a man to be a Christian, even from this renouncing of Stage-playes: he therefore doth manifestly deny himselfe to be a Christian, who takes away this badge by which he should be knowne to be a Christian. Now what hope is there remaining in such a one? No man hath revolted unto the enemies Tents, unlesse he first cast away his armes, unlesse he hath first forsaken the colours and allegeance of his Prince, unlesse he hath covenanted to perish together with them.* [p] *Will he thinke ear-*

* Dum enim auditum ad indebitos sermones effundunt, aures intentas non porrigunt ad divina. *Concil. Lateranense sub Innocentio 3. cap. 17.*

[a] De Spectaculis. c. 17. & pag. 396. 397. 398.

[o] Quotadhuc thodis perorabimus, nihil ex his quæ spectaculis deputantur, placitum Deo esse aut congruens Dei servis, quod Domino placitum non sit, si omnia propter Diabolum instituta, & ex Diaboli rebus instructa monstrabimus: nihil enim non Diaboli est, quicquid Dei non est vel Deo displicet: hoc erit pompa Diaboli adversus quã in signaculo fidei ejeramus. Quod autem ejeramus neq; facto, neq; dicto, neq; visu, neq; aspectu participare debemus. Cæterũ nonne ejeramus & rescindimus signaculũ, rescindendo testationem ejus? Nunquid ergo supereſt ut ab ipsis Ethnicis responsum flagitemus, an liceat Christianis spectaculo uti? Atquin hinc vel maximè intelligunt factum Christianum, de repudio spectaculorum. Itaq; negat manifestè qui per quod agnoscitur, tollit. Quid autem spei supereſt in hujusmodi homine? nemo in castra hostium transit, nisi projectis armis suis, nisi destitutis signis & Sacramentis principis sui, nisi pactus simul perire? *Ibid.* c. 24. [p] An ille recogitabit eo tempore de Deo, positus illic ubi nihil est de Deo? pudicitiam ediscet, attonitus in mimos? Sed tragædo vociferante, exclamationes ille alicujꝰ prophetæ retractabit? Inter effæminationis modos psalmũ secũ cõminiscetur?

nestly of God at that time, who is placed where there is nothing at all of God? will he thorowly learne chastity who admires Stage-playes? will he call to minde the exclamations of some prophet, whiles the Tragedians are crying out? will he meditate of a Psalme, who sits amidest effeminating measures? or can he be moved with compassion, who is wholy intent upon the biting of Beares, and the spunges of retiaries? God turne away from all his so great a desire of pernicious pleasure. ¶ *For what a desperate wicked thing is it, for a man to goe out of the Church of God, into the Chappell of the Devill? out of Heaven (as they say) into the mire and clay? those hands which thou hast lifted up unto the Lord in prayer, to weary afterwards in applauding a Stage-player? out of the same mouth with which thou hast uttered* Amen, *to the holy one, to give testimony to a Sword-player? or to say, (εἰς αἰῶνας,) for ever and ever, to any one but to God Christ? Why then may not such become liable to the possession of Devils, &c? For no man can serve two Maisters. What hath light to doe with darkenesse? What relation hath life to death?* ¶ *we ought to hate these assemblies of Pagans, even because the Name of God is there blasphemed, and because divers temptations are sent out from thence. How wilt thou doe being deprehended at unawares in that over-flowing of impious suffrages; not as though thou shouldest there suffer any thing from men; for no man knoweth thee to be a Christian; but consider seriously, what may be done concerning thee in Heaven. For dost thou doubt but that in the very moment when as thou*

& cũ athletæ agent, illedicturus est, repercutiendum non esse? poterit & de misericordia moveri defixus in morsus ursorum & spongias retiatiorum? Avertat Deus à suis tantam voluptatis exitiosæ cupiditatem.

Ibidem. cap. 25. ¶ Quale est enim de ecclesia Dei ad Diaboli Ecclesiam tendere? de cælo (quod aiunt) in cænum? illas manus quas ad dominum extuleris, postmodum laudando histrionem fatigare? ex ore quo *Amen* in sanctum protuleris, gladiatori testimonium reddere? εἰς αἰῶνας alij omnino dicere nisi Deo Christo? Cur igitur non ejusmodi etiam Dæmonijs penetrabiles fiant? Nemo enim potest duobus dominis servire. Quid luci cum tenebris? quid vitæ & morti? *Ibidem. cap.* 26. ¶ Odisse debemus istos conventus & cætus Ethnicorum, vel quod illic nomen Dei blasphematur, inde tentationes emittantur. Quid facies in illo suffragiorum impiorum æstuario deprehensus, non quasi aliquid illic pati possis ab hominib⁹, nemo te cognoscit Christianum, sed recogita quid de te fiat in cælo. Dubitas enim illo momento quo in Diaboli ecclesia fueris, omnes Angelos prospicere de cælo, & singulos denotare, quis blasphemiam dixerit, quis audierit, quis linguam, quis aures Diabolo adversus Deum administraverit? Non ergo fugies sedilia hostium Christi, illam cathedram pestilentiariam, ipsumque aërem qui desuper incubat, scelestis vocibus constupratum? *Ibidem. cap.* 27.

art

art in the church of the Devill, all the Angels looke downe from Heaven, and take speciall notice of every one there present; observing who he is that speakes blasphemy, who that heares it, who it is that lends his tongue, his eares to the Devill, against God? Wilt thou not therefore flie these seates of the enemies of Christ, this pestilentiall chaire, and that very aire which hangs ever it, adulterated with wicked words and sounds, &c? Thus he: whose words sufficiently testifie, that Stage-playes indispose men to all religious duties; because they defile their eyes, their eares, their hands, their soules, they being the * pompes, the inventions of the Devill which are incompatible with Christianity: because they teare of the very seale and cognisance of their Christianity: and wholy inthrall them to the Devils vassalage. Saint *Cyprian* writes thus of Stage-playes to the selfesame purpose. [t] *What hath the Scripture interdicted? Verily it hath prohibited that to be beheld, which it inhibiteth to be acted. I say, it hath condemned all these kindes of spectacles when as it hath taken away Idolatry the mother of all Playes, from whence these Monsters of vanity and levity have proceeded. For what Spectacle is there without an Idoll? what Play without a sacrifice, &c? What doth a faithfull Christian make among these? if he flieth Idolatry, why doth he speake it? he who is now holy, can he reape pleasure from criminous things? Why approves he superstitions against God, which he affecteth whiles that he beholds them? But let him know, that all these are the inventions of Devils, not of God.* [t] *He impudently exorcizeth Devils in*

* See here, pag. 42. to 61. & 561. to 567.

[t] Quid Scriptura interdixit? Prohibuit enim spectari, quod prohibet geri. Omnia inquã, ista spectaculorum genera damnavit, quandò idololatriam sustulit ludorũ omniũ matrem; unde hæc vanitatis & levitatis monstra venerunt. Quod enim spectaculum sine idolo? quis ludus sine sacrificio? quod certamen non consecratũ mortuo? Quid inter hæc Christianus fidelis facit? si idololatriam fugit, quid loquitur? Qui jam sanctus sit, de rebus criminosis voluptatem capit? Quid contra Deum superstitiones probat, quas amat, dum spectat? Cæterum sciat hæc omnia dæmoniorum inventa esse, non Dei. *Cyprian De Spectaculis. lib. Edit. Pamelij. pag. 243. 244.* [t] Impudenter in Ecclesia Dæmonia exorcizat, quorum voluptates in spectaculis laudat: & cum semel illi renunciando, recisa sit res omnis in Baptismate, dum post Christum ad Diaboli spectaculum vadit, Christo tanquam Diabolo renunciat. Idololatria, ut jam dixi, ludorum omnium mater est; quæ ut ad se Christianos fideles veniant, blanditur illis per oculorum & aurium voluptatem, &c. *Ibidem.*

the Church, whose pleasures he applaudes in Stage-playes: and when as by renouncing him once, every thing of his was pared off in Baptisme; whiles that after Christ (I pray obserue it all you Christians who resort to Stage-playes) *he resorteth to the spectacles of the Deuill, he renounceth Christ as if he were a Deuill. Idolatry, as I haue already said, is the Mother of all Playes, which that it may allure faithfull Christians to it, flatters them with the pleasure of the eyes and eares.* Romulus *did first of all consecrate Cirque-playes to* Consus, *as to the God of Counsell, for the Sabines that were to be rauished. But other Stage-playes were procured at the intreatie of the people, when as a famine and pestilence had seised upon the City, and these were afterwards dedicated to* Ceres, *to* Bacchus, *and to other Idols and dead men. These Grecian combates, either in songs, in musicall Instruments, in voyces, or in strength,* [u] *haue diuers Deuils for their Presidents: and what euer else there is, which either affects the eyes, or pleaseth the eares of the beholders, if its orignall or instituters be sought after, hath either an Idoll, a Deuill, or a dead man for the Father of it. Thus the cunning Deuill, because he knew that naked Idolatry by it selfe would be aborred, hath mixed it with Stage-playes and spectacles, that so thorow pleasure it might be beloued. What need I prosecute this any further?* [x] *If thou aske a Play-haunter, what are the parts of a Christian, he knoweth not, or else he is so much the more unhappy, that he knoweth: If I should againe demand of him, by what way he came to that spectacle; he will confesse through the Brothel-*

[u] Præsides suos habent varia Dæmonia. Et quicquid est aliud quod spectantium aut oculos mouet, aut delinit aures; si cum origine sua, & institione quæratur, causam præfert aut Idolum, aut Dæmonium, aut mortuum. Ita Diabolus artifex, quia Idololatriam per se nudam sciebat horreri, spectaculis miscuit, ut per voluptatem posset amari. *Ibidem.* [x] Partes Christiani si perroges, nescit; aut infælicior si scit: quem si rursum perrogem, quo ad illud spectaculum itinere pervenerit; confitebitur per lupanarium, per prostitutarum nuda corpora, per publicam libidinem, per publicum dedecus; per vulgarem lasciviam, per communem omnium contumeliam. Cui ut non obijciam quod fortasse commisit, vidit tamen quod committendum non fuit, & oculos ad Idololatriæ spectaculum per libidinem duxit: ausus secum Spiritum sanctum in lupanarium ducere si potuisset: qui festinans ad spectaculum, dimissus, & adhuc gerens secum ut assolet, Eucharistiam, inter corpora obscæna meretricum tulit, plus damnationis meritus de spectaculi voluptate. Fugienda sunt ista Christianis fidelibus, ut jàm frequenter diximus, tam vana, tam perniciosa, tam sacrilega spectacula: & oculi nostri sunt & aures custodiendæ, &c. *Ibid.*

house,

house, through the naked bodies of prostituted Harlots, through the common Stewes, through publike shame, through vulgar lasciviousnesse, through the common reproach of all. To whom that I may not obiect, that which perchance he hath committed, yet he hath seene that which was not to be committed, and hath led his eyes though lust to the spectacles of Idolatry: daring, if he had beene able, to carry the Holy Ghost along with him into a Brothel-house; who hastning to a Stage-play, as soone as he is dismissed the Church, and whiles he carrieth the Eucharist about him, as he hath wont to doe; hath brought it among the obscene bodies of Whores; deserving more damnation from the pleasure of the spectacle. These so vaine, so pernicious, so sacriegious Playes and spectacles are to be avoyded of all Christians, as we have already oft-times said; and both our eyes and eares are to be kept from them, &c.* If then the Scripture prohibites the acting, the seeing of Stage-playes; as being the invention of the Devill; the parts, the issues of Idolatry: If those who resort to Playes renounce Christ Iesus himselfe, as if he were a Devill; if they doe as much as in them lies, even carry the holy Ghost himselfe; and the very Sacrament of Christs Body and Blood into a Play-house; and so prophane them in the highest manner, as this Father testifies: no wonder is it, if Playes unqualifie men for holy duties. *Isiodor Hispalensis*, and *HRabanus Maurus*, discoursing of Cirques, of Theaters, of Cirque-playes, and Stage-playes, write thus of them: [y] *that uncleane Deities possesse them. Therefore O Christian, let this be a strange place to thee, which many spirits of Satan have taken possession of. For the Devill and his Angels have filled it all up.* [z] *For the spectacles of cruelty,*

* For Play-houses anciently were common Brothels, or else they had the Stewes adjoyning to them. See here pag. 390.

y Vnde animadvertere debes Christiane, quod Circum numina immunda possideant. Quapropter alienus erit tibi locus quē plurimi Sathanæ spiritus occupaverunt. Totum enim illius Diabolus & angeli ejus replent. *Isiodor Hisp. Originum lib.* 18. *c.* 41. z Hæc quippè spectacula crudelitatis & inspectio vanitatum, non solum hominum vitijs, sed Dæmonum jussis instituta sunt. Proindè nihil esse debet Christiano cum Circensi insania, cum impudicitia Theatri, cum atrocitate arenæ, cum luxuria ludi. Deum enim negat, qui talia præsumit; fidei Christianæ prævaricator effectus, qui id denuò appetit quod in lavachro jampridem renunciavit, id est Diabolo, pompis, & operibus ejus. *Ibid c.* 59. & *HRabanus Maurus. De Vniverso, lib.* 20 *cap.* 38, *Operum. Tom.* 1 *pag.* 251. *A.*

and

and the inspection of vanity were not ordained onely by the vices of men, but likewise by the commands of Devils. Therefore a Christian ought to have nothing to doe with the madnesse of the Circus, with the uncleanesse of the Theater, with the cruelty of the Amphitheater, with the barbarousnesse of the Arena, with the luxury of the Play. For he denieth God (a terrible sentence worthy all Players, all Play-haunters saddest considerations) *who presumeth to act or see such things: being made a Prevaricator of the Christian faith, who againe desires that which he hath long since renounced in his baptisme; that is, the Devill, his pompes, and workes.* And is such a desperate Play-haunter, thinke you, fit or able to serve, to please the Lord, or to performe any holy duty to him in a holy manner? *Olympiodorus* in his *Enarration upon the* 4. *of Ecclesiastes, Keepe thy feete when as thou entrest into the house of God*, is pregnant to our purpose. *Keepe thy feete, &c.* That is, saith he; [a] *Let us not abuse to evill, those very instruments which we use in good: as if he should say; Doe not, I beseech thee, goe to Stage-playes and obscene Spectacles with the same feete wherewith thou frequentest the Temple of God. Understand that the same likewise is to be done of the other members of the body. And truely those who will goe to the Church of God with an undefiled foote, ought altogether to with-hold themselves from wicked and prophane places, as being contrary unto God.* Therefore those who frequent Play-houses can never serve God as they ought if this Father may be credited. S. *Augustine* writing against Stage-playes, and those Devill-Idols that were both honoured and delighted with them, informes us: *that Christians in his time, had utterly abandoned all Stage-playes;* [b] *and that no filthy, no wicked thing was propounded to be seene or imitated, where either the precepts of the true*

[a] Ne instrumentis eisdem quibus in bono utimur, abutamur in malo: quasi dicat: Ne quæso pedibus eisdem quibus templũ Dei frequentas, theatrales adito ludos, & obscæna spectacula. De aliis quoq; humani corporis membris idem intellige faciendum. Et profectò qui impolluto pede subeunt Ecclesiam Dei, debent ab impijs locis & profanis se penitus, ut Deo contrarijs, continere. *Olympiodorus, Enar. in Eccles. cap. 4. Bibl. Patrum. Tom. 11. pag. 405. E.*

[b] Nihil enim eis turpe ac flagitiosum spectandum imitandumque proponitur, ubi veri Dei aut præcepta insinuantur, aut miracula narrantur, aut dona laudantur, aut beneficia postulantur. *De Civitate Dei. lib. 2. cap. 28.*

God

God were insinuated, or his miracles declared, or his gifts prayſed, or his benefits craved. [e] *That when Christianity came up, the Play-houſes almoſt thorow all Cities fell downe; they being the very dens of filthineſſe, and the publike profeſſions of wicked perſons: whereupon the Pagans complained, that the Chriſtian times were evill times: And whence is it,* (writes he) *that the Play-houſes fall downe, but through want of thoſe things by whoſe laſcivious and ſacrilegious uſe they are ſupported? Did not their* Cicero *when as he commended one* Roſcius *a Stage-player, ſay, that he was ſo skilfull, that he onely was worthy to come upon the Stage: that he was ſo good a man, that he onely was worthy not to come upon it? ſhewing moſt plainely nothing elſe; but that the Stage is ſo filthy, that by ſo much the leſſe a man ought to be there, by how much the more he is a good man: and yet their gods were attoned with ſuch diſhoneſty, ... he thought ought fit to be removed from good men.* But moſt punctuall is *that in his lib.* 4. *De Symbolo ad Catechumenos. cap.* 1. *Tom.* 9. *pars* 1. *pag.* 1427. 1428. where he writes thus. [d] *Thou art deprehended and detected O Chriſtian when as thou doeſt one thing, and profeſſeſt another: being faithfull in name, and ſhewing the contrary in deed; not keeping the faith of thy promiſe: one whiles entring into the Church to poure out prayers, and a very little while after comming into a Play-houſe to cry out diſhoneſtly with Staye-players. What haſt thou to doe with the pompes of the Devill which thou haſt renounced? Why doe you halt with both hoofes? If God be God, follow him: if the world be God, follow it. If God be choſen, let him be ſerved according to his will: if the world be choſen, to what end is the heart feined, as it were fitted for God?* [e] *What haſt thou to doe with the pompes of the Devill, who profeſſeſt thy ſelfe a lover of Chriſt? Doe not deceive thy ſelfe, for God hates ſuch perſons, neither doth he repute thoſe among his profeſſors,*

[e] Niſi fortè hinc ſint tempora mala quia per omnes penè Civitates cadunt Theatra, caveæ turpitudinum, & publicæ profeſſiones flagitioſorũ. Vnde enim cadunt niſi inopia rerum, quarum laſcivo & ſacrilego uſu conſtructa ſunt. Nonne Cicero eorum cum Roſcium quendam laudaret hiſtrionem ita peritum dixit, ut ſolus eſſet dignus qui in ſcenam deberet intrare: ita virum bonum, ut ſolus eſſet dignus, qui eò non deberet accedere? quid aliud apertiſſimè oſtendens, niſi illam ſcenam eſſe tam turpem, ut tanto minus ibi eſſe homo debeat, quantò fuerit majus vir bonus: & tamen dij eorum tali dedecore placabantur, quale à viris bonis removendum eſſe cenſebat. *Auguſtin. De Conſenſu Evangeliſtarum lib.* 1. *cap.* 33. *Tom.* 4. 530, 531. [d] See here, pag. 49. 50. in the margent. [e] Quid tibi cum pompis Diaboli amator Chriſti? Noli te fallere, vidit enim tales Deus, nec inter ſuos deputat profeſſores, quos cernit viæ ſuæ deſertores. *Ibidem.*

fessors, whom he seeth to be the forsakers of his way. All which is a sufficient evidence, that Stage-playes wholy indispose men to the true worship of God. *Salvian Bishop of Marselles*, is very copious in this theame. [f] *We say* (writes he) *God hath forsaken us, when in very deed we forsake God. For, suppose we, that the Lord will respect us, not deserving his favour? let us see if he can. Loe infinite thousands of Christians daily abide at the shewes of unseemely things. Can God then favour such kinde of persons? Can God cast his gracious countenance upon such as rage in Cirques, and commit adultery in Theaters? Or is this our meaning, or doe we thinke it meete, that for as much as God seeth us in Cirques and Theaters, that what things we see he beholdeth; and what filthinesse we behold, he seeth it also for company? For one of these must needs be: for if he vouchsafe to looke upon us, it followes, that he must behold all these things where we are: or if, which is most true, he turne away his eyes from these things, * he must likewise turne away his countenance from us who are there. And the case standing thus, yet nevertheless, we doe these things which I have said, and that without ceasing. Or thinke we that God hath his Theaters and Cirques, as had the gods of the Gentiles. For thus did they in old time, because they were perswaded that their Idols delighted in them: but how is it that we doe so, who are * certaine that our God detesteth them? Or verily if we know that these abominations doe please God, I will not gainsay but we may resort unto them continually. But if it be in our conscience, that God abhorreth, that he detesteth; that God is offended as the Devill is fed by Theaters; * how say we that we worship God in the Church, who alwayes serve the Devill in the obscenity of Playes, and that wittingly and willingly, but of deliberation and set purpose? And what hope I pray you, shall we have with God, who not ignorantly, or at unawares offend him; but after the example of those Giants heretofore, whom we read to have attempted Heaven with their mad endeavours, and as it were to have marched forwards against the clouds? So we through the iniuries which all the world over we continually commit, doe as it were oppugne Hea-*

ven

[f] De Gubernatione Dei. l. 6. Edit. Parisijs. 1598. pag. 187, &c. his words are very emphaticall in Latine; which because the Booke it selfe is common, I will forbeare to transcribe.

* O that our Play-haunters would consider this.

* And if our God detest them, why should we then affect them, who professe our selves to be his Children?

* Marke this O Play-haunters.

vin with a common consent. * *To Christ therefore, O monstrous madnesse! even to Christ doe we offer Cirques and Stage-playes; yea and even then especially when as we receive any goodnesse from his hands, when any prosperity is bestowed upon us by him, or when as God hath given us any victory over our enemies? And what else by this doe we shew our selves to doe, but even to be like the man who is iniurious to the person who hath done him good; who rayles upon him that speakes him faire, or strikes him over the face with a sword that kisseth him. For I aske the great and rich men of this world, of what offence is that servant guilty which wisheth ill to a good and gracious Master; which rayleth on him that deserveth well, and rendreth dispitefull words for his good received? without controversie all men will iudge him a most hainous offender, who rendreth evill for good to him, to whom indeed he might not render evill for evill.* * *Thus verily doe even we who are called Christians, we stirre up a mercifull God against us by our uncleanesse; we offend a gracious God by our filthinesse, and we wound a loving God by our wickednesse. To Christ therefore, O monstrous madnesse! even to Christ doe we offer Cirquers and Stage-players; to Christ doe we render for his benefits the filthinesse of Theaters; even to Christ doe we sacrifice the oblation of most base sports. As though our Saviour, who for us became man, had taught us thus to doe: As though he had preached this either by himselfe, or by his Apostles: As though that for this end he had taken upon him the shame of mans nativity, and the contumelious beginnings of an earthly generation: As though for this end he had layen in a manger, at what time notwithstanding the very Angels ministred unto him: As iffor this purpose he would be swadled in ragges of cloth, who did governe Heaven in his clowtes: As though for this end he had hung upon the Crosse, at whose hanging the whole world was astonished:* [z] Who for your sakes (*saith the Apostle*) when he was rich, became poore, that yee through his poverty might be made rich. [h] And being (*saith he*) in the forme of God hee humbled himselfe to the death, even the death of the Crosse. *Even*

* Let those then who celebrate Christs Nativity, Resurrection or Ascention with Stage-playes, & such like Enterludes remẽber this, and confesse their Error.

* O let us then remember this, and be both grieved at it and ashamed of it.

[z] 2 Cor. 8. 9.

[h] Phil. 2. 6.

this did Christ teach us when he suffred these things for our sakes. Well doe we requite his passion, who receiving through his death redemption, leade a most filthy life. [i] For the grace of God that bringeth salvation hath appeared unto all men, saith blessed *Paul*, and teacheth us, that we should deny ungodlinesse, and worldly lusts, and that we should live soberly, righteously, and godly in this present world, looking for the blessed hope and appearing of the mighty God and of our Saviour Iesus Christ; who gave himselfe for us that he might redeeme us from all iniquity, and purifie us a peculiar people to himselfe zealous of good workes. *Where be they who doe these things, for which the Apostle saith, that Christ came? where be they who flie the desires of this world? where be they which live godly and righteously, that looke for this blessed hope by well doing; and leading a pure life; shewing thereby that they looke and long for the Kingdome of God: where be such?* [k] Our Lord Iesus Christ came (*saith he*) that he might purifie us a pecular people to himselfe, zealous of good workes. *Where is that pure people? that peculiar people; that good people; that people of holinesse?* [l] Christ (*saith the Scripture*) suffred for us, leaving us an ensample, that wee should follow his steps: *And we follow the steps of our Saviour in Cirques, and in Theaters; as if our Saviour had left us such an example, whom we read to have wept, but that he laughed we never read. And both these for our sakes: because weeping is a pricking of the heart, laughter a corruption of manners. Therefore saith he;* [m] Woe to you that laugh, for yee shall waile and weepe. *And*, blessed are yee that weepe now, for yee shall laugh. * *But it is not enough for us to laugh and be merry, unlesse we rejoyce with sinne and madnesse, unlesse our laughter be tempered with filthinesse, and mixed with impiety. What error I say is this, or what folly? Cannot we daily be merry and laugh, unlesse we make our laughter and mirth to be wickednesse? Or else thinke we simple mirth to be nothing worth? and can we not laugh except we sinne? What a mischiefe is this, or what furie? Let us laugh I pray*

[i] Tit. 2.11,12, 13,14.

[k] Tit. 2.14.

[l] 1 Pet. 2.21.

[m] Luk. 6.25, 21.

* Let our jovial Roarers, Epicures and Christmas-keepers consider this.

you

you and be merry ſo we ſinne not. What fooliſhneſſe, nay madneſſe is it, to thinke mirth and ioy nothing worth, unleſſe God be iniured thereby? yea iniured, and that moſt hainouſly. * *For in Stage-playes there is a certaine Apoſtaſie from the faith, and a deadly declining from our beliefe and the heavenly Sacraments,&c.* as in pag. 51. 52. before. *And what elſe is it but to fall into deſtruction, to foregoe the beginning of life? For where the foundation of the Creed is overthrowne, life it ſelfe is deſtroyed. Then againe we muſt needs returne unto that which we have often ſaid: What ſuch thing is there among the*[n] *Barbarians? Where be any Stages or Theaters among them? where is the wickednesſe of diverſe impurities, to wit, the deſtruction of our hope and ſalvation? Which Playes notwithſtanding if they being Pagans did uſe, they ſhould erre with leſſe offence to God: becauſe albeit ſuch doing were a defiling of the ſight, yet were it not a violation of the Sacrament. But now what can we ſay for our ſelves? we hold the Creed, and yet overturne it: we confeſſe the duty of ſalvation, and yet deny it too. And therefore where is our Chriſtianity? who as it ſeemeth have received the Sacrament of ſalvation to no other purpoſe, but that afterwards we might more hainouſly offend. We preferre paſtimes before the Church: we deſpiſe the Lords Table and honour Theaters: in a word, we love all things, reverence all things, God alone ſeemeth vile unto us in compariſon of all other things,&c.* By which large diſcourſe of this pious Father, it is moſt apparant: That Stage-playes overturne mens faith and religion; annihilate their baptiſme; eſtrange their hearts and affections from Gods ſervice, and wholy indiſpoſe them to his worſhip. *Gregory Nyſſen* informes us: [o] *That God neither heares nor regards the prayers of thoſe* qui in Theatris fauſtas acclamationes affectant,&c. *who affect applauſes in Theaters, and delight in Stage-playes. Gregory Nazianzen,* demanding this queſtion, [o] *unto what*

* O that all Players and Play-haunters would conſider this.

[n] Barbarians and Turkes delight not in theſe accurſed Stage-playes, why then ſhould Chriſtians doe it?

[o] De Oratione. lib. pag 9.

[p] Ad quos autem de divinis rebus agendum ſit? nimirum ad eos, quibus res cordi eſt, & qui eam non nugatoriè veluti quiddam de multis, voluptatis animique gratia poſt ludos equeſtres, poſt Theatra, poſt cantiones, poſt ventris & eorum quæ infra ventrem ſunt occupationes, tractant, *Oratio.* 1. *ad Eunomianos pag.* 6.

manner of persons he should discourse of divine things? makes this reply; that it must be to those who would lay them seriously to heart; and not to such who handle them slightly, as one thing onely of many for pleasure and contentment sake, after Cirque-playes, after Stage-playes, after songs, after gluttony and carnall copulation: Intimating unto us; that those who delight in Stage-playes and such like Spectacles are altogether unfit to heare Gods Word, or seriously to performe any holy duty; their mindes being so prepossessed with Playes and thoughts of vanity, after their returne from Play-houses, that they can never bend them to pious exercises in that diligent manner as they ought. And therefore he records of the *Citizens of Constantinople*, who delighted much in Stage-playes: q *That as they reputed Cirques and Stage-playes, so they likewise esteemed the divine misteries themselves, to be but a pastime.* Saint *Chrysostome* in his forequoted r *Homilies*, is exceeding copious in this theame; where he informes us; *that Stage-playes so pollute the eyes, the eares, the hearts of the Actors and Spectators, that they make them altogether unfit to approach into Gods holy presence, or to tread within the porch, the doores of his holy Temple, much more unfit to participate of his most sacred Body and Blood, (which must not be lodged in a polluted soule) or to heare his pure Word; which eares defiled, or rather putrified and stopped up with filthy Stage-playes, can never seriously attend too. His* s *fore-alleadged words to this purpose*, are so emphaticall and flexanimous, that they might even move an heart of Adamant, and cause the most obdurat Stage-haunters for to tremble. If wee adde to this, t *the constant practise of the Primitive Church, who excommunicated all Stage-players and Play-haunters both from the Word, the Sacraments and all Christian society as altogether unworthy to participate of either; refusing to admit of any*

q Idque in ea Civitate, quàm vix etiam multa virtutis exempla servare possint: ut quæ sicut circos & Theatra, ita divina quoque mysteria pro ludo habeat. *Oratio. 31. in Laudem Athenasij pag. 525.*

r Hom. 3. De Davide & Saul. Tom. 1. Col. 511. 512. Hom. in Psal. 118. D. 150. 151. Ibid. Tom. 1. Col. 1030. 1031. Hom. 1. De Verbis Isaiæ. Vide dominũ sedentem, &c. Ibidem. Col. 1281. 1283, 1284. Hom. 38. in Matth. Tom. 297. 298.

s See here, Scene 4. t See here, Act 4. Scene 1. pag. 134. & Act 7. Scene 2. 3. where I have quoted severall Councels and Fathers to prove it. See Gratian De Consecratione. Distinct. 2. neere the end.

Actors

Actors or others into the Church till they quite abandoned, not onely the acting, but the very sight and hearing of Stage-playes, and openly promised and professed, never to returne unto them more: Or if wee againe consider; [u] *that Stage-players, with those who married Woman-actors were utterly uncapable of any Ecclesiasticall Orders, and perpetually disabled to administer either the Word or Sacraments to Gods people, by reason of that inexpiable steine which the very acting of Stage-playes had engrained on them:* Wee must needs acknowledge, that the acting and beholding of Stage-playes indispose men to Gods service, and unfit them for his holy ordinances: else why should the Church excommunicate or exclude these persons, or thus disable them in so strict a manner? Moreover those [x] *sundry Councels and Authors, which debar all Clergie men from the acting and beholding of Stage-playes, either in publike or private, lest their eyes, their eares and hearts, set apart, and consecrated to Gods holy mysteries, should be defiled by them, and so indispose them to discharge their ministeriall function*; are a most pregnant evidence of this irrefragable truth; that Stage-playes disable men from the right performance of all holy duties. And no wonder. For first they *disteine the soule with the filth, and involue it in the guilt of divers sins*; which makes it odious in the eyes of God; [z] *Who as he can indure no iniquity; so he* [a] *regards no worship, no duties of piety, no prayers that proceed from polluted hearts. God will be worshipped onely in the* [b] *beauties of holinesse; with* [c] *cleane hands and pure hearts:* Whence hee commands all his, [d] *to cleanse themselves from all pollution of flesh and spirit, perfecting holinesse in his feare:* [e] *to wash their heart from wickednesse that they may be saved: and not so much as to touch any uncleane thing, that so he may receive them. God will be* [g] *sanctified of all those that come neere him; he will have them* [h] *to be holy in all manner of conversation, even as he is holy, that so they* [i] *may be a holy Priest-hood, to offer up spirituall sacrifices*

[u] See Apostolorum Canones. Can. 17. 18. Gratian. Distinctio. 33. 34, 48. Ioannes De Burgo Pupilla Oculi, pars 7. c. 5. D. Alvarus Pelagius. De Planctu Ecclesiæ. l. 2. Artic. 28. H. fol. 134. Anselmus in 1. Tim. c. 3. Tom. 2. p. 356. C. D.

[x] See here, Act 4. Scene 2. pag. 150. & Act 7. Scene 3. thorowout.

[y] See here, Scene 17. 18. & 1. 2, 3, 4, 5. Nihil turpius aut deformius anima vitijs obnoxia. *Chrysost. Hom. 22. ad Pop. Antioch. Tom. 5. Col. 108. C.*

[z] Hab 1. 13.

[a] Psal 66. 18. Iohn 9. 31. Isay 1. 4. to 16.

[b] Psal. 96. 9.

[c] 1 Tim. 2. 8. Heb. 10. 22.

[d] 2 Cor. 7. 1. [e] Ier. 4. 14. Isay 1. 16. [f] Isay 52. 11. 2 Cor. 6. 17. [g] Levit. 10. 3. [h] 1 Pet. 1. 15, 16. Levit. 11. 44. [i] 1 Pet. 2. 5, 9.

of

of prayer and praise, acceptable unto him through Iesus Christ; whose [k] *blood doth cleanse them from all their sinnes,* [l] *presenting them pure and holy in his Fathers sight without spot or blemish.* Now Stage-playes, [m] *as I have formerly proved,* [n] *universally defile the very bodies and soules of men, overspreading them with a leprosie of sundry sinnes,* (which they either ingenerate or infuse into their soules, (which [o] *eclipse Gods grace and favour from them,* [p] *stopping up his eares against all their prayers, and* [q] *sending up an unsavory stinke into his sacred nostrels:* therefore they must of necessity disable them to all holy duties. Secondly, it is impossible for [r] *any man to serve two different Masters both together, to serve God and Mammon, Christ and the Devill:* God in the Church, the Devill in the Play-house: Christ in the morning, the Devill in the evening. He who serves Satan all the weeke in the Stage or Play-house, can never worship Christ upon the Lords day in the Temple. Alas, *there was never yet such* [d] *fellowship betweene Christ and Beliall, betweene the renounced pompes and vanities of Satan, and the humility of our super-celestiall Saviour, that men might serve and follow them both together.* Now [e] *Stage-playes are the very Devils owne peculiar pompes, Play-houses his Synagogues;* Players, *his professed Masse-priests and Choristers; Play-haunters his devoted servants, as* [f] *himselfe professeth,* and [g] *Origen,* with others, largely prove: Those therefore who thus serve the Devill in Playes and Play-houses; its impossible for them to serve the Lord sincerely in prayers and Churches. Thirdly, [h] *No*

[k] 1 Ioh. 1.7.9. Rev. 1.5,6. Heb. 9.14.
[l] Ephes. 5.26. 27 Col. 1.14, 21,22.
[m] See Scene 3. 4. thorowout. Act 3. Scene 1. 2,3. & Act 7. Scene 2.3.
[n] See Salvian, De Gubernat. Dei lib. 6. here, Scene 3. 4. Chrysostom. Hom. 3. De Davide & Saul. & Hom. 38. & 69. in Matth.
[o] Isay 59. 2,3. Lam. 3.43,44.
[p] Isay 1. 15. Prov. 1.28. Ier. 14.12.
[q] Isay 1.11,12, 13. Prov. 15.8. c. 21.27. c. 28.9.
[r] Matth. 6. 24. Iam. 1.4. 1 Ioh. 2.15,16. Rom. 8.5,6,7,8.
[d] 2 Cor. 6. 14, 15,16. O seculũ nequam, quod solos tuos sic soles beare amicos ut Dei facias inimicos. *Bernard. Epist.* 107.
[e] See Act 2. Chorus. pag. 42. to 60. here, fol. 522,523. & Act 7. Scene 2.
[f] Tertullian De Spectac. cap. 24.25. See here, pag. 10.11.
[g] Nam de ijs quid dicamus, qui cum gentilium turbis ad spectacula maturant, & conspectus suos atq; auditus impudicis & verbis & actibus fædant: non est nostrum pronunciare de talibus. Ipsi enim sentire & videre possunt quam sibi delegerint partem. *Hom. 11. Super. Levit. Tom. 1. fol. 83. B.* Et revera si vincamur & post hæc verba peccemus, si post Ecclesiam rursum in Circum, & ad equorum cursus, & ad conventus Gentilium eamus, quid aliud fit, quam superatos nos possidet. *Idem. Hom. 8. In Isaiam. Tom. 2. fol. 108. H.*
[h] 1 Cor. 10. 21.

man

man can drinke the Cup of the Lord, and the cup of Devils; nor yet partake of the Lords Table, and of the table of Devils: But Stage-playes, [i] *are the cup and table of Devils; the very Devils meate; his drinke;* [k] *those dishes and repasts wherewith he was solemnely feasted by his idolatrous worshippers, in his owne Idoll-temples.* It is not possible therefore for any Christian to feed his eyes, his eares with these diabolicall banqvets, and yet worthily to participate of Christs Body and Blood, the spirituall Sweet-meates of a Christian soule. Fourthly, the very acting and beholding of Stage-playes drawes downe a selfe-condemning guiltinesse, and so by consequent * *a certaine secret terror of appearing in Gods presence*, on mens soules. There is scarce a man of any grace or ingenuity, but would even blush and feare to be deprehended by any good man at a Playhouse: *Yea the very* [l] *Heathen Romanes stood so much in awe of* Cato *his vice-condemning presence: that they durst not call for their Floralian Enterludes whiles he was neere the Theater.* And will not the consideration of Gods all-seeing presence, thinke yee, strike much more feare into the [m] *hearts and consciences of such who are deprehended by him at lewde lascivious Stage-playes, then any Christians, any* Catoes *eye or face,* could strike into these Heathen Romans; which have no such soule-confounding Majestie in them as is in the very smallest frowne of God? If therefore those who resort to Stage-playes by reason of their selfe-convincing consciences, [n] *can never approach with boldnesse to Gods Throne of Grace*; its certaine they cannot serve or worship him as they ought. Fiftly, hee who perjures himselfe in the highest degree, breaking that very origall covenant which he made to God at first in Baptisme, and afterward ratified at every receiving of the Sacrament, *can* [o] *never questionlesse serve the Lord in any acceptable pious manner:* the performance of this vow and covenant (at least-wise in the desire the endeavour of his soule) being that alone which makes him a Christian; and so a man capable of serving God. [p] *But*

i See Act 1. 2. accordingly.

k Et hæc fercula apellabantur quasi celebraretur conviviũ, quo velut suis epulis immunda Dæmonia pascerentur. *August. De Civ. Dei. lib. 2. cap. 4.* See here, pag. 46. 47 & Theophylact. in Act. c. 17 p. 804

* Chrysostom. Hom in Psal. 118. & Hom. 1. De Verbis Isaiæ. vidi Dominum sedentem, &c. here, Scene 4.

l Plutarchi Cato. Seneca. Epist. 97. Valerius Maximus. l. 2. c. 10. sect. 2. Ludov. Vives Notæ. in August. De Civit. Dei. l. 2. c. 8.

m See Tertul. De Spectaculis c. 27. & here, fol. 524. b.

n Heb. 4. 16.

o See Act 2. Chorus. p. 42. to 61. & Act 7. Scene 2.

p See Ibid. pag. 42. to 61. & Act 7. Scene 2. pag. 561, &c.

he who acts or resorts to Stage-playes, violates that very originall covenant which he made to God at first in baptisme, and afterwards reconfirmed at every receiving of the Sacrament; as I *have else-where* largely proved: therefore he can never serve the Lord in any acceptable or gracious manner, according to his will. And alas what Christian is there, who would frequent or harbour any such sinfull pleasures, as will quite disable him to serve his God, to please his blessed Saviour, [q] *who hath bought him even at the deareſt rate?* What contentment can a man take in any thing; in all the riches, honours, pleasures, contentments of this world, whiles * his soule can draw no comfort, no heavenly refreshment from his God? Better can the inferiour world subsist without the light and influence of the Sunne, or the body of a man without the heart, then the soule of any Christian without the satisfactory * *soule-inlivening* presence of his God, his Saviour, *which is never found but in* [r] *those broken humble Spirits, who serve him in syncerity, and tremble at his Word.* As therefore we ever desire to please, to serve our blessed God according to his will; or to enjoy the heart-ravishing consolations of his most blissfull presence; let us presently abandon Stage-playes; which as they hinder us in the service, so they utterly deprive us of the *face and favour* of our God, *which are* [s] *able to make us more then happy in the middest* of all our deepest miseries. The pleasures, the refreshments that men reape from Stage-playes, as they shut out better contents, so they [t] *abide no longer then the Playes are acting,* (and sometimes scarce so long) and then they oft-times leave a sting behinde them, which gaules and prickes the soule for ever after. If then that *love of Christ which* [u] *constrained holy* Paul, *to bid adue to all carnall pleasures,* will not enforce us to say thus to Stage-playes: as *David* sometimes did to his lewde companions; [x] *Depart from me yee wicked, yee workers* (yee producers) *of iniquity,*

[q] 1 Pet. 1. 18, 19. Christi sanguis terrarum orbis est prætium; Christus emit ecclesiam, hoc eam omnem adornavit. *Chrysostom Hom. 60. ad Pop. Antioch. Tom. 5. Col. 341. D.*

* Quicquid nobis adest præter Deum nostrum non est dulce. Nolum[9] omnia quæ dedit, si non dat seipsum qui omnia dedit. *August. in Psal. 85. pag. 66.*

* Animæ vita, Dei cultus, ac vita eo cultu digna. *Chrysost. De Orando Deo. lib. 1. Tom. 5. Col. 592. A.*

[r] Isay 57. 15. Non enim temerè in stercore Deus habitat, sed in cœnaculo scopis mundato. *Chrysost Hom. 22. ad Pop. Antioch. Tom. 5. Col. 170. C.*

[s] Psal. 4. 6, 7. Psal. 65. 4. Psal. 63. 3, 4.

[t] Heb. 11. 25. [u] 2 Cor. 5. 14, 15. Tit. 3. 3, 4, 5. [x] Psal. 6. 8. & Psal. 119. 115.

for

for I will keepe the Cõmandements of my God; yet let the comfort that Gods service wil bring unto our soules, and this consideration joyned with it; *that we* [y] *cannot serve God with any syncerity of heart, as long as we delight in cursed Stage-playes*, now at last enforce us to bid this farewell to them, that so we may be enabled to please that holy blessed God, who created, redeemed us at first, and hath evermore preserved us since, [z] *that we might doe him service.*

Secondly, as Stage-playes indispose men to, so they likewise withdraw and keep them from Gods service, [a] *especially on Lords-dayes, Holy-dayes, and solemne Festivals; which should be wholy and onely consecrated to his more speciall worship; and spent in duties of devotion, in lawding and blessing him for his more speciall favours.* And doth not our owne experience beare witnesse to this truth? Are not our Play-houses oft-times more crowded, more coached and frequented then many of our Churches? and are they not full oft-times, when our Churches are but empty? Are there not many hundreds serving the Devill daily in our Theaters, even then when as they should be serving God in his Temples? Doe not more commonly resort to Playes, then Lectures, which is ill? yea doe not too too many neglect to come to Sermons, that they may runne to Stage-playes, which is worse? Indeed *our* [b] *Church of England* (out of the great respect it yeelds to Preaching, and the absolute necessity of it to salvation) *enioynes God-fathers and God-mothers, to call upon their God-children, to heare Sermons*; (which some prophane ones now begin to loath and speake against, as if we had too much preaching:) *that so they may the better forsake the Devill and all his workes, mortifie all their unholy corrupt affections, and daily proceed in all vertue and godlinesse of living.* Yea the Saints of God in ancient times, were quickning and calling upon one another in this

[y] Anima nisi prius dedicerit terrena contemnere, cælestia mirari non poterit: & econtra, donec terrena miratur necessariò cælestia spernit ac despicit. *Chrys. De Compunctione Cordis. lib. 2. Col. 501. B.*

[z] Luk. 1. 74, 75. Rom. 14. 7, 8. 1 Cor. 6. 19, 20. 2 Cor. 5. 15.

[a] See Nicholaus De Clemangijs. De Novis Celebritatibus non Instituendis. l. p. 143. to 160. & Ioannis Langhecrucius De Vita & Honestate Ecclesiasticorum. lib. 2. cap. 11. 12.

* See 5. & 6. *Edward* 6. c. 3.

[b] See the Exhortation in the Booke of Common-prayer, as the end of publike and private baptisme. See Canon 45. which enjoyneth every beneficed Minister that is a Preacher to preach once a Sunday at least, either in his owne or some other adjoyning parish.

manner: [c] *O come let us sing unto the Lord, let us make a ioyfull noyse unto the Rocke of our Salvation. Let us come before his presence with Thankesgiving, and make a ioyfull noyse unto him with Psalmes, &c. O come let us worship and fall* [d] Psal.96.1,2, 3,8,9. See Psal. 97.1. Psal 99. 9. Psal.100.1,2. *downe and kneele before the Lord our maker?* [d] *O sing unto the Lord a new Song, sing unto the Lord all the earth. Sing unto the Lord; blesse his Name; shew forth his salvation from day to day. Declare his goodnesse among the Heathen, his wonders among all people. Give unto the Lord (O yee Kindreds of the people;) give unto the Lord glory and strength. Give unto the Lord the glory due unto his Name; bring an Offring and come into his Courts. O worship the Lord in the beauty of holi-*[e] Isay 2.3,5. Psal.122.1. *nesse, feare before him all the earth:* [e] *Come yee, and let us goe up to the Mountaine of the Lord, and to the house of the God of* Iacob, *and he will teach us of his wayes, and we will walke in his pathes, &c.* But now alas in stead of calling upon one another to heare Sermons, and of these encouragements to goe up to the house of the Lord to blesse and prayse his Name (which is now no better then a brand of Puriranisme) we heare nought else among many who professe themselves Christians; but, *come: let us goe and see a Stage-play: let us heare such or such an Actor; or resort to such and such a Play-house:* (and I would I might not say unto such a Whore or Whore-house;) *where we will laugh and be merry, and passe away the afternoone:* As for any resort to such or such a Lecture, Church, or pious Preacher; its a thing they seldome thinke, much lesse discourse of. Alas, that any who professe themselves Christians should be thus strangly, (that I say not atheistically) infatuated, as to forsake the most sacred Oracles, the soule-saving Word, the most blessed Sacraments, house and presence of their God; to runne to [f] See Act 1.2.& p.10.52,67,68 Playes and Play-houses, the *abominable* [f] *Spectacles, Lectures, Pompes, and Synogogues of the Devill:* as thus [g] *to leave the pathes of uprightnesse, to walke in the wayes of darknesse; reioycing to doe evill, and delighting in the frowardnesse of the wicked;* even then when as they should solace their [g] Prov. 2,13, 14.

very

very soules in God. Yet this is the most desperate deplorable condition of many hundred prophane ones in this age of light; who admire who respect the very baselt Stage-players, more then the devouteſt graveſt Preachers; and would rather heare the most lascivious Comedy, then the best soule-searching Sermon: their very practise proclaiming as much unto the world (if not their words;) they being oftner weekely in the Play-house then in the Church; reading over three Play-bookes at the least, for every Sermon, for every Booke or Chapter in the Bible. O that the execrable sinfulnesse of this prodigious profanesse would now at last awake us! then those who thinke a Stage-play once a day (at leastwise three aweeke) too little, a Sermon once or twice a weeke, a moneth, too much; *would change their tune for shame*; thinking one Play a yeere to much, * *one Sermon* a weeke, a moneth to little for Christians, concluding in the words of that blessed Martyr of our Church, *Iohn Hooper Bishop of Gloceſter (who constantly* [h] *preached in his* * *Dioces most times twice, or at leastwise once every day thorowout the weeke without faile)* in the [i] *Confession and protestation of his Faith, Dedicated to King* Edward *the sixt, and the whole House of Parliament, in the yeere of our Lord,* 1550. where he writes thus. *What Realme soever will avoyd the evill of Sedition and contempt of Godly Lawes, let them provide the Word of God, to be diligently and truely preached; and taught unto the Subjects and Members thereof.* [k] *The lacke of it is the cause of sedition and trouble,* as Salomon *saith;* [l] *Where Prophecy wanteth, the people are dissipated. Wherefore I cannot a little wonder at the opinion and doctrine of such, as say, a Sermon* * ONCE IN A VVEEKE, IN A MONETH, OR IN A QVARTER OF A YEERE, *is sufficient*

* In christiana religione defendenda, nulla cura adhibita, torpescimus, escitamur, maxime ridiculi deprehendamur; & quo non sumam Dei indignabrem subimus, cum Christum in ferioribus loco quam histrionem et saltatorem habemus. Horū enim opera quāuis turpissima, multis modis excusare admittimur: Christi mirabilia, quamdiu totum terrarū orbem converterint, neque intelligere, neq; curare videmur. Chrysost: tom: 16. in Ioan; Evang. Tom. 3. Col: 72. C:

* See Reformatio Legum Ecclesiasticarum ex authoritate Regis Henrici 8. & Edwardi 6. Londini 1571. Tit. De Divinis Officijs c. 4 6,9,10,12. fol. 43. 44,45. which appoints two Sermons a day in Cities on Lords-dayes & Holi-dayes. See Canons 1604. Canon 45. which enjoynes all licensed Preachers to preach one Sermon every Sunday at the least.

[h] Master *Fox*, Booke of Martyrs. Edit. 1610. pag. 1366. Col. 1 1. Line 77. 78. * O that our Bishops and Ministers would doe thus now. [i] Imprinted by *John Day* Anno 1550. [k] Let such now who cry downe preaching, Lectures and Lecturers, as the cause of Sedition, consider this. [l] Prov. 29. 18. * Let lasie Ministers, & careleſſe Christians, who cry downe Lecture, and cry up Stage-playes, note this well.

ficient for the people. Truely it is injuriously and evill spoken against the glory of God and the salvation of the people. But seeing they will not be in the whole as good unto God as before they have beene unto the Devill, neither so glad to remove false doctrine from the people, and to continue them in the true; where as they did before occupie the most part of the forenoone, the most part of the afternoone, yea and a great part of the night, to keepe the estimation and continuance of dangerous and vaine superstitions, were it much now to occupie ONE HOVRE IN THE MORNING, AND ANOTHER HOVRE TOVVARDS NIGHT, *to occupie the people with true and earnest prayer unto God in Christs Blood, and in preaching the true Doctrine of Christ, that they might know and continue in the true Religion, and faithfull confidence of Christ Iesu? Fifteene Masses in a Church daily were not too many for the Priests of Baal; and* SHOVLD ONE SERMON EVERY DAY BE [m] TOO MVCH FOR A GODLY BISHOP, AND EVANGELICALL PREACHER? *I wonder how it can be too much opened unto the people? If any man say, labour is lost, and mens businesse lyeth undone by that meanes. Surely it is ungodly spoken: for those that beare the people in hand of such a thing, knoweth right well, that there was neither labours, cares, needs, necessity, nor any things else, that heretofore could keepe them from hearing of Masse, though it had beene said at 4. a clocke in the morning. Therefore as farre as I see, people were content to lose more labour, and spent more time then to goe to the Devill, then now to come to God:* (as our common Players and Play-haunters doe.) *But my faith is, that both Master and Servant shall find gaine thereby at the yeeres end;* THOVGH THEY HEARE MORNING SERMON, AND MORNING PRAYERS EVERY DAY OF THE VVEEKE. *Thus farre this reverend Bishop, whose words and practise I would the* [n] *grosse and shamelesse perverters of his doctrine* in the points now controverted,

[m] Let all our Prelates and Ministers consider well of this.

[n] See the Historicall Narratiõ, &c. printed. An. 1631.

[x] See Synodus Constantinop. 6. Can: 19:

The Copy of an answer to a Letter, &c. Imprinted by stealth in the beginning of Queene *Elizabeths* Raigne: without any Authors or Printers name unto it; was answered verbatim by *Robert Crowly*, and printed by Authority. Anno 1566. which shewes the shamelesnesse of him who durst now lately in his new Narration to publish it as the received Opinion of the Church of England: it being penned by one *Champneis*, who if *Iohn Veron* may be credited, in his Apologie in Defence of his Treatise of Predestination, was both a Papist and a Pelagian too.

(he

(he being a professed *Anti-Arminian*, and *Anti-Pelagian*, and that in terminis, as his [o] *printed Workes most positively demonstrate, however some pervert them:*) together with our constant Play-haunters would now seriously consider: especially in these our dayes; wherein Stage-playes almost cry down Sermons, and Play-books finde so quicke a sale, that (if Stationers doe not misinforme me) there are at least a dozen Play-bookes vented for one printed Sermon: so that I may safely affirme, that Stage-playes exceedingly withdraw and keepe men from Gods service: especially on Lords-dayes, Holi-dayes, and solemne Festivals, * *set apart for better purposes:* which experimentall truth is so visible to the eyes, the consciences of all men, that it needs no further proofe. If any man be so uncredulous as not to believe experience, let him then attend to sundry Councels, Fathers, and other moderne Authors, who affirme: that Stage-playes withdraw men from the Church, and keepe them from Gods service, especially on Lords-dayes, Holi-dayes, and solemne Festivals which were set apart for pious exercises. For Councels, See the 4. *Councell of Carthage, Canon* 88. with sundry others here recited. *Act* 7. *Scene* 3. For Fathers, *Clemens Romanus, in the* 2. *Booke of Apostolicall Constitutions. cap.* 64. 65. complaines; [u] *That many leaving the Congregation of the Faithfull, with the Church and Lawes of God, did runne to the Playes of the Grecians, and hasten unto Thea-*

[o] See his Confession and Protestation of the Christian Faith, Dedicated to *Edward* the 6. & the whole Parliament. Anno 1550. His Comfortable Expo-sition upō certaine Psalmes. London 1580. fol. 22. 23, 24, 29, 46, 55, 56, 57, 60, 63, 64, 65, 78 105. and his Articles upō th: Creed. London 1581. Article 3. to 15, 17, 20, 21, 25, 29, 30, 33, 36, 38, 39, 40, 42. to 52, 55, 62, 67, 78, 91, 93, 94, 97, 98. where he concludes pointblanke against the Arminian Tenets which some men cast upon him.

* Hanc ob rem maximus ille Moses æquum censuit ut omnes ascripti ejus Civitati, jus naturæ sequentes celebrarent hunc diem (Sabbatum) otio festisq; hilaritatibus, intermissis laboribus & opificijs quæstuarijs negotijsq; victū parantib⁹ ablegata etiā tantisper ceu per inducias solicitudine anxia, ut vacarent non ludicris (sicut quidam) ridendisque spectaculis mimorum saltatoriūq;, quæ insanum vulgus amat perdite, &c. sed soli philosophiæ veræ, &c. *Philo Iudæus. l.* 3. *De Vita Moses p.* 932.

[u] Tu verò relicto fidelium cætu, Dei Ecclesia ac legibus ad Græcorum ludos curris, & ad Theatra properas; expetens unus ex venientibus eò numerari, & particeps fieri auditionum turpium, ne dicam abominabilium: nec audisti Hieremiam dicentem. Domine, non sedi in concilio ludentium, sed timui a conspectu manus tuæ: neque Iob, dicentem similia. *Ibid. Surius Concil. Tom.* 1. *pag.* 68.

ters,

ters, desiring to be numbred among those who reserted thither, and to be made partakers of filthy, that I say not abominable words and spectacles: neither doe they heare the Prophet Ieremy, *saying:* [x] Lord I have not sate in the assembly of Players or Mockers, but I was afraid at the sight of thy hand: *nor* [y] Iob, *who speakes the like words, &c. Clemens Alexandrinus*, in his 3. *Booke of the Padagoge. cap.* 11. *fol.* 252.253. complaines; *That divers after they are departed from the Church, laying aside that divine inspiration which was in it, assimulate themselves to the company in which they are; or rather laying aside the false and counterfeit visour of gravity, they are found to be such, as they were before unknowne to be: and when as they have reverenced that Word which was spoken of God, they leave it where they heard it, running unto Play-houses, the chaire of pestilence; and delighting themselves abroade with wicked measures and amorous songs; being filled with the noyse of pipes, with clapping of hands, with drunkennesse, with all kinde of filth and dirt.* [z] *But whiles they chaunt and rechaant this; those who before did celebrate and extoll immortality, doe at last wickedly sing, that most pernicious palinody; Let us eate and drinke, for to morrow we shall die. But they not to morrow, but even now already are truely dead to God, burying their dead, that is, interring themselves in death, &c.* A dreadfull speech, which I would our Dancers, Play-haunters, and voluptuous persons would lay neere their hearts. Saint *Augustine* informes us; [a] *That voluptuous Playes and Spectacles oft-times withdraw men from the Assemblies of the Church: and* [b] *that the whole Citty of Rome did with publike eyes and eares, learne those alluring criminous fables, and those ignominious deeds which were wickedly and filthily fained of their Idol-gods, and more filthily, more wickedly committed by them, neglecting in the meane time*

x Ier 15.17.

y Iob 31.1.5, 7. an excellent place.

z Hoc autem dum cantant & recantant ij qui immortalitatem anteà celebrabant, tandem perniciosissimam mali malè canunt palinodiam; Comedamus, & bibamus, cras enim morimur. Ii autem, non cras verè, sed jam Deo mortui sunt, sepelientes suos mortuos, hoc est, seipsos in mortem infodientes; &c. *Ibidem.*

a Loquamur tamen & ad illos, quos frequenter ab Ecclesiæ conventu spectacula voluptuosa subducunt, &c. *August. Hom.* 21. *Tom.* 10. *p.* 592. See Enar. in Psal. 80. Tom. 8. pars 2. p. 3, 4, 8, 13, 18. b Hanc, inquam, pudendam, veræq; religioni adversandam & detestandam talium numinum placationem, has fabulas in Deos illecebrosas atque criminosas, hæc ignominiosa Deorum facta sceleratè turpiterq; conficta, sed sceleratius turpiusq; commissa oculis & auribus publicis Civitas tota discebat, &c. *De Civitate Dei. l.* 2. *c.* 27.

better

better things. Saint *Chrysostome* in [c] *sundry of his Homilies* complaines: *That men did oft-time leave the Church and runne to Playes; preferring Stage-play-meetings before the Church Assemblies, and chusing rather to see an Harlot or Player in the Theater, then the Body and Blood of Christ himselfe in the Church.* *Pope Leo* the first laments. [d] *That Stage-playes, and unruly Spectacles were more frequented then the blessed solemnities of the Martyrs.* Saint *Asterius*, in his *Homily against the Feast of the Kalends*, complaines: [e] *That many preferring their vaine Stage-playes, pleasures, and imployments, absented themselves from the Church, and holy Sermons on Festivals and Holi-dayes, and on the Feast of Kalends.* [f] *Alas for griefe* (writes *Cyril Arch-bishop of Alexandria*) *very many among us Christians imitate this madnesse and dishonesty of the Iewes: who upon Holi-dayes and solemne Festivals giving themselves over to dishoneſt Playes, to drunkennesse, to dancing, or other vanities of the world; when as they ought to serve God more diligently, to frequent the Churches of God more earnestly, to be instant in prayers, and to be present at Ecclesiasticall duties, doe then most of all provoke God with their most dissolute manners. Is this O Christians to celebrate an holy day, to pamper the belly, and to let loose thereines to unlawfull pleasures? If worke bee prohibited*

[c] Hom. 3. De Davide & Saul. Tom. 1. Col. 511. 512. Hom. De Verbis Isaiæ. Vidi Dominum sedentem, &c. Tom. 1. Col. 1281. to 1284. Hom. in Psal. 118. v. 151. 152. Tom. 1. Col. 1030. 1931. & Hom. 7. in Matth. Tom. 2. Col. 58. 59. & Hom 15. & 21. Ad Pop. Antioch.

[d] Majorem obtinent insana spectacula frequentiam, quàm beata martyria. *Sermo in Octava Petri & Pauli. cap. 5. fol. 165.*

[e] Bibl. Patrum. Tom. 4. p. 705. D. E.

[f] Sed proh dolor, quamplurimi inter Christianos hanc Iudæorum amentiam & improbitatem imitantur, qui diebus festis, aut ludis illiberalibus, crapula, choreis, aut alijs mundi vanitatibus dediti, quum Deo diligentius obsequium exhibere, quum templa Dei frequentare, orationibus insistere, atque Ecclesiastico interesse officio deberent, tunc maxime Deum suis dissolutissimis moribus irritant. Idnè est ô Christiani, celebrare diem festum, indulgere ventri, & inconcessis voluptatibus habenas laxare? Si prohibetur die festo opus, quod manu exerceatur ad vitæ necessitatem, ut integrius divinis rebus vacare possitis, nonne potiori jure prohibita sunt ea, quæ non nisi cum peccato committi possunt, & gravi offensione Dei? Diebus ad exercenda opera servilia concessis, unusquisque suó intentus est operi, & abstinet à crapula, ludis & vanitatibus. Diebus autem festis passim currunt ad cauponã, ad ludos spectacula & choreas, in irrisionem divini nominis, & diei prævarication em: quum tamen eo gravius sit peccatum, quo sanctiori tempore committatur: Resipiscant igitur, & id zizanium, quod inimicus homo superseminavit in agro Domini prorsus extirpare, & à se evellere laborent. *Cyril. Alex. in Ioan. Evang. l. 6. c. 5 p. 595.*

on Holi-days, which must be used for the necessary sustenance of life; that so you may the more intirely devote your selves to heavenly things; are not those things then much more forbidden which cannot bee committed without sinne and great offence to God? On dayes that are allowed for servile worke, every one is intent upon his owne businesse; and hee abstaines from drunkennesse, pastimes, and vanities. But on Holi-dayes (loe here the true genious picture of our present age) *men every where runne to the Ale-house, to Playes, to Enterludes, and dances, to the very derision of Gods Name, and the prevarication of the day: where as in truth the sinne is so much the more hainous, by how much the more holy the time is in which it is committed. Let them therefore repent, and labour utterly to extirpate and pull up this tare, which the envious man hath sowne in the Field of the Lord.* *Iohn Damascen* out of *Eusebius* informes us. g *That those who are enduedwith the feare of God, long for the Lords day, that so they may pray unto God, and be made partakers of the Body and Blood of the Lord. But sluggish lasie persons looke for the Lords day, for no other end but that being loosed from their worke, they may give themselves over to their vices. Now that I lie not, the very things themselves doe make it credulous. Walke forth upon any other day, and thou shalt finde no man idle or playing. Goe forth upon the Lords day, and thou maist finde, some playing upon and singing to the Harpe: others shouting and dancing; others sitting, and reviling their neighbours, others wrestling. Doth the Preacher call to the Church? all of them grow lasie, and make delayes. Doe the Harpe or Trumpet sound? all of them presently runne as if they were winged.* h *We be-*

g Qui Domini métu præditi sunt, dominicũ diem expectãt, ut Deo præces adhibeant, ac corpore & sanguine Domini fruantur. Inertes autem & socordes Dominicum diem expectant, ut ab opere feriati, vitijs operã dent. Quod autem non mentiar, res ipsæ fidem faciant. Alio die in mediũ prodi, & neminem invenies. Die Dominico egredere, atq; alios cithara canentes, alios applaudentes & saltantes, alios sedentes, ac proximos maledictis infectantes, alios deniq; luctantes reperies. Præco ad Ecclesiam vocat? & omnes segnitie torpent, ac moras nectunt. Cithara aut tuba personuit? & omnes tanquam alis instructi currunt. *Damascen. Parallelorum l. 3. c. 47 p. 208.* h Ecclesiæ spectacula cernimus, Dominum Christum in mensa recumbentem prospicimus, Seraphinos ter sanctum Hymnum canentes, Evangelicas voces, Spiritus sancti præsentiam, Prophetas resonantes, Angelorum Hymnum, Alleluia, omnia spiritualis

hold the Spectacles of the Church; we see the Lord Christ lying on the Table, the Ceraphyns singing a thrice holy song, the words of the Gospell; the presence of the holy Ghost, the Prophets ecchoing, the Angels singing, Alleluia, *all things spirituall, all things worthy salvation, all things procuring the Kingdome of Heaven. These things heares he that enters into the Church. But what seeth he who runnes to Playhouses? Diabolicall songs, dancing Wenches, or that I may speake more truely, Girles tossed up and downe with the furies of the Devill.* (A good discription of our dancing females.) *For what doth this Dancercsse? She most impudently uncovers her head, which* Paul *hath commanded to be alwayes covered: Shee turnes about her necke the wrong way; She througheth about her haire hither and thither; Even these things verily are done by her whom the Devill hath possessed. But the Fidler, like a Devill, conflicteth with woodden instruments. Such verily was the feast of* Herod. *The Daughter of* Herodias *entred in and danced, and cut of the head of* Iohn Baptist, *and obtained the subterraneous places of Hell for her inheritance. Therefore those who love Charantoes and Dances, have their portion with her. Woe unto those who play upon the Harpe on the Lords day, or doe any servile worke. This day was allotted for the rest of servants and hirelings: For this saith he, is the day of the Lord, let us reioyce and be glad therein, &c. Salvian* is yet more punctuall to our purpose: heare but his words for all the other Fathers, ‖ *We preferre* (saith he) *pastimes*

omnia salute digna, omnia cæleste regnũ conciliantia. Quid autem cernit qui ad Theatra currit? Diabolicos cantus, mulierculas saltitãtes, vel, ut rectius loquar, Dæmonis intemperijs agitatas. Quid enim saltatrix facit? Caput, quod Paulus perpetuò tegi jussit, impudenter aperit: collum invertit: comã huc atq; illuc expandit. Hæc porrò etiàm ab ea fiunt, quam Dæmon obsessam tenet. Citharædus autẽ tanquam Dæmon, cũ ligno conflictatur. Tale nimirum

Herodis quoq; convivium erat. Herodiadis filia ingressa, tripudiavit, ac Ioannis Baptistæ caput amputavit, & subterranea inferni loca hæreditatis loco cõsecuta est. Quocirca qui choreas & saltationes amant, cum ea portionem habent. Væ his qui Dominico die cythara ludunt, aut operantur. Ad mercenariorũ & servorum requietem hic dies concessus est. Hæc enim Dies, inquit ille, quam fecit Dominus: exultemus & lætemur in ea, &c. *Idem. Ibidem.* ‖ Nos Ecclesijs Dei ludicra anteponimus; nos Altaria spernimus, & Theatra honoramus. Omnia deniq; amamus, omnia colimus, solus nobis in comparatione omnium Deus vilis est, Deniq; præter alia quæ id probant, indicat hoc etiam hæc res ipsa quã dico. Si quando enim venerit, quod scilicet sæpè evenit, ut eodem die, & festivitas ecclesiastica, & ludi publici agantur, quæro ab omnium conscientia, quis locus majores Christianorum virorum copias habet? caveanè ludi publici, an Atrium Dei? & Templum magis omnes sectentur, an Theatrum? Dicta

Evangeliorum magis diligant, an thymelicorum: verba vitæ, an verba mortis? Verbā Christi, an verba mimi? Non est dubium quin illud magis amemus, quod anteponimus. Omni enim ferarium ludicrorū die, si quælibet Ecclesiæ festa fuerint, non solū ad Ecclesiam non veniunt, qui Christianos se esse dicunt: sed si qui nescij fortè venerint, dum in ipsa Ecclesia sunt, si ludos agi audiunt, Ecclesiam derelinquunt. Spernitur Dei templum ut concurratur ad Theatrum; Ecclesia vacuatur, Circus impletur. Christū in Altario demittimus, ut adulterantes visu impurissimo oculos ludierorum turpium fornicationē pascamus *Salvian De Guber. Dei l. 6. p. 195. 196.* k Denique cujuslibet civitatis incolæ Ravennam aut Romam venerint, pars sunt Romanæ plebis in Circo, pars sunt Ravennatis in Theatro. Ac per hoc nemo se loco aut absentia excusatum putet. Omnes turpitudine rerum unum sunt, qui sibi rerum turpium voluntate sociantur. Et blandimur tamen nobis de probitate morum, blandimur nobis de turpitudinum raritate. *Ibid. p. 201.* l De Inventoribus Rerum lib. 5. cap. 2. pag. 384. 385.

before the Church of God: We despise the Lords Table, and honour Theaters. Finally, besides other things which prove the same, this which I now say manifests it to be true. For if it fall out (as often it doth,) that at one and the same time an Holi-day be kept, and common Playes proclaimed; I demand of every mans conscience, which place hath greater troopes of Christians? whether the Yard of the publike Play-house, or the Court of Gods house; and whether men flocke to most; to the Temple, or to the Theater? Whether doe they most affect, the sayings of the Evangelists, or of Stage-players? the words of life, or the words of death? the words of Christ, or the words of a foote in a Play? Doubtlesse wee love that most which we preferre. For if the Church keepe any feast on that day when there are solemne Playes; those, who say they are Christians, doe not onely not come to the Church, but if any not thinking of the Playes come casually thither, if they heare whiles they are in the very Church, that there are Playes acting abrod, they leave the Church, and repaire to them. The Temple of God is dispised to runne unto Theaters: the Church is emptied, the Play-house filled: We leave Christ upon the Table, to feed our adulterous eyes with the impure and unchaste sight of most filthy Enterludes. k *What stranger soever either commeth to* Ravenna, *or to* Rome; *shall finde a part of the* Romanes *at Stage-playes, and a part of the* Ravenians *at Theaters. And although any be either absent or distant by place, yet is he not excused thereby: for as many as are ioyned together in likenesse of affection, are guilty alike of the same wickednesse that either doth commit. Yet for all this, wee flatter our selves of our good behaviour, and of the rarenesse of our impurity, &c.* Thus farre these Fathers l *Polydor*

Virgil

Virgil complaines. *That in his time holy dayes were most acceptable to youth for no other reason, but that they had then leasure to lead about dances; especially among the Italians, who after the custome of the ancient Pagans, did usually exhibite Spectacles and Playes unto the people; reciting Comedies, and personating the lives and martyrdomes of the Saints in Churches; in which that all might receive equall delight, they acted them in their Mother-tongue. Thus was it heretofore among the ancient Romanes, who on their solemne Festivals recited the Poems of Poets in open Theaters, and made divers Spectacles of beasts and Sword-players in Amphitheaters; with sundry other Playes thorowout the Citty, with which the people were delighted.* [m] *Agrippa* complaines, and so likewise doth [n] *BB. Latimer* our renowned Martyr, and [o] *Episcopus Chemnensis: That that waster of equity, that subverter of all order and decency, that author of all evill things, the Devill, endevouring daily to pull downe what ever the holy Ghost doth build up, hath alwayes quite demolished this fortification: The greatest part of Christian people so spending the holy rest of Holy-dayes, not in meeting together to pray, or heare Gods Word, nor yet to performe those other duties for which they were first ordained; but wasting it in all kinde of corruptions of good manners, and of Christian doctrine, in Dances, in Comedies, in Stage-playes, in ribaldrous Songs, in Sports, in drunken meetings, in Spectacles, in all kinde of worldly and carnall workes contrary to the Spirit and holinesse: And as* Tertullian *saith of the solemnity of the Cæsars or Romane Emperours; they are wont then to performe a notable piece of service, to make Bonefires and Dances in the streets, to feast from house to house, to turne the whole Citty into the forme of a Taverne, to force wine downe their throates, to runne earnestly to misdemeanors, to impudencies, to irritations, and enticements of lust: thus is the publike joy expressed by a publike shame: so may it be said of our Festivals. Are we not therefore worthily to bee condemned who thus celebrate the solemnities of Christ and of his Saints? Not to remember.*

[m] De Vanitate Scientiarum. c. 59. De Festis.
[n] In his Sermons. fol 13.
[o] Onus Ecclesiæ. c. 28. sect. 6. In festis pro divino cultu institutis visitamus taberna & choreas seu tripudia, spectacula & aliter circa illicita occupamur, exercitia spiritualia penitus detestantes, &c. *Ibidem.* See cap. 27. sect. 7. & 17.

remember the *Statute of* 17. Edward 4. *cap.* 3. *which informes us, that the Holi-dayes and Sundayes were spent in Dice-play, Kayles, Bowles, and such other unlawfull ungracious and incommendable Games.* Nor to recite the words of the authorized * *Homily of the time and place of Prayer: which complaines: That it too evidently appeares that God is more dishonoured, and the Devill better served on the Sunday, then upon all the dayes of the weeke besides.* Nor yet to recite the lamentable complaint of [q] *Joannis Langhecrucius: That Lords-dayes and Holi-dayes in his time were for the most part spent in drunkennesse, dancing, wantonnesse, Stage-playes, and the like: in so much that the very Singing-men and Choristers of the Church (such was their blindnesse and madnesse) did spend and honor the sacred feast-day of the Virgin Martyr Cæcilia, not in sackcloth and fastings; but in gluttony, in drunkennesse, in dancing, in lascivious and unchaste songs; being then more prone to all lascivious wickednesse, then to the reformation of their lusts, or to fasting and prayer:* [r] *And that almost all Artificers and Tradesmen had chosen some one Saint or other to be a Patron to them, which Saints they worshipped in a deboist Bacchanalian manner: so that by this kinde of worship and custome, men seemed to have relapsed to Heathennisme or Atheisme.* I shall truely transcribe a notable passage out of *Nicholaus de Clemangis* to the like effect; in his Treatise: [s] *De Novis celebritatibus non instituendis:* where he writes thus: *Every one may perceive with what devotion Christian people doe at this day celebrate their Festivals and Holi-dayes. They seldome come to Church, they most seldome heare the Masse, and that for the most part but by piece-meale, &c. Yea they leave the Church, and runne away. One goeth to a Farme, another to his worldly affaires: a great companie resorts to faires, which now are never kept in a publike and solemne manner but on the most eminent Festivals:* [t] *the Stage-player delighteth some,*

* Part. 2. Booke of Homilies, pag. 126.

q De Vita & Honestate Ecclesiasticorum lib. 2. cap. 11. thorowout.

r In his Works. Lugduni Bat. 1613. p. 143. to 150.

s Atq; hunc ferè in modum omnes artifices ac opifices aliquem sanctorũ in patronũ sibi deligerunt colendum. Ita ut hujusmodi cultu ac ritu ad ethnicismũ seu atheismũ relabi videamur. *Ibidem. p.* 252.

t Quosdam histrio delectat, nonnullos Theatra occupant, plurimos pila tenet, permultos alea, &c. *Ibidem. pag.* 143.

Play-

Play-houses take up others; Tenniſ-courts many, Dice very many. Feſtivals are celebrated by the richer ſort with great gawdineſſe of apparell, and proviſion of banquets: but betweene rich cloathes and pompous feaſts, the conſcience lies unadorned in uncleaneſſe. The outward houſe is cleanſed with beaſoms, the floores are ſwept, greene boughes are placed at the doore, the ground is ſtrowed with hearbes and flowers, [u] *all outward things are cleane and trim: but the miſerable inward man not partaking of this exultation, pines away in the meane time in his filthineſſes, and by how much more exceſſive the laughter is in the middeſt of vaine delights, by ſo much the more is it afflicted with greater ſorrowes, and wounded with ſharper prickes of ſinnes. But to omit theſe: let us ſee what the prophane vulgar doth in the meane time, and the youth in our times corrupted with luxury. I have fitly ſaid, the prophane vulgar, according to the thing which is done; becauſe then doubtleſſe they are farre from the Temple; and as they are farre from the Temple, ſo likewiſe farre from home* [x] *For Holi-dayes are not celebrated by them in the Temple, nor in their houſes; all the ſolemnities of their celebration are in Tavernes and Ale-houſes. They reſort thither almoſt at Sunne-riſing, and oft-times they abide there untill midnight; they ſweare, forſweare, blaſpheme God, and curſe all his Saints, they roare, they wreſtle, they wrangle: they ſing, they rage, they ſhreeke, they make a tumult, and ſeeme to be as mad as Bedlams. They ſtrive who ſhall overcome one another in drinking: they drinke merrily one to other; they earneſtly provoke and ſtirre up one another to drinke: And when as they have glutted themſelves, and are drunke, then they riſe up to play, &c. What ſhall I relate the vanities of publike Playes and ſpectacles upon Holi-dayes: The croſſe-wayes ſound againe with dances? the Vilages and ſtreets, yea the whole Citty rebound with the voyces of Singers, the ſhoutes, the clamours of Dancers, the confuſed ſound of the Harpe, the Tabret, the Pſaltery, and all other muſicall Harmonies. There mindes being moved with the flatteries of laughter, the thumping*

[u] Omnia nitent exteriora, ſed miſer interior homo illius minime particeps exultationis, in ſuis interim ſpurcitijs contabeſcit, quantoq; inter vana gaudia effuſior eſt lætitia, tanto ingentioribus urgetur ærumnis, majoribuſque peccatorũ ſauciatur aculeis. *Ibidem.*

[x] And are not our Holi-daies ſpent thus too?

thumping of the feet, the glances of the eye, the gropings of the hands, and with the alluring sweetnesse of Verses and Harpes, y Wax effeminate, become vaine, and grow hot to luxury and incontinency. There the consultations of whoredomes and adulteries are handled; oportunities are taken, places, times, and conditions are appointed. And because the day is not sufficient for their lewdnesse, Girles and espoused Women are there oft-times voluntarily or against their wils ravished in the darknesse of the night. I know places, yea famous Cities, in which on Holi-dayes and Lords-daies it is lawfull for Maides in a publike manner to runne abrode to their Lovers, yea to their Panders, which promised liberty they diligently study to preserve without controll, and speedily as soone as ever the houre of dinner is past, they earnestly call themselves together, and march in troopes to their corrupters with incredible wantonnesse and malepartnesse. We see in Wakes or Festivities of Country Villages, how Harlots come from all quarters out of the neighbour Townes and Cities, and Country Youthes flocking thither by troopes, who perhaps were free from such uncleanesse all the yeere, casting away the bridle of modesty in the solemnity of their Patron (the Saint to whose honour their Church is dedicated) *publikely commit adultery. There Youth hath first cast off its Chastity; there yong men are polluted, there Children are corrupted, and they learne the experiment of a most impure contagion. There they continually provoke and invite one another to that most filthy pleasure, and he that will not follow the rest to destruction is accounted a * wretch, a sluggard, an unprofitable person, good for nothing. b What Heathen skilfull of sacrilegious Feastivals (if he should happen to be present) would not rather beleeve that the Floralia of* Venus, *or the feasts of* Bacchus *were kept, then the solemnities of any Saint; when as he should there behold such uncleanesses as were wont to be acted in the Festivals of those Idols. Neither doth the filthy obscenity onely of* Bacchus *and* Venus *seeme to bee exercised there, but likewise of* Mars *and* Bellona *too. For it is now a common fame, that*

y These are the fruits of Playes and dancing.

z Loe here the effects of Revels, Wakes, Morrices, Whitson-ales, & May-poles, which some so much approve and plead for.

* But we stile such a one a Puritan.

a And would they not think so of our Bacchanalian riotous Grand-Christmasses too? to which all these passages may be wel applyed.

it is an unseemely Holi-day which is not sprinkled with fighting and effusion of blood. Neither is it strange if that Mars *be made a companion of* Bacchus *and* Venus. *For mindes provoked with wine and lust are wont to be easily provoked to fight; Whence* Venus Martia *was fained by the Poets to be coupled with a cunning and insoluble knot.* [b] *What, is the Patron of the Village to be worshipped by the Inhabitants on his birth-day in such a manner, that so he might be propitious to them all the yeere? What Noble or great man would not be displeased that his birth-day should be defiled with such a pollution? Who may not see, how much honester, how much better it were to observe no Holi-dayes, then to keepe them in this manner? Whose heart is so estranged from reason, so devious from the truth through perverse error, that he may not understand it to be lesse evill to goe to plow, or to digge, to sow, or doe other Country workes on the solemnities of the Saints, then not to honour, but to prophane their solemne Festivals with such horrible obscenities? And yet if any one oppressed with never so great penury of necessaries for his family be found to have done any thing in his Field or Vineyard, he is cited, severely punished, reprehended, condemned as guilty of violating an Holi-day. But he who shall commit these worser things condemned by the Lawes and Commandements of God, shall want both punishment, and an accuser. And why is this, but because there is no man who will take revenge on those who transgresse the Precepts of the Lord? They have their Officials* (whose office [c] *Petrus*

[b] And may we not apply this to our disorderly Christ-masses?

[c] Officialis Episcopi, ministerium damnatissimæ vil-

licationis. Credo huiusmodi Officiales non ab officio, nomine, sed ab officio verbo, mutasse vocabulum: nam genus hoc hominum, quod dicunt offici perdi. Tota Officialis intentio est, ut ad opus Episcopi suæ jurisdictioni commissas miserimas oves quasi vice illius tondeat, emungat, excoriet. Isti enim sunt Episcoporũ sanguisugæ evomentes alienum sanguinem quam biberunt. Quia testimonio Scripturæ, divitias quas congregavit impius evomet: & de faucibus illius extrahet eas Deus. Isti sunt quasi spongia in manu prementis, quasi quædam colatoria divitias suis dominis influentes, & execrandis acquisitionibus nihil sibi præter peccati sordem & fæculentiam retinentes; Quod enim aggregant per oppressionẽ pauperum, Episcopis quidem ad delicias cedit, Officialibus ad tormentum. *Sic vos non vobis, mellificatis apes. Sic vos non vobis accumulatis opes.* Isti sunt secretiora illa ostiola, per quæ ministri Belis sacrificia quæ super mensam ponebantur à Rege, clanculum asportabant. Sic Episcopus quasi

longa manu bona aliena deripit, & notam criminis à ſe removens, ſuis Officialibus culpæ & infamiæ diſcrimen impingit. Ideo quaſi ſub umbra Epiſcopi,& obtẽtu juſtitiæ palliatæ ſubditos exprimunt, Eccleſias gravant,redditus alienos violenter invadunt, oculos habent ad munera,pupillæ & viduæ non intendunt, &c Officium Officialium, hodie eſt, jura confundere, ſuſcitare lites,

Bleſenſis hath excellently characterized)*they have Archdeacons, they have Promoters, they have Apparitors, who enforce their Epiſcopall Edicts to be kept with moſt grievous penalties. They runne thorow the Dioces, they craftily examine and enquire, if any Vine-dreſſer or Husbandman hath wrought or carried any thing upon an Holi-day: and if it ſhall appeare that hee hath done any ſuch thing, he is accuſed and puniſhed, not ſo often according to the quality of the offence, as at the will of the Judge. But yet Chriſt hath none or very few Proctors who cauſe his Commandements to bee kept,&c.* [d] Saint *Auguſtine ſaith*; that hee would rather goe to Plow on the Lords-day, then Dance: *not that it is lawfull then to goe to Plow, or that hee that goeth to Plow ſhould be pardoned, but becauſe hee who danceth offends more grievouſly: becauſe dancing it ſelfe is oft-times a ſinne, and oft-times enforceth men to occaſions of worſer ſinnes. Conſider what hee would have ſaid of thoſe other things, which now are commonly done upon our Holi-dayes. And yet notwithſtanding, if any one goeth to Plow on the Lords-day, hee is not onely moſt ſeverely puniſhed, but he is welnigh reputed an Infidell: but hee who danceth excellently, not onely hath no reproofe, but he is like-*

tranſactiones reſcindere, innectere dilationes, ſupprimere veritatem, fovere mendacium,quæſtum ſequi,æquitatem vendere, inhiare exactionibus,verſutias concinnare. Iſti ſunt,qui hoſpites ſuos gravant ſuperflua evectione, & multitudine clientelæ. Quærunt delicatos & ſuperfluos cibos,cum ſcriptum ſit,comedentes & bibentes quæ apud illos ſunt. De alieno enim prodigi,de proprio ſunt avari, verborum inſidiatores & aucupes ſyllabarum tendunt laqueos & pedicas in capturam pecuniæ, jura interprætantur ad libitum,& ea pro voluntate ſua,nunc abdicunt, nunc admittunt: bene dicta depravant,prudenter allegata pervertunt,rumpunt fœdera,nutriunt diſſimulationes,fornicationes diſſimulant,matrimonia diſtrahunt, adulteria fovent, penetrant domus,& mulieres oneratas peccatis captivas ducunt; diffamant innoxios,& nocentes abſoluunt. Et ut multa ſub verborum paucitate concludam, dum omnia venaliter agunt filij avaritiæ, ſervi mammonæ,ſe Diabolo venales exponunt. Si mihi credis, imò ſi credis in Deum, relinque maturius Officialis officium, miniſterium damnationis, rotam malorum, & ſpiritum vertiginis, qui te ad inania circumvoluit. Miſerere animæ tuæ placens Deo, cui placere non potes cum iſto perditionis officio. *Petrus Bleſenſis. Epiſt.* 25. *ad Officialem Epiſcopi Carnotenſis. Bibl. Patrum. Tom.* 12. *pars* 2. *pag.* 724. 725. *vid. Ibidem.* [d] Enarratio in Pſal. 32.

wiſe

wiſe plauſibly received with applauſe and gratulation even by the Cenſors themſelves, &c. Now what a thing is it for men to intangle themſelves in greater villanies, on thoſe dayes that are appointed for reconciliation and remiſſion of ſinnes, and on which men wholy ceaſe from terrene actions, that they may give themſelves to the contemplation of Heavenly things with a pure heart? What confidence can ſuch have of the ſuffrage of the Saints, who defile their Holidayes with moſt fooliſh vanities, moſt impure pollutions, moſt wicked debacchations, and ſacrilegious execrations? Verily they deſerve to have them, not moſt pious furtherers, but moſt deadly accuſers. [e] *For what greater iniury can bee done to a Saint, then to diſhonor his birth-day, wherein he was carried into Heaven and Paradice, with ſuch uncleaneſſes? and with every ſuch ſacrilegious cuſtome wherewith Devils were wont to be attoned by their ſuperſtitious worſhippers? What doe we thinke the ancient holy Fathers would ſay, who appointed the ſolemnities of the Saints to be obſerved in the Church for the foreſaid ends, if they were now alive, and ſhould ſee thoſe vanities and counterfeit fooleries that are done upon them? I doubt not but they would take care of the ſoules that are like to periſh, neither would they ſuffer ſuch things on the holy dayes of the Saints as were not permitted to be done in the Bacchanalia themſelves. Either therefore, they would recall the people by the cenſure of diſcipline from ſuch moſt unworthy obſcenities, or would compell them to celebrate Feſtivals with due honeſty; or if they could not breake the force of pernicious cuſtome, they would rather aboliſh the feaſts themſelves, leſt they ſhould bee an occaſion of ſo great wickednesſes; which as it ſeemes to agree with the ſafety of ſoules, according to the variety of manners and times, are either to be diſcharged from obſervance, or elſe more ſtrictly to be tied to an honeſt obſervance, leſt they ſhould doe farre more hurt by being ill obſerved, then well omitted, &c.* By all which diſcourſe of this learned Author, (who hath much more to the ſelfeſame purpoſe, which ſuites punctually with the practiſe of our

[e] O that Chriſtians would conſider this, eſpecially thoſe who abuſe the Feaſt of our Saviours Nativity.

presēt times) wee may easily discerne, how Stage-playes and dancing avocate and with-hold men from Gods worship, especially on *Lords-dayes, and the most solemne Christian Festivals*, which of all other times are most abused, to the eternall ruine of many thousand Christians soules. To passe by *Bucer in Psal. 92.* Master *Gualther. Hom. 88. in Acta Apostolorum. cap. 13.* Master *John Calvin, on Deut. 5. Sermo. 34.* Doctor *Bownde, of th Sabbath. London 1595. p. 135. 136, 283, 284.* Master *Beacon, Hooper, Babington, Brinsly, Perkins, Dod, Lake, Downham, Andrewes, Williams, Ames,* and most other Writers upon the 4. Commandement, and the Sabbath: who make the selfesame complaint, that the *Lords-day, and Holi-dayes are prophaned and oft-times spent in Stage-playes, Dancing, Drinking, Masques, and Pastimes.* Which complaint I finde likewise seconded by learned [f] *Iohn Gerson,* [g] *Vincentius Bellouacensis,* and [h] *Cardinall Bellarmine* himselfe; who as they condemne *all Stage-playes, Enterludes, Masques, with all mixt lascivious amorous dancing,* (against which *Vincentius and Bellarmine* have largely written) *at all times, so especially on Lords-dayes, Holi-dayes, and solemne Festivals, on which they are most execrable.* The Author of the 3. *Blast of Retrait from Playes and Theaters* is very copious in this point. [i] *God* (writes he) *hath given us an expresse* [k] *Commandement, that we should not violate the Sabbath day, and prescribed an order how it should bee sanctified, namely in holinesse, by calling into minde the spirituall rest, hearing the Word of God, and ceasing from worldly businesse. Whereupon* Isaiah *the Prophet, shewing how the Sabbath should be observed, saith,* [l] If thou turne away thy foote from the Sabbath, from doing thy will on mine Holy-

* See Haddon Cont. Osorium. f. 3. fol. 262. 263. 264.

[f] De Præceptis Decalogi. c 7. Operum Parisijs. 1606. pars 2. Col. 264. & Sermo. Domin. 3. Adventus. pars 4. Col. 332. 333, 334.

[g] Speculū Morale. lib. 3. Distinct. 6 pars 9. fol. 251. 252.

[h] Concio. 6 De Dominic. 3. Adventus & Concio. 19. De Dominica. 1. Quinquages. Operum. Coloniæ Agrip. 1617. Tom. 6. Col. 60, 61, 204, 205.

[i] Pag. 62. to 78. [k] Exod. 20. 8, 9, 10, 11. Workes which God requireth on the Sabbath. [l] Isay 58. 13, 14. Dominico die à labore terreno cessandum est, atque omnimodo orationibus insistendum, ut si quid negligentiæ per sex dies agitur, per diem resurrectionis Dominicæ præcibus expiet-ur. *Greg. Magnus. Epist. lib. 11. Indict. 6 cap. 3. fol. 452. E.*

day

day, and call the Sabbath a delight, to consecrate it as glorious to the Lord: and shalt honour him, not doing thing owne wayes, not seeking thine owne will, nor speaking a vaine word; then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, and feed thee with the heritage of *Jacob* thy Father, for the mouth of the Lord hath spoken it.* *Here we see how the Lord requireth that this day should be observed, and what rest hee looketh for at our hands. But, alas, how doe wee follow the order which the Lord hath set downe? *Is not the Sabbath of all other dayes most abused? which of us on that day is not carried whether his affections leades him, unto all dissoluteness of life? How often doe we use on that day unreverend speech? which of us hath his heart occupied in the feare of God? who is not led away to the beholding of those Spectacles, the sight whereof can bring but confusion to our bodies and soules? Are not our eyes (*there) carried away with the pride of vanity? our eares abused with amorous, that is, leccherous, filthy, and abominable speech? Is not our tongue which was given us onely to glorifie God with all, there imployed to the blaspheming of Gods holy Name, or the commendation of that is wicked? Are not our hearts through the pleasure of the flesh, the delight of the eye, and the fond motions of the minde, withdrawne from the service of the Lord, and meditation of his goodnesse? So that albeit it is a shame to say it, yet doubtlesse whosoever will marke with what multitudes these idle places are replenished, and how empty the Lords Sanctuary is of his people, may well perceive what devotion wee have. We may well say we are the servants of the Lord, but the slender service wee doe him, and the small regard we have of his Commandements, declares our want of love towards him.* † For if yee love mee (*saith Christ*) keepe my Commandements. *Wee may well bee Hirelings, but wee are none of his Houshold. Wherefore abuse not the Sabbath day, my Brethren: leave not the Temple of the Lord: sit not still in the quagmire of your owne lusts: but put to your*

* How the Sabbath day it consumed.

* See here, pag. 242.

* At Playes every member of man is defiled.

† Iohn 14. 15.

strength to helpe your selves before your owne waight sincke you downe to Hell. [t] Redeeme the time for the dayes are evill. *Alas what folly is it in you, to purchase with a penny damnation to your selves? why seeke you after sinne as after a banket?* * *None delight in those Spectacles, but such as would bee made Spectacles. Account not of their drosse: their treasures are too base to be laid up in the rich Coafers of your minde. Repentance is fartheſt from you when you are nearest to such May-games. All of you for the most part doe lose your time, or rather wilfully cast the same away, contemning that as nothing which is so precious as your lives cannot redeeme.* * *I would to God you would bestow the time you consume in these vanities, in seeking after vertue and glory. For to speake truely, whatsoever is not converted to the use wherefore it was ordained, may be said to bee lost.* * *For to this end was man borne, and had the benefit of time given him, that hee might honour, serve, and love his Creator, and thinke upon his goodnesse. For whatsoever is done without this, is doubtlesse cast away. Oh, how can you then excuse your selves for the losse of time! doe you imagine that your careleſse life shall never bee brought into question? Thinke yee the words of Saint* Paul *the Apostle were spoken in vaine, when hee saith,* [t] We must all appeare before the Iudgement Seate of Christ, that every man may receive the things which are done in his body, whether it be good or evill. *When that account shall bee taken, I feare me your reckoning will bee to seeke, &c,* [u] *By such infamous persons as Players much time is lost, and many dayes of honest travell are turned into vaine exercises; Youth corrupted, the Sabbath prophaned, &c.* * *It was ordained in* Rome *by the Emperour* Trajan, *that the* Romanes *should observe but* 22 *Holi-dayes thorowout the whole yeere. For hee thought without doubt, that the gods were more served on such dayes as the* Romans *did labour, then on such dayes as they rested; because the vices were more then which they did commit, then the sacrifices they did offer.* * *And trust mee I am of that opinion, that the Lord is never so ill served as on the Holi-dayes.*

[t] Ephes. 5. 16.

* None delight in common Spectacles but such as would be Spectacles.

* Time would not bee lost.

* End of mans creation.

[t] 2 Cor. 5. 10.

[u] Pag. 76. 77, 78.

* Why the Emperour *Traian* ordained but 22. Holi dayes thorowout the yeere.

* God worst served on the Sabbath dayes.

Holi-dayes. For then Hell breakes loose. Then wee permit Youth to have their swinge; and when they are out of the sight of their Masters, such government have they of themselves, that what by ill company they meete withall, and ill examples they learne at Playes, I feare me, I feare me their hearts are more allienated from virtue in two houres, then againe may well be amended in a whole yeere. Thus hee; yea and thus M.[x] *Gosson*, M.[y] *Northbrooke*, M.[z] *Stubs*, M.[a] *Brinsly*, and others too tedious to transcribe, together with the expresse words of the Statute of 1. *Caroli. cap.* 1. which informes us; *That the holy keeping of the Lords-day in very many places of this Realme hath beene and now is prophaned and neglected, by a disorderly sort of people, in exercising and frequenting Beare-bayting, Bul-bayting, Enterludes, common Playes, and other unlawfull exercises and pastimes, neglecting Divine Service both in their owne Parishes, and elsewhere.* All which concurrent testimonies are a sufficient confirmation of this experimentall truth; that Stage-playes avocate, with-hold, and keepe men from Gods worship, house & ordinances, especially on Festivals, Holi-dayes, and those solemne times which should bee more peculiarly devoted to his service. And no wonder that it should be so: First, *because the vulgar people,* (who are commonly inamored with childish pleasures, and pompous vanities,) *are exceedingly delighted with Enterludes and Stage-playes*; as [b] *Tully*, [c] *Horace*,

[x] In his Schoole of Abuses: and Playes Confuted.
[y] Treatise against Vaine Playes and Enterludes.
[z] Anatomy of Abuses. p. 101. to 107.
[a] Third part of the True Watch. cap. 11. Abomination 30. p. 302.

[b] Populus ac vulgus imperitorum ludis magnopere delectantur; sunt enim populi ac multitudinis comitia. Populo ludorum magnificentia voluptati est. Ludis delectamur & capimur. Lex hæc quæ ad ludos pertinet est omniũ gratissima. Delectant homines mihi crede ludi. Id autem spectaculi genus erat, quod omni frequentia, atq; omni genere hominum celebratur; quo multitudo maximè delectatur. *Oratio pro Murena. p. 463. B. C. & Oratio pro P. Sextio. p. 561. A.* [c] Vt primum positis nugari Græcia bellis Cæpit, & in vitium fortuna labier æqua, Nunc athletarum studijs mire arsit æquorum. Nunc tibicinibus, nunc est gavisa tragœdis, Sub nutrice puella velut si luderet infans. *Epist. lib. 2. Epist. 1. pag. 280.* His nam plebecula gaudet. Verum equitis quoq; jam migravit ab aure voluptas Omnis ad incertos oculos & gaudia vana, &c. Nam quæ pervincere voces Evaluere sonum referunt quem nostra Theatra? Garganum mugire putes nemus, aut mare Tuscum, Tanto cum strepitu ludi spectantur. *Ibidem. pag. 283. 284.*

[d] *Juvenal*,

[a] Nam qui dabat olim Imperium, fasces, legiones, omnia, nunc se Continet, atq; duas tantú res anxius optat, Panem, & Circenses. *Iuvenal. Satyr.* 10 *p.* 94. Mæstitia est, carvisse anno Circensibus uno. *Satyr.* 11. *pag.* 106. Ac mihi pace Immẽsæ nimiæq; licet si dicere plebis, Totam hodie Romam Circus capit, & fragor aurem Percutit. *Ibidem. pag* 111.

[e] Populo votú est talia convenire. Cassiodorus Variarum. lib. 1. Epist. 51.

[f] De Arte Amandi. lib. 1.

[g] Terentij Eunuchus. Marcus Aurelius. Epistle 12. to *Lambert* August. De Civ. Dei. l. 1. c. 31. 32. l. 2. c. 4. to 29. M. *Northbrooke*, and M. *Stubs*, qua supra. [i] 2 Tim. 3. 4. [k] Mat. 11. 29. 30. [l] Mal. 1. 13. [m] 1 Ioh. 5. 3. [n] De Spectac. lib. [o] De Spectac lib. [p] Hom. 6. & 7. in Matth. [q] De Vero Cultu. c. 20. 21. [r] De Civit. Dei. l. 1. c. 32. l. 2. c. 3. to 19. De Symbolo ad Catechumenos l. 2. c. 1. [t] De Gubernat. Dei. lib. 6. [u] Nulla res enim æquè eloquia Dei in contemptum adducit, ut spectaculorum quæ in Theatris proponuntur, admiratio. *Homil. De Verbis Isaiæ. Vidi Dominum. Tom* 1. *Col.* 1283. *C. vid. Ibidem.* & Oratio. 7. Tom. 5. Col. 1484. B. [x] De Vero Cultu. c. 21. [y] Epist. 22. c. 13. See Scene 3. & 11. [*] Oratio. 39. p. 605. Quoniam autem sermone Theatrum repurgavimus, &c.

[d] *Iuvenal*, [c] *Theodoricus*, [f] *Ovid*, with [g] *sundry others* testifie: *they are*, as the Apostle speakes; [i] *Lovers of pleasures more then lovers of Goa*: Gods presence, Sacraments, Temple, Word, and service are not so gratefull, so delightfull to them, as these: No wonder therefore if they neglect the one, (which are but a [k] *yoke*, a [l] *wearisomnesse*, a [m] *paine, a burthen to them,*) to enjoy the sinfull pleasures of the other, which are suitable to their vaine voluptuous humour. Secondly, because these Stage-play *pleasures are the very chiefest baites, the strongest, the most prevailing Engins which the Devill hath, to with-draw mens hearts from God: They were so in former ages*, as [n] *Tertullian*, [o] *Cyprian*, [p] *Chrysostome*, [q] *Lactantius*, [r] *Augustine*, and [s] *Salvian* teach us; no wonder therefore if they bee so now.

Thirdly, as Stage-playes thus with-draw men from Gods service; so they bring the Word, the ordinances, the worship, Ministers, and sincere service of God into contempt and scorne. Witnesse Saint *Chrysostome*, who expresly avers it. [t] *That nothing brings the Oracles and Ordinances of God into so great contempt, as the admiration and beholding of Stage-playes.* Hence [u] *Lactantius*, and [x] *Hierom* informe us; *That those who are accustomed to rhetoricall Stage-playes, to sweet polished Orations and Poems, despise the plaine common phrase and humble stile of the Scriptures, as base and sordid; seeking after that which may delight their senses.* Hence *Gregory Nazianzen* informes us; [*] *That Stage-playes make men unfit to heare Gods Word, and cause them to contemne it. And*

[y] *that the Inhabitants of Constantinople who delighted much in Stage-playes; accounted the Divine Mysteries and Oracles of God, but a meere sport, as they reputed their Stage-playes and Cirque-playes:* implying thereby that Play-haunters for the most part, contemne Gods Word, his ordinances, and all spirituall things; as meere toyes and trifles. This truth is likewise confirmed, by [z] *Saint Augustine*, [a] *Salvian*, with other Fathers and Councels, in the two precedent clauses: by *Rodolphus Gualther*, one of the eminentest Divines that the reformed Churches have bred, who records: [b] *That Stage-playes, and common Actors bring all Religion into contempt; and that* Plato *banished them out of his Common-weale for this reason among others; because they would breed a contempt of the Gods.* By the Author of the 3. *Blast of Retrait from Playes and Theaters; by M.* Gosson, *Master* Northbrooke, *and M.* Stubs, *in their Treatises against Playes; by Master* Brinsly, *in the third part of his True Watch. cap.* 11. *Abomination* 30 *pag.* 302. and [c] by sundry others too tedious to recite. And doth not our owne experience suffragate to this truth? Alas who more vilifie Gods ordinances; or more slight his Word, his Ministers, his Servants, [d] then Players and Play-haunters? who so atheistically irreligious, so graceless, so godless, so negligent of all holy duties, so little acquainted or inamored with Gods Word, his worship, his service; as they? Whence is it, that men and women are lately growne so cold, so heartless in religion; so remisse, so careless in all religious duties; so regardless of Gods Word, his Sacraments, his service: so lukewarme, yea so frozen in their love to God, his Saints, his Ordinances? it is not from their late extraordinary resort to Playes and Play-houses, which is now more frequent then in former times? For my owne part I can impute it originally to nought else but it. Sure I am that religion is no where more scorned and jested at, that religious men are never more traduced, then on the * Stage: that

[y] Sicut Circos & Theatra, ita divina quoque mysteria pro ludo habent. *Oratio.* 31. *In Laudem Athanasij pag.* 525.

[z] Confessionū, lib. 3. cap. 1. 2.

[a] De Gubernatione Dei. l. 6. qua Supra.

[b] Omnem religionem in contemptum adducunt. *Homilia* 11. *in Nahum.*

[c] D. *Iohn White*, in his Sermon at Pauls Crosse 1615. sect. 11.

[d] See Act 4. Scene 1 2.

* Iam etiam ad scenā usq; prodijmus, quod propemodū lachrymis refero, & cum perditissimis obscenissimisq; ridemur, nec ullū tam jucundum est spectaculū, quam Christianus comicis cavillis suggillatus. *Nazianzen Oratio* 21. *p.* 412.

that there are no such *Seminaries of* * *atheisme*, irreligiousnesse, blasphemy, idolatry, Heathenisme and prophanesse, as Playes and Play-houses: This the Authors in the [c] *precedent Acts* doe fully testifie: It is more then probable therefore, that they are the primary fundamentall causes of this most desperate lewde effect.

Lastly, Stage-playes make all the meanes of grace and salvation, all the ordinances of God ineffectuall to mens soules. Men heare, men read, pray, receive the Sacraments, and come to Church in vaine, as long as they continue Actors or Spectators of Stage-playes. This all the Fathers, Councels, moderne Christian Authors, with the severall reasons alleaged in the three precedent particulars, abundantly evidence; revolue them, and you shall finde it true. Saint *Chrysostome* is punctuall to this purpose: [f] *Wee lose* (saith hee) *all the labour, all the fruit of our fasting whiles wee resort to Stage-playes: yea wee reape no benefit at all from the Word of God. What profit reape you whiles you goe from hence to the Theater? I reprove you; the Player corrupts you: I apply medicines to your disease; hee ministers the fewell and occasion of the disease: I extinguish the fire of nature; hee kindles a flame of lust: I build up, and hee puls downe:* Yea hee plainely informes us, [g] *that neither the Sacrament, nor any other of Gods ordinances will doe men any good, so long as they resort to Stage-playes.* Saint *Augustine* informes us of himselfe: [h] *That as long as hee delighted in Stage-playes (which did nouriſh irritate and foment his lusts)* [i] *God was not then his life, and that his life was not a life, but a death.* [k] *For Stage-playes* (writes hee) *are the*

* See M. *Brinsly* his true Watch. part 3. chap. 11. Abomination 30. pag. 302.

[c] See Act 3. Scene 3. & 5. accordingly.

[f] Ecce jejunij labor & jejunij fructus nusquâ est, cum iniquitatis Theatra conscendimus, &c. Quæ utilitas cum illuc hinc abis? ego corrigo, ille corrumpit: ego medicinis morbo adhibeo, ille causam morbi ministrat: ego naturæ flâmam extinguo, ille libidinis flammam accendit. Quæ utilitas, dic mihi? unus ædificans, & unus destruens quid sibi labore proficerunt? *De Pœnitentia. Hom.* 8. *Tom.* 5. *Col.* 750. 751. [g] Hom. 3 De Davide & Saule Hom. De Verbis Isaiæ. Vidi Dominum, &c. & Hom. 38. in Matth. [h] Confessionum l. 3. c. 1. 2. [i] Talis vita mea, nunquid vita erat Deus meus? *Ibid.* [k] Nam quare quotidie muscipulam spectaculorum, insaniam stadiorum ac turpiũ voluptatum proponit, nisi ut his delectationibus capiat, quos amiserat, ac lætetur denuò se invenisse quod perdiderat? Fugite dilectissimi spectacula, fugite caveas turpissimas Diaboli, ne vos vincula teneant maligni. *Augusti. De Symbolo ad Catechum. lib.* 2. *cap.* 1. *Tom.* 9. *part* 1 *pag* 1393. 1394. *vid Ibidem.*

very baites, the snares, the dens, and chaines of the Devill, wherewith he takes anà reintraps the soules of those whom he hath formerly left. Flie therefore Stage-playes, O beloved, the filthiest dens of the Devill, lest the bands of that malignant one hold you captive. [l] *Whosoever hee bee that will obtaine perfect remission of his sinnes, let him keepe and withdraw himselfe from these spectacles of the world:* which last sentence of his is approved both by [m] *Aquinas* himselfe, and by [n] *Alexander Fabricius*, for good Divinity: If then Players and Play-haunters bee thus spiritually dead; if they are in the very chaines of the Devill; and uncapable of the full remission of their sinnes, as long as they delight in Stage-playes, or resort unto them, as this *Father* writes; needs must Gods holy Ordinances bee altogether unprofitable to their soules whiles they resort to Playes. A plaister never heales, as long as there is an Arrowes head, or poyson in the wound: Stage-playes are an Arrowes head, [o] *a venomous poyson to the soules of men*; they are cankers to their graces, [p] *meere fire and fewell to their lusts:* no wonder then if Gods Ordinances never cure their soules, whiles they resort to Stage-playes. *It was the* [q] *use of Players and Play-haunting Pagans in the Primitive Church, as soone as ever they were converted to the Christian Faith; to renounce and utterly abandon Stage-playes; as altogether incompatible with their Christian profession; and making all the meanes of grace ineffectuall to their soules.* Doubtlesse the very selfesame course must be taken now. Hee that would thrive in grace and holinesse; hee that would have the Word, the Sacraments, fasting, prayer, or any other of Gods ordinances effectuall to his soule, must bid an eternall farewell unto Stage-playes. Thus did [*] *two eminent Play-poets and Play-haunters of our owne; upon their very first conversion unto God*, as [r] *themselves*

[l] Cohibeat se à spectaculis mundi qui perfectam vult consequi gratiam remissionis. De Vera & falsa Pœnitentia. lib. c. 25.

[m] Secunda secundæ. Quæst. 108. Artic. 2. & 3.

[n] Destructorium Vitiorum. pars 4. c. 23. sect. 2.

[o] See p. 39. accordingly.

[p] See Act 3. Scene 1. throwout. & Act 7. Scene 4.

[q] Theodoret Contra Græcos Infideles. De Martyribus lib. 8. Tom. 2. p. 390. Concil. Arelatense 1. Can. 4. 5. & Arelatense 2. Can. 20. Elibertinum Can. 62. Constantinopol. 6. Can. 62. Primasius. Comment. in Romanos. f. 53.

Antonini Chronicon. pars 2. Tit. 15. c. 10. sect. 13. fol. 132. [*] M. *Stephen Gosson*, & the Author of the 3. Blast of Retrait from Playes and Theaters. [r] Master *Gosson*, in his Schoole of Abuses, and in his Playes Confuted: The Epistles to it, and Action 1. The 3. Blast of Retrait from Playes and Theaters. pag. 49. to 54.

selves record; they abandoned Playes and Play-making, as inconsistent with salvation, with Christianity, with the grace, the service, the ordinances of God: resolving never to returne unto them more; but to their powers to oppugne them, as formerly they had admired, composed & frequented them; which they did accordingly in [f] *severall printed Bookes:* Wherefore from all these severall premises thus confirmed by reason, by authority, I may safely frame this 38. Syllogisme against Stage-playes.

[f] The Schoole of Abuse. Playes Confuted in 5. Actions. The 3. Blast of Retrait from Playes and Theaters.

That which unfits and indisposeth men to the acceptable holy performance of all religious duties: that which either with-drawes, or keepes men from Gods service at times of greatest holinesse and devotion, and brings the Word, the worship, with all the ordinances of God into contempt; making them vaine and ineffectuall to mens soules; must needs bee sinfull, and utterly unlawfull unto Christians. See *Hebr.* 12. 1. *Jam.* 1. 21. 1 *Pet.* 2. 1, 2. accordingly.

But * *this doe Stage-playes*, as is evident by the premises.

Therefore they must needs bee sinfull and utterly unlawfull unto Christians.

* Neque enim offerri poterit, Deo oculus scortationi serviens, nec pedes Theatra visitantes, &c. *Chrysostom. Hom.* 20. *in Rom.* 12. *v.* 1. *Tom.* 4. *Col.* 195. *C.* Heri in amphitheatro, hodie in Ecclesia: Vespere in Circo, mane in altario; dudum fautor histrionum, nunc virginum consecrator. *Hierom. Epist.* 83. *Oceano. c.* 4. *p.* 208.

ACTVS 6. SCENA DECIMA-TERTIA.

13 THe 13. effect of Stage-playes is, that they breed in the hearts of their Actors and Spectators an inward disesteeme, a violent antipathy, an inplacable enmity against

gainst the practicall power of grace and holinesse; against all pious and religious men. This [t] *Lactantius*, this [u] *Chrysostome*, [x] *Augustine*, [y] *Salvian*, [z] *M. Gualther*, The [a] *Author of the 3. Blast of Retrait from Playes and Theaters*, [b] *M. Northbrooke*, [c] *M. Stubs*, with sundry [d] *others* expresly testifie. Yea this our owne experience must subscribe too. For who more bitter, more virulent, more implacable adversaries to the power of godlinesse, to those who excell in grace, in piety: who such deriders, haters, [e] *slanderers*, despisers of puriry, *of sincerity, of devout and holy* Christians, as * *Players* and Play-haunters? None abhorre, revile, traduce, deride or scorne them more then they. And no wonder: for Saint *Paul* foretold it long agoe; [f] *That such who are lovers of pleasures more then lovers of God* (as Players and Play-patrons for the most part are) *are alwayes despisers of those that are good, having onely a forme of godlinesse, but denying the power thereof. Lactantius* hath given the true reason of it. [g] *Every one* (saith he) *that sinnes desire elbow roome, he would have free liberty to sinne without controll; neither can hee take any full delight in evill, unlesse there be none to disapprove his wicked courses. Therefore hee desires to roote out all good men, who are offensive and displeasing to him, because they are not onely witnesses of his evill deeds, but likewise reprove and shame them by their different holy*

[t] De Vero Cultu. c. 20. & 21.
[u] Hom. 38. in Matth. & Hom. De Verbis Isaiæ. Vidi Dominum, &c.
[x] De Civ. Dei. lib. 2. cap. 20.
[y] De Gubernatione Dei. lib. 6. pag. 195. 196.
[z] Homilia 11. in Nahum.
[a] Ibidem.
[b] Treatise against Vaine Playes and Enterludes.
[c] Anatomy of Abuses. p. 101. to 107.
[d] M. *Geffon*, his Schoole of Abuses, & Playes Confuted. A Mirror for Magistrates of Cities. See here, Act 3. Scene 6. thorowout accordingly.

* Vt improbos metuunt quos optimos sentire potuerunt. *Minucius Felix. Octav. p.* 39. * Nam tibicinæ, mimi, præstigiatores, balatrones jocis tantum placent scurrilibus ad exhilerandos animos. *Philo Iudæus, De Vita Contempl. p.* 1209. [f] 2 Tim. 3. 3, 4, 5. [g] Veritas ideò semper invisa est, quòd is qui peccat, vult habere liberum peccandi locum, nec aliter se putat malefactorum voluptate securius perfrui posse, quam si nemo sit cui delicta non placeant. Ergò tanquam scelerum & malitiæ suæ testes extirpare funditus nituntur ac tollere, gravesque sibi putant, tanquam vita eorum coarguatur. Cur enim sunt aliqui intempestive boni, qui corruptis moribus publicis convicium benè vivendo faciant? Cur non omnes sunt æquè mali, rapaces, impudici, adulteri, periuri, cupidi, fraudulenti? quin potius auferantur, quibus coram malè vivere pudet, qui peccantium frontem, etsi non verbis, quia tacent, tamen ipso vitæ genere dissimili feriunt & verberant. Castigare enim videtur quicunque dissentit. *Lactantius. De Iustitia. lib. 5. cap. 9. pag. 382.*

lives, though they never speake of them with their tongues Their very holy lives are a reproach, a scandall to their dissolute manners: therefore they slander and abhor them. S. *Augustine* oft-times informes us; [h] *That the degenerous voluptuous Pagans, did detract from Christ and Christians, accusing, yea declaiming against the Christian times, as evill; because they sought not after such times in which their lives might bee quiet, but rather in which their wickednesse might bee secure; in which they might securely enioy their wicked Stage-playes, their sinfull lusts, and worldly pleasures, without any reprehension or restraint.* This doe our Paganizing Actors and Play-haunters now; they hate, revile and slander, all zealous, practicall Christians, *under* [i] *the Tearmes of Puritanes, Trescitians, Novellers, Factionists,* * *Holy-breathren, Men of the Spirit, Bible-beares, Sermon-haunters, Hypocrites, Holy-sisters, and a world* of such like ignominious, disgracefull tearmes, (though some of them in themselves *are honourable,* having the holy Ghost himselfe for their Author, how ever prophane Atheisticall persons turne them into very mottoes of disgrace:) They abhor the very appearances of all grace and holinesse, as diametrally opposite to their ungodly courses, to their prophane, lascivious, ribaldrous Enterludes, which all the Saints of God have evermore condemned. [k] *They thinke it strange that holy men run not with them into the same excesse of riot,* into the selfesame pleasures and delights of sinne, in which they plunge themselves: *therefore speake they evill of them;* [l] *therefore they reproach, traduce, contemne, detest, oppugne them with the very height of spleene, of malice;* as being an eye-

h Non audias degeneres tuos Christo Christianisq; detrahentes, & accusantes velut tempora mala; cùm quærant tempora in quibus non sit quieta vita, sed secura nequitia. *August. De Civit. Dei. l. 2. c. 29. De Consensu. Evangelist l. 1. c. 33.*

i Sincerum cupimus vas incrustare. Probus quis nobiscum vivit? multum est dimissus homo; Illi tardo cognomé pinguis damus. Hic fugit omnes insidias, nulliq; malo latus obdit apertum? (Quú genus hoc inter vitæ versetur ubi acris Invidia atque vigent ubi crimina) pro bene sano, Ac non incauto, factum astutumq; vocamus. Simplicior si quis, ut forte legentem, Aut tacitum impellat, quovis sermone molestus: Communi sensu planè caret, inquimus, &c. *Horace, Sermo. lib. 1. Satyr. 3. pag.* 169. 170.

* Hebr. 3. 2. k 1 Pet. 4. 3, 4. l Expedit enim vobis neminem videri bonum, quasi aliena virtus exprobratio delictorum vestrorum sit. Invisi splendida cum sordibus uestris confertis, nec intelligitis quanto id vestro detrimento audeatis. Nam si illi qui virtutem sequuntur, amari, libidinosi, ambitiosique sunt; quid vos estis, quibus ipsum nomen virtutis odio est, &c? *Seneca De Vita Beata. cap. 19.*

sore,

sore, yea a life-sore to them, as present experience can informe us Hence therefore I argue in the 39. place.

Argument 39.

That which ingenders in the hearts of its Actors and Spectators, an inward hatred, an undervaluing disesteeme, a violent antipathy, a virulent enmity, against the practicall power of grace and holinesse; against all holy, gracious, godly Christians; must needs be sinfull and abominable unto Christians. Witnesse the 1 *John* 3.10.to 20. *Phil.*4.8, 9. and infinite other Scriptures.

But this doe * Stage-playes, as is evident by the premises, by experience, and by *Act* 8. *Scene* 7.

Therefore they must needs be sinfull and abominable unto Christians.

* See Philo Iudæus in Flaccum, lib. p.1305 1306. Quasi in Theatro exsibilabamur, subsannabamur, & irridebamur supra modum. *Philo De Legatione ad Caium. pag.*1399. See here, pag. 541.

ACTVS 6. SCENA DECIMA-QVARTA.

14

THe 14. fruit of Stage-playes is this: That they inamor men with the love of sinne and vanity, which is ill: yea harden them in their sinne, and indispose them to repentance, which is farre worse. The more a man resorts to Stage-playes, [u] *the more hee delights in sinne, in vanity*, scurrility, lewdnesse; in Pagan Rites and Ceremonies; the more is hee obdurated and confirmed in his vitious wicked courses; the more is hee indisposed to repentance: Playes are the [x] *Birdlime*, the enchaunting [y] *snares of Satan*, with which he [z] *captivates*

[u] Voluptas enim insatiabilis est, & utentibus majorem famē creat. *Hierom. Comment lib.*1. *in Osee.*

[x] Gluten est delictorum, & viscus toxicatū quo Diabolus aucupatur. *Cyprian De Singularitate Clericorū, Tom.*2.*p.*209. [y] [z] Tim.2.26.

[z] Voluptas esca malorum, quia homines ea tanquam pisces hamo capiuntur: Rationi inimica est, perstringit mentis oculos, nec ullum habet cum virtute commercium. *Cicero De Senectute. lib. pag.*652.

and

and intangles soules through pleasure and delight: they are his chiefest instruments to expell all godly sorrow from mens hearts, to stupifie, to cauterize their consciences; to banish the very feare and thoughts of sinne out of their mindes; to remove the sence, the sting of conscience & iniquity far from their soules: to lull their hearts asleepe in deepe security; [a] *to chase away farre from them all thoughts of Hell, of death, of damnation, of the day of iudgement*; to forestall all helpes, all preparatives, all meanes, all motives to repentance, and to with-hold men from it. Alas, how can he loath sinne in the street, [b] *who delights* in it in the Play-house? How can hee mourne for it in his Closet; who sports himselfe with it in the Theater? How can hee weepe for it in secret, * who thus laughes at it in publike? How can he looke upon it with detestation in himselfe, who makes it his recreation when it is acted by others? How can he renounce, abhorre, condemne it at home; who thus applaudes, affects, admires it abrode? Certainely, hee can never make sinne his greatest griefe, who makes the representations of it his chiefest mirth: He can never make ribaldry, adultery, whoredome, incest, and the like, the everlasting objects of his hatred, who makes the hearing, the seeing, the acting, the lively representations and pictures of them, the daily objects of his chiefe delight. Every true penitent must be sensible of sinne; [c] *he must feele the sting, the venom of it,* [d] *see the filth of it,* [e] *bewayle the guilt of it,* [f] *hate the very appearances and resemblances of it; flie* [g] *all the occasions of it, all the allurements to it, yea* [h] *utterly abhorre the very sight and hearing of it, as a most execrable, horrid, and accursed thing.* And can Players, can Play-haunters then, [i] *who spend their dayes in myrth, in carnall iollity,* in laughing, in rejoycing, in ribaldrous songs, in scurrilous jests, in amorous Poems, in wanton Comedies; in lewde discourses,

[a] See Isay 5. 11,12. Ezech. 12.27. Amos 6. 1. to 9.

[b] Nisi oderimus malum bonum amare non possumus. *Hierom. Epist. 4. cap. 6.*

* See Chrysostome Hom. 6. in Matth. excellently to this purpose. Here, pag. 402. 403, 404.

[c] Psal. 38. 3,4, 5. Matth. 11. 29, 31. Ier. 2 19. Rom. 7. 21,23, 24.

[d] Iob 40. 4. c. 42 6. Isay 6. 5. cap. 64. 6.

[e] Ezra. 9. 6,7. c. 10. 1. Psal. 38. 18. Ezech. 7 16. Rom. 7. 24.

[f] 1 Thes. 5. 22. Iude 23. [g] Matth. 6. 13. Prov. 5. 7,8,9. [h] Iob 31. 1,7. Isay 33. 15. 2 Pet. 2. 8. [i] Iob 21. 11,12,13. Iam. 5. 5.

in

in adulterous representations, wallowing in the very mire of sensuality, voluptuousnesse, and such like beastly sinnes, without the least remorse, be neere to true repentance, or to the wayes, the preparatives that lead and bring men to it? O no! A penitent heart, an humbled soule, a circumcised eare, an eye that weepes in truth for sinne, [k] *is altogether impatient of such obiects*, such Enterludes, and delights as these. Witnesse the practise of the *Pagan converts in the Primitive times*, [l] *who immediately upon their baptisme, and syncere repentance did utterly renounce all Stage-playes as accursed Pleasures, not daring to returne unto them againe*: Witnesse all Christian converts of latter times, who have done the like. Thus did Saint *Augustine* heretofore, as [m] *himselfe confesseth*; thus did [n] *M. Gosson* and the [o] *Author of the 3. Blast of Retrait from Stage-playes of late*; *as themselves record: before their repentance and conversion they composed, they admired Stage-playes*; *immediately upon their repentance and reformation they utterly abandoned them, and wrote against them*: Thus likewise did [p] *Alipius*, Saint *Augustines convert*, as himselfe relates: [q] *thus all that heartily and sincerely turne to God have ever done*: their repentance drew them first from Playes & Play-houses, and then bent their hearts, their judgements, their tongues, if not their pens against them: Thus was it with the wanton Poet *Ovid*; [r] *his very morall Heathenish repentance, made him to detest and write against those Playes and Play-houses, which formerly hee commended*: And will not then true Christian Evangelicall repentance much more reclaime men from, embitter their hearts, their tongues, and pens against these Heathenish, Hellish, and polluted pleasures? undoubtedly it will, as appeares by all the Play-contemning Councels, Fathers, and other Christian Authors here recited, *and* [s] *by the*

[k] Isay 33.15. 2 Pet.2.8. Psal. 101.3. Psal.15. 4. Videas quod nec aspicere possit frons pudica. *Cyprian. Epist. l.2. Epist. 2. Donato.*

[l] Theodoret. Contra Græcos Infideles. De Martyribus l.8. Tom.2. p. 390. Concil. Arelatense. 1. Can. 4.5. & 2. Can.20. Eliberti num. Can.62. & Constant.6. Can. 62.

[m] Confessionū. l.3.c.1.2. & l.4. c.1. & 14.

[n] Anatomy of Abuses, and Playes Confuted: accordingly.

[o] Ibidem. pag. 49. to 54.

[p] Confessionū. lib 6.cap.7 8.

[q] See Chrysostom. Hom.38. in Matth. Tertullian, De Spectaculis.c.24. See here, Act 8. Scene 2.3,4. accordingly.

[r] Tolli Theatra jube, non tuta licentia Circi est, &c. Tristium.lib.2. compared with his 1. Booke, De Arte Amandi.

[s] See Act.7. Scene 2.3,4. & 5.

concurrent suffrage of the devoutest Christians in all ages, who have constantly condemned and declaimed against Stage-playes, as the *very* [t] *greatest corruptions that can befall a Church or Christian State. The farther men are from Playes and Play-houses, the neerer are they (saith an* [u] *Author) to true repentance*: the neerer to them, the further are they from this soule-saving grace. Hereupon some Fathers well observe, [x] *that Saint* Paul *writing to* Philemon *to provide an house or lodging for him,* (Philemon, vers. 22.) *would have such an house as was not neere the Theater or place of publike Enterludes, whither lascivious persons running did follow all filthy things, lest its filthy vicinage should make it detestable.* Certainely if it were not meete for an eminent Apostle to dwell neere to Playes or Play-houses, for feare their lewde vicinity should make his habitation detestable to Christian Auditors who resorted to it: much more unseemely is it for a penitent Christian (who must abstaine not onely from evill it selfe, [y] *but likewise from all the appearancies of it*) to resort to Playes and Play-houses themselves, which are farre more noxious, more contagious then the houses neere adjacent to them. *As hee therefore, who would obtaine the perfect grace of remission, must withdraw himselfe from the Spectacles and Enterludes of the world*; it Saint [z] *Augustine*, [a] *Aquinas*, or our owne Country-man [b] *Alexander Fabricius* write true Doctrine; so hee that would attaine the grace of true repentance must wholy [c] *sequester himselfe from Playes and Play-houses*, which are altogether incompatible with true repentance, ... both hindring men from it, and indisposing them to it, to the eternall losse, the irrecoverable perdition of their dearest soules. Wherefore I shall

[t] See Act 6. Scene 5. thorowout.

[u] The 3. Blast of Retrait from Playes and Theaters, pag. 66.

[x] Et necesse erat primum ut domus in celebri esset urbis loco, ad quem facile conveniretur: deinde ab omni importunitate vacua esset, ac ampla, quæ plurimos caperet audientiũ; nec proxima spectaculorum locis, ne turpi vicina detestabilis. *Anselme in Epist. ad Philemonem. vers.* 22. *Tom.* 2. *p.* 396. B. Et quia ubicunque Apostolus erat multitudo ad eum confluebat, necesse erat ut magnam domũ haberet, & quæ remota esset à Circo, à Theatro, & à Spectaculo, ubi lascivi discurrentes, turpia quæq; sectabantur. *Haymo Exegesis ad Philemonem & Remigij Episcopi Rhemensis Explanatio in Epist. ad Philemonem. Bibl. Patrum. Tom.* 5. *pars* 3. *p.* 992. C. [y] 1 Thes. 5. 22.

[z] De Vera & falsa Pœnitentia. lib. cap. 15. [a] Secunda secundæ. Quæst. 108. Artic. 2. 3.

[b] Destructorium Vitiorum. pars 4 c. 33. sect. 2. [c] See Isay 52. 11. 2 Cor. 6. 17.

epitomize

epitomize this Scene into this 39. Play-refuting Argument. *Argument 39.*

That which inamors men with sinne and vanity; which hardens them in their sinnes, detaines them in their wicked courses, and indisposeth them to true repentance; must needs be utterly unlawfull, and execrable unto Christians: Witnesse, *Psal.* 101.3. *Psal.* 119.37. *Rom.* 2 4.5.

But this doe Stage-playes, as the premises demonstrate.

Therefore they must needs bee utterly unlawfull, and execrable unto Christians.

ACTVS 6. SCENA DECIMA-QVINTA.

THe 15. consequent or effect of Stage-playes is; that they effeminate their Actors and Spectators; making them mimicall, histrionicall, lascivious, apish, amorous, and unmanly, both in their habites, gestures, speeches, complements, and their whole deportment: [d] *enervating and resolving the virility and vigor of their mindes*, to their owne private and the publike prejudice. This *Plato De Republica Dialog. 3. pag. 597. Clemens Alexandrinus Pædagogi. lib. 2. cap. 4. lib. 3. cap. 11. Tertullian De Spectaculis. cap. 17. Cyprian De Spectaculis. lib. & Epist. lib. 2. Epist. 2. Donato. Lactantius, De Vero Cultu. cap. 20. & Divinarum Instit. Epit. cap. 6. Hierom. Adversus Jovinianum. lib. 2. cap. 7. Nazianzen. De Recta* 15

[d] Cantus & carmina Poetarũ, & comædorum, mimorumque urbanitates & strophæ per aures introientes, virilitatem mentis effæminant. *Hierom. Adversus Iovinianum. lib. 2. cap. 7.* Carmina Poetarum, Comædiarum & Tragædiarum actus, mimorum urbanitates & strephas & quicquid hujusmodi per aurem incedit, virilitatem mentis effæminant. *Ioannis Salisburiensis. De Nugis Curialium, lib. 8, cap. 6. Bibl. Patrum. Tom. 15. pag. 463. D.*

* See Scene 4. before.

Educatione ad Seleucum pag. 1063. Chrysostome Homil. 6. & 38. in Matth. & Oratio 7. formerly quoted. *Augustine De Civitate Dei. lib. 1. cap. 32. 33. Salvian. De Gubernatione Dei. lib. 6. Joannes Salisburiensis, De Nugis Curialium. lib. 1. cap 8. & lib. 8. cap. 6. Saxo-Grammaticus. Danica Hist. lib. 6. pag. 103. The 3. Blast of Retrait from Playes and Enterludes. M. Gualther. Hom. 11. in Nahum. Bodinus De Republica. lib. 6. c. 1, Ludovicus Vives, De Causis Corruptionis Artium. l. 2. c. 81, 82, 83. M. Robert Boulton,* in his *Discourse of True Happinesse. pag. 73. 74.* with sundry Authors formerly quoted in the 5. Scene of this preseent Act: & Act 5. Scene 3. 6. expressly testifie.

* See Ammianus Marcellinus. Hist. l. 28. cap. 9, 10. Sigonius. De Occidentali Imperio, lib. 1. pag. 32. & Act 6. Scene 5. thorowout.

* *These effeminated the Grecians, the Romanes heretofore, resolving their valour into sloath and lazinesse, and so making them a booty to their enemies, which made the Massilienses and Scipio Africanus to suppresse them.* And if this evidence is not sufficient, our owne experience can sufficiently manifest this truth. For whence is it *that many of our Gentry are lately* [c] *degenerated into a more then Sardanapalian effeminacy*; that they are now so fantastique in their apparell, so womanish in their frizled Periwigs, Love-lockes, and long effeminate poudred pounced haire; so mimicall in their gestures; so effeminate in their lives; so Player-like in their deportment; so amorous in their speeches; so lascivious in their embracements; so unmanly, degenerous and unEnglish (if I may so speake) in their whole conversation; is it not principally from their resort to Playes, to Masques, and such like antique, apish Pastimes, the very Schooles to traine them up in all effeminacy, and fantastique folly? undoubtedly it is. Wherefore I shall briefely conclude this Scene with this 40. Play-oppugning Syllogisme.

That which effeminates mens mindes, mens mindes,

[c] Converterant in muliebrem tolerantiam viri, non usum tantum atque naturam, sed etiam vultum, incessum, habitum; & totum penitus quicquid aut in sexu est; aut in usu viri: adeò versa sunt in diversum omnia, ut cum viris nihil magis pudori esse oporteat, quàm si muliebre aliquid in se habere videantur, nunc nihil turpius viris quibusdam videtur, quam si in aliquo viri viderentur. *Salvian. De Gubernatione Dei. lib. 7. pag. 263, 264.*

ners, and makes them womanniſh both in their mindes, their bodies, ſpeeches, habites, and their whole deportment: muſt needs bee abominable unto Chriſtians, intolerable in a Common-weale. Witneſſe *Act* 5. *Scene* 3. *& Act* 7. *Scene* 5. before.

But this doe * Stage-playes; as is evident by the premiſes; and by *Act* 5. *Scene* 3. *& Act* 6. *Scene* 5. Therefore they muſt needs be abominable unto Chriſtians, intolerable in a Common-weale.

* Nonne illos qui à Theatris deſcendunt, videtis molliores effectos? id vero in cauſa eſt, quòd ijs, quæ ibi fiunt ſtudiosè attendant. *Chryſoſtom. Hom. De S. Barlaam. Tom.* 1. *Edit. Pariſijs.* 1621. *pag.* 893. *D.*

ACTVS 7. SCENA DECIMA-SEXTA.

THe 16. pernicious fruit of Stage-playes is, the incorporating of men into lewde, deboiſt, ungodly company, g *which oft-times proves the utter ruine of their ſoules, their bodies, credits and eſtates.* How many Gentlemen are there now living, who by frequenting Stage-playes, have got ſuch intimate h *acquaintance* with Adulterers, Whore-maſters, Adultereſſes, Panders, Whores, Bawdes, Paraſites, Rookes, Cheaters, Drunkards, Ruffians, Rorers, Duellers, Quarrellers, Fantaſtiques, Idlebees, Faſhion-mungers, Stage-players, Purſers, and the like pernicious creatures, that they have never beene able to ſhake them off againe, till they have beene plunged over head and eares in ſinne and villany, till they have waſted their bodies, their eſtates, their credits, and loſt themſelves paſt all recovery? How many are there now in England that even in this reſpect have cauſe i *torue*

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g Grex totus in agris Vnius ſcabie cadit, &c. *Iuvenal. Satyr.* 2. Nil tam nocet homini quam miſa ſocietas. *Euſebius, De Morte Hieron. ad Damaſum Epiſtola.* This *Mahomet* himſelfe knew: Therefore in his Alcaron, Azoara. 21. p. 76. he writes thus: Nolite vos male gerentibus aſſociare, &c. h See Act 4. Scene 1. 2. i Quis te rapit impetus? ut ad horam gaudeas unde ſemper doleas, ut videas ſemel, quod vidiſſe millies pœniteat. *Petrarch. De Remedio Vtriuſq; Fortunæ lib.* 1. *Dial.* 30.

the day that ever they beheld a Stage-play? How many tender carefull Parents are there who may with watry eyes and bleeding hearts cry out, that Stage-playes have beene the utter overthrow of their beloved Children, by ensnaring them in the bonds of dissolute, graceless, prodigall, unchaste companions, the chiefest instruments to make men wicked; and irrecoverably deboist? [k] *Flavius Vopiscus*, in the life of *Divus Aurelianus*, inquiring into the severall causes that *make Princes evill*; *reckons wicked friends, and detestable or foolish Courtiers and companions as the chiefe of all the rest:* intimating, that nothing is more contagious, more pernicious then evill company: of whom we may truely say as *Seneca* doth of an over-indulgent friend. [l] *Ille amando me occidit*; that they kill men whiles they love them. It is storied of [m] *Carinus the most defiled of men; that when hee came to the Empire hee abandoned all his best friends, retaining and choosing none but the very worst of all for his companions: Whereupon hee filled his Court with Stage-players, Harlots, Jesters, Singers, Bawdes; and committed most of his affaires to wicked men, whom hee alwayes invited to his Feasts.* This and no other doe our common Play-haunters; they abandon all religious, modest, sober, chaste, and studious acquaintance: they fill their houses, their chambers with Poets, Stage-players, Whore-masters, Panders, Iesters, Drunkards, Whores, Bawdes, Rookes, Sycophants, who hang like Burres, like [n] *Horsleeches upon them, till they have suckt them drie, and then they vanish.*

[k] Quæritur quidem quæ res malos principes facit. Iam primum nimia licentia, deinde rerum copia; amici præterea improbi, satellites detestãdi, eunuchi avarissimi, aulici vel stulti vel detestabiles, & (quod negari non potest) rerum publicarũ ignorantia. Nihil est difficilius quam benè imperare. Colligunt enim se quatuor vel quinque atque unum consiliũ ad decipiendũ imperatorem capiunt; dicunt quid probandum sit. Imperator qui domi clausus est, vera non novit; cogitur hoc tantum scire quod illi loquuntur; facit judices quos fieri non oportet, amovet à republica quos debeat obtinere. Quid multa? ut Diocletianus ipse dicebat, Bonus, cautus, optimus venditur: Imperator. *Vopiscus. Ibidem. pag.* 392. [l] De Beneficijs. lib. 2. c. 14.

[m] Carinus homo omnium contaminatissimus; amicos optimos quosque religavit; pessimum quemque elegit aut tenuit. Mimis, meretricibus, pantomimis, cantoribus, atque lenonibus, palatium implevit. Hominibus improbis plurimum detulit, eosque ad convivium semper vocavit. *Flavij Vopisci Carinus. pag.* 446. 447. [n] Dum juvat & vultu ridet fortuna sereno, Indelibatas cuncta sequuntur opes: At simul intonuit fugiunt, nec noscitur ulli Agminibus comitum qui modo tectus erat. *Ovid. Trist. lib.* 1, *Eleg.* 4. *pag.* 140.

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These are their onely counsellers, companions, guests, and bosome friends, who prove at last their deadliest enemies. This therefore should lesson all good Christians to refraine from Stage-playes, for feare they incorporate them into evill company, who will draw them by degrees to any wickednesse. ° *S. Augustine* relates a memorable Story of one *Alipius, a deare friend and convert of his, whom he himselfe had disswaded from frequenting Theaters and Cirque-playes; who* * *being sollicited by his friends and fellow Schollers, who met him as they returned from dinner, to goe along with them to a Sword-play, did at first earnestly refuse and withstand them; and being at last drawne along by them to the Amphitheater with a familiar violence, hee told them by the way, that though they should drag his body to that place, and set it there, yet they should never seriously fix his minde or eyes upon these Spectacles; I therefore* (saith hee) *will bee absent whiles I am present, and so I will overcome both you and them. Notwithstanding these words they drew him along with them to the Amphitheater, perchance to try him, whether hee could doe as hee hath said. Where when they were come, and every man had placed himselfe in such a seate as hee could get, all things growing hot with most cruell pleasures;* Alipius *shutting his eye-lids, forbade his minde, that it should not proceed on into so great evills: and I would to God* (writes Saint *Augustine*) *hee had likewise stopped his eares. For when as a great shout of all the people, occasioned by some* P *accident*

° Confessionũ, lib. 6, cap. 8, See cap. 7.

* Cum enim averſaretur, & deteſtaretur talia, quidam ejus amici & condiſcipuli, cùm fortè de prandio redeuntibus obvius eſſet, recuſantẽ vehementer & reſiſtentem familiari violentia duxerunt in Amphitheatrum crudeliũ & funeſtorum ludorum diebus, hæc dicentem: Si corpus meum in illum locum trahitis, nunquid & animum & oculos meos in illa ſpectacula poteſtis intendere? Adero itaq; ut abſens, ac ſic, & vos & illa ſuperabo. Quibus auditis, illi nihilo ſecius eum adduxerunt ſecum id ipſum fortè explorare cupientes, utrum poſſet efficere. Quo ubi ventum eſt, & ſedibus quibus potuerunt, locati ſunt, ſervebant omnia immaniſſimis voluptatibus. Ille clauſis foribus oculorum, interdixit animo ne in tanta mala procederet atq; utinam & aures obturaviſſet. *Ibidem.*

P Nam quodam pugnæ caſu, cum clamor ingens totius populi vehementer eum pulſaſſet, curioſitate victus, & quaſi paratus, quicquid illud eſſet, etiam viſum contemnere & vincere, aperuit oculos, & percuſſus eſt graviori vulnere in anima, quàm ille in corpore, quem cernere concupivit, ceciditque miſerabilius quàm ille, quo cadente factus eſt clamor; qui per ejus aures intravit, & reſeravit ejus lumina ut eſſet qua feriretur & dejiceretur, audax adhuc potius, quàm fortis animus, & eò infirmior quo de ſe præſumpſerat, qui debuit de te. *Ibidem.*

of

of the fight had vehemently beaten his eares, being overcome with curiosity, and withall being as it were prepared to contemne and overcome the fight what-ever it were, hee opened his eyes; and forth-with hee was smitten with a more grievous wound in his soule, then hee whom hee desired to see was in his body, and hee fell more miserably then hee, whose fall occasioned the shout, which entred thorow his eares, and opened his eyes, that so there might bee some thing whereby his bold, rather then as yet valiant minde (and so much the more weake, by how much hee had the more presumed of himselfe, who ought to have relied on God,) might bee smitten and cast aowne. ¶ *For as soone as he saw that blood, he dranke in cruelty together with it, and did not turne away himselfe, but fixed his eyes, and drew in fury; hee knew not the danger, and yet was delighted with the wickednesse of the combate, and was drunken with the bloody pleasure. And now hee was not the same man that hee came thither, but one of the company to which hee was come, and a true companion of theirs by whom hee was brought thither. What shall I say more? Hee beheld, hee shouted, hee grew outragious, he carried away madnesse with him from thence, whereby hee was excited to returne thither againe, not onely with those by whom hee was first drawne away, but likewise before them, and drawing along others with him. And yet thou O Lord hast pluckt him thence with a most powerfull and mercifull hand, and hast taught him not to have any confidence in himselfe, but in thee; but this a long time after.* From this experimentall Story thus related by S. *Augustine*, which comes punctually to our purpose, wee may learne many good instructions: First, that lewde companions are very importunate sollicitors to draw others to Playes, and Play-houses, (as Panders, Whore-masters, and Yongsters now are, to draw yong Gentlewomen and others whom they would make their prey) that so they

¶ Vt enim vidit illum sanguinem, immanitatem simul ebibit, & non se avertit, sed fixit aspectum, & hauriebat furias, & nesciebat, & delectabatur scelere certaminis & cruenta voluptate inebriebatur. Et non erat jam ille qui venerat, sed unus de turba ad quam venerat, & verus eorum socius à quibus adductus erat. Quid plura? Spectavit, clamavit, exarsit, abstulit inde secũ insaniam, qua stimularetur redire, non tantum cum illis à quibus prius abstractus est, sed etiam præ illis, & alios trahens. Et inde tamen manu validissima & misericordissima eruisti eum tu, & docuisti non sui habere, sed tui fiduciam, sed longe postea. *Ibidem.*

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may corrupt and lead them on to greater evils with more facility. Secondly, that the beſt remedy to avoyd their importunate ſollicitations, [r] *is peremptorily to withſtand them, and not to yeeld one inch unto them.* Thirdly, that it is [t] *exceeding dangerous* for good Chriſtians, eſpecially for new converted Novices, to be drawne by any importunities or perſwaſions of friends or lewde companions, to a Play-houſe, though it be againſt their wills and judgements, though they goe thither with a prejudicate opinion againſt Playes, & with a peremptory reſolution not to minde them, much leſſe to be overcome or tempted by them, as this *Alipius* did. Fourthly, that the beholding of one laſcivious Stage-play, though with prejudice, diſaffection, and an abſolute reſolution againſt it, is able to corrupt and vitiate the very beſt ſpectators that reſort unto it: how much more then will it deprave thoſe lewde Play-haunters who flocke unto it with delight, and are almoſt daily in the Play-houſe? Fiftly, that the ſight of one onely Stage-play, though with a prepoſſeſſed opinion againſt it, [t] *will draw men onto frequent, applaud, and admire others.* Sixtly, that thoſe who are once corrupted by ſeeing Stage-playes, [u] *are induſtrious to ſeduce, and draw others to them*; [x] *whereas it were farre better for ſuch men not to have beene borne, then to be thus enrolled among the number of thoſe, who are borne for the publike hurt of others.* Seventhly, that thoſe who are miſled by Stage-playes, though they be civill, or religious men, [y] *are ſeldome ſpeedily reclaimed from them*; and that onely by the ſtrong arme and powerfull hand of God, not by any ſtrength or goodneſſe of their owne. Laſtly, [*] that God commonly with-drawes his preventing and perfecting grace, from ſuch who runne

[r] Facilius eſt initia illorum prohibere quàm impetum regere. *Seneca. Epiſt. 85. vid. Ibidem.*

[t] Quis unquam mortaliũ juxta vipera ſecuros ſomnos capit? quæ etſi non percutiat, certè ſollicitat. Securius eſt perire non poſſe, quàm juxta periculũ non periſſe. *Hierom. Epiſt. 47. cap. 1. 2.*

[u] Quippe ex voluntate perverſa facta eſt libido, & dum ſervitur libidini facta eſt conſuetudo, & dum conſuetudini non reſiſtitur facta eſt neceſſitas. *Auguſtin. Confeſ. l. 8. c. 5.*

[x] Iiti igitur poſteaquam ſimplicitatem ſubſtantiæ ſuæ onuſti & immerſi vitijs perdiderunt, ad ſolatium calamitatis ſuæ, non deſinunt perditi jam perdere, & depravati errorem pravitatis intundere. *Minucius Felix. Octavius. p.* 85 [*] Quanto autem non naſci melius fuit, quàm numerari inter publico malo natos? *Seneca De Clementia, lib. 1. cap.* 18. [y] Facilis deſcenſus averni, Sed revocare gradum ſuperaſq; evadere ad auras, Hoc opus, hic labor eſt. *Virgil. lib. 6. Æneidos. pag.* 222. * Maſter *Brinſly*, in his True Watch, part 3. cap. 11. Abomination 30. pag. 302. accordingly.

to Stage-playes, so that sinne and Satan may easily surprise them. All which are naturally deduced from this History of *Alipius*; and should teach yong Gentlemen and others, as they tender their owne safety, and the eternall welfare of their owne and others soules; [z] *to avoyd the company of Play-haunters*, yea peremptorily to withstand the very temptations and allurements unto Stage-playes, and never to come neere a Play-house, though it be with strongest prejudice, vigilancy & resolution against the corruptions, vices, abominations that attend it. How dangerous ill company are, especially at Play-houses where the most are such; how apt they are to insinuate into others by this vice of Stage-playes, I have at large declared in a *former Scene*, (*viz. Act.* 4. *Scene* 1.2. I shall therefore close this Scene with this 41. Play-encountring Argument.

That which intangles men in, incorporates them into the company, the acquaintance, of dissolute, lecherous, deboist, prophane, ungodly, vitious persons, who leade them to destruction, [a] *must needs be sinfull, unlawfull, abominable unto Christians*, intolerable in any Christian State. Witnesse, *Act.* 4. *Scene* 2.

But this doe Stage-playes; as the premises, S. *Chrysostome. Hom.* 7. 17. & 38. *in Matth.* & *Act.* 4. *Scene* 1.2. doe largely testifie.

Therefore they must needs be sinfull, unlawfull, abominable unto Christians, intolerable in any Christian State.

[z] Moses senioribus populo porcis vesci prohibuit; significans, non oportere eos qui Deum invocant, cum impuris versari hominibus, qui porcorum instar corporalibus voluptatibus, obscœnisque cibis, & impudicis titillationibus prurientes, damnosa Veneris voluptate perfunduntur. *Clemens Alexandrinus. Pædagogi. lib.* 3. *cap.* 11.

[a] Malus enim pessimum præ omnibus malis homo. Unaquæque bestia habet proprium malum; homo autem in se malus, omnia habet in se mala: sic pejor est Diabolo. *Chrysostom. Homil.* 43. *in Matth.* & *Alexander Fabritius. Destructorium Vitiorum. pars* 5. *cap.* 19.

ACTVS

ACTVS 6. SCENA DECIMA-SEPTIMA.

THe 17. effect of Stage-playes is, that they draw men on to [a] *Atheisme, Heathenisme, and grosse Idolatry and prophanesse.* This is evident by *Clemens Romanus. Constit. Apostol. lib. 2. cap. 65. 66.* By *Tertullian De Spectaculis. cap. 22.* where hee affirmes, *That many by communicating with the Devill in Stage-playes, have falne quite away from God. Lactantius, De Vero Cultu. cap. 20. & 21. & Cyprian & Tertullian. De Spectaculis lib.* By *Augustine De Civitate Dei. lib. 2. cap. 6. to 29. De Rectitudine Catholicæ Conversationis. Tract. Tom 9. pars 1. pag. 1447. 1448.* By *Minucius Felix. Octavius. pag. 70.* By *Chrysost. Hom. 6. 7. & 38. in Matth. Salvian. De Gubernatione Dei. lib. 6.* By Master *Brinsly*, in his *True Watch. cap. 11. Abomination 30. pag. 302.* where hee writes; *that Stage-playes sow the seeds of Atheisme in mens hearts: and that Stage-players are the Trumpeters of Satan, who call men from God and his House unto the Theaters, from his heavenly Maiesty, to his sworne enemy*, and by sundry others, who expresly testifie; *that Stage-playes*, (which [b] *are commonly stuffed with the names, the histories, persons, fables, rites, ceremonies, villanies, incests, rapes, applauses, oathes, imprecations, and invocations of Pagan Idols*; [c] *with atheisticall, blasphemous, prophane, and wicked scoffes and iests; with abuses of Scripture phrases, and bitter invectives against piety, and religion*; fit matter to ingender atheisme, Idolatry, and Heathenisme both in the Actors, Auditors, and Spectators of them) *are a ready way to draw men on to Atheisme, Paganisme, Idolatry, and all prophanesse, which are there acted and applauded.* Yea [d] *Chry-*

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[a] See here, pag. 27. & Act 3. Scene 3. p. 75. to 84.

[b] See here, Act. 3. Scene 3. accordingly.

[c] See here, Act. 3. Scene.

[d] Diabolus enim est ille, qui etiã in artem jocos ludosq; digessit, ut per hæc ad se traheret milites Christi virtutisq; eorum nervos faceret molliores, &c. *Hom. 6. in Matth. Tom. 2. Col. 51. D.*

[c] Diabolus artifex quia idololatriam per se nudam sciebat horreri, spectaculis miscuit ut per voluptatem posset amari, &c. *De Spectaculis. lib.*
[f] Iocosi ferme ac ridiculi sunt plæriq; mortalium, neq; illis est cordi studiosum vitæ genus, sed fluxum potius ac remissum. Ex quo fit, ut perquam facile illis dominetur malignissimus Dæmon, neque enim eos hortatur ad rectam illam viam augustamque capessendã, salebrosam, difficilem & acclivem; sed ad alteram quæ prona, inclinata, levis atq; expedita est; haud enim illis unquã temperantiæ, justitiæq; ullam habere rationem præcepit, sed confidenter atq; impunè cunctis flagitijs libidinibusq; incumbere, omne demũ scelus impudenter audere permisit. Hinc haud difficulter quam plurimos in servitutem adduxit, fugientes enim laboriosam virtutem, legisq; divinæ difficultatem evitantes ad eum scilicet transfugerunt, qui factu facilia eademq; jucundissima imperavit, &c. *De Sacrificijs l. 7. Tom. 2. p. 382. C.* [g] See here, p. 80. l. & Augst. De Civit. Dei. l. 1. 2, 3, 4 & 6. thorowout. [h] See Act 2. thorowout, with the leverall Authors there recorded: & Cicero De Aruspicum Responsis Oratio. p. 524. to 528. In Catilinam. Oratio 3 p. 452. accordingly. [i] Sunt qui fortunæ jam casibus omnia ponunt, Et nullo credunt mundum rectore moveri, Natura volvente vices & lucis, & anni. Atq; ideo intrepido quæcunq; altaria tangant. Tam facile & pronũ est superos contẽdere testes, Si mortalis idẽ nemo sciat. *Iuvenal. Satyr. 11. p. 119.* [k] Per solis radios, Tarpeiaq; fulmina jurat, Et Martis framiã, & Cirrhæi spicula vatis. Per calamos venatricis pharetramque puellæ, Perque tuum pater Ægæi Neptune tridentem: Addit & Herculeos arcus, hastamque Minervæ, Quicquid habent telorum armamentariã cœli. *Iuvenal. Ibidem.*

Sostome, [c] *Cyprian, Lactantius, Tertullian, and Augustine,* in their forequoted places affirme: *That the Devill himselfe invented Stage-playes for this very end, that he might withdraw men from God unto Idolatry: and by these pleasures* writes [i] *Theodoret, which suite well with the pleasurable, sloathfull, and voluptuous disposition of men, who are most of them addicted to pastimes, to a remisse and idle life, the most malignant Devill very easily domineeres over men, and hath drawne very many into bondage; who flying laborious virtue, and avoyding the difficulty of Gods Law, have revolted unto him, who hath commanded things easie and most pleasant to be done.* Stage-playes and Play-poems as the [a] *Fathers* joyntly testifie; were the chiefe occasioners, propagators and fomenters of Atheisme, Heathenisme, Idolatry, and all dissolute prophanesse heretofore: [h] *they being wholy consecrated to Idols, and celebrated to their honour in their solemne Festivals, and anniversary commemorations, as the very principall part of their irreligious worship, and idolatrous adoration.* And doe they not produce the selfesame dangerous effects and issues still? Alas whence is all that practicall [i] *Atheisme*, Paganisme, and prophanesse; whence all those Heathenish vanities, [k] *exe-*

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orations, Idolatries, ſuperſtitions, and the like; *whence that open* [l] *neglect and contempt, that* [m] *denying of God in workes, in actions*; that ordinary [n] *living without God in the world*; thoſe ſecret whiſperings in many Players, and Play-haunters [o] *hearts, that there is no God at all*, at leaſt [p] *no God to take notice, or vengeance of their ſinnes*; whence all the reall atheiſme and prophaneſſe that wee ſee in Players and Play-haunters lives: is it not principally from Playes and Enterludes; wherein, not onely [p] *the Pagan Deities*, but likewiſe the very God of Heaven and Earth, *together with his Word, his Saints, his ſervice are* * *derided?* Vndoubtedly it is. Never is there greater Atheiſme, or more open deſperate prophaneſſe, more notorious contempt of God, his Word, his worſhip, his feare, his ſervice, then in ſuch places, ſuch times, wherein Stage-playes moſt abound. *In Stage-playes* (as Maſter *Brinſly* well obſerves) *there is a continuall ſowing of all Atheiſme in the hearts of poore ſimple ſoules*; they are the very Nurſeries of Atheiſme, of Paganiſme, of Idolatry and prophaneſſe, as the experience of all ages teſtifies: Wherefore I ſhall conclude againſt them with this 42. Syllogiſme.

That which ingenders Atheiſme, Paganiſme, Idolatry, and all prophaneſſe in Actors and Spectators, muſt of neceſſity bee altogether abominable and unlawfull unto Chriſtians.

But this doe Stage-playes; witneſſe the premiſes, and premiſed Authors.

Therefore they muſt of neceſſity bee altogether abominable and unlawfull unto Chriſtians.

[l] Mal. 1. 6, 7.

Solus Deus in comparatione omnium nobis vilis eſt. *Salvian De Guber. Dei. lib. 6. pag. 195.*

[m] Titus 1. 16. 2 Pet. 2. 1.

[n] Epheſ. 2. 12.

[o] Pſal. 10. 4. Pſal. 14. 1. Pſal. 53. 7.

[p] Pſal. 73. 11.

[p] Nunquid Priapo mimi, non etiam Sacerdotes enormia pudenda fecerunt? An aliter ſtat adorandus in locis ſacris, quàm procedit ridendus in Theatris? Num Saturnus ſenex, Apollo ephebus, ita perſonati ſunt hiſtrionum, ut non ſint ſtatuæ delubrorum, &c? *Auguſt. De Civitate Dei. lib. 6. cap. 7.* See *lib. 2. cap. 3. to 29. lib. 4. cap. 27, 28.*

* See Act 3. Scene 5. & *J. G.* his Refutation of the Apologie for Actors. pag. 28. 54, 55. § True Watch 3. part. cap. 11. Abomination 30. pag. 392.

ACTVS 6. SCENA DECIMA-OCTAVA.

18 THe 18. effect of Stage-playes is this; that they cause an apparant breach of all Gods Commandements: Of the first Commandement, [r] in honouring, applauding, invocating, naming, representing, adjuring, and extolling Pagan Idol-gods, and Goddesses, by the name of God, and in reviving their infernall ceremonies, rites and worship: and in propagating Atheisme and Idolatry. Of the second Commandement, [s] *in making the Images*, pictures, shapes and statues; in representing the persons, vices, ceremonies and customes of those Pagan Deities: and in relating their histories, pedegrees, acts and monuments. Of the third Commandement, [t] *in prophaning and blaspheming* the Name of God by curled oathes and horrid execrations, which are frequent in our Enterludes; by traducing and prophaning the holy Name and Word of God, by inserting them into Stage-playes, and making them no better then a sport or May-game: * *by swearing by the names of Idol-gods*: whereas * *Polycarpus would not so much as sweare by the fortune of* Cæsar, *though by doing it hee might have saved his life*; by deriding the sincere worship and service of God, and by taking all Gods Names, his attributes, his Ordinances in vaine. Of the fourth Commandement, [u] *in prophaning the Lords-day in a notorious manner*, [x] *and in drawing men on to idlenesse on those other*

[r] See here, Act 2. & Act 3. Scene 3. thorowout, accordingly. & Augustine Epist. 202.

[s] See here, Act 1. Scene 1. Act 2. & Act 3. Scene 3. Iosephus Iudæorũ Antiqu. l. 15. c. 11. Philo Iudæus, Decalogo. lib. Cyprian & Tertullian De Spectaculis. Augustin. De Civit. Dei. l. 2. c. 4 to 13. l. 6. c. 7. Bullingerus De Circo. lib. cap. 38 p. 153. accordingly.

[t] See 3. Iacobi. cap. 21 & Act 3. Scene 5. accordingly

* See Act 3. Scene 3. p. 77. to 87. * Eusebius Eccles. Hist. l. 4. c. 15. Nicephorus Callist. Eccles. Hist. l. 3. c. 35. [u] See 1. Caroli. cap. 1. The 3. Blast of Retrait from Playes and Theaters. M. Brinsl. 3. part of the True Watch. c. 11. Abomination 30. pag. 392. & Act 7. Scene 12. accordingly. [x] See Act 7. Scene 1, 5. & 6. accordingly.

dayes

dayes in which God commands them for to labour. Of the fift Commandement, [y] *In dishonouring*, reproaching, controlling and traducing Princes, Magistrates, Iudges, Ministers, and others, who are the Fathers, the Mothers of Church and Common-weale. Of the sixt Commandement, [z] *in occasioning and commending murthers, quarrels, duels; tyranny, cruelty: in murthering the good names of other men*; in teaching plots to poyson, murther, betray, and ruine others: and in murthering infinite soules of men and women whom Stage-playes cause to perish. Of the seventh Commandement: [a] *in ingendring, fomenting, exciting unchaste affections* in the Actors and Spectators, in drawing them on to fornication, whoredome, adultery, and all other actuall uncleanesse which Christians should abhorre to name or thinke of: and in making them ribaldrous, effeminate, wanton, lascivious in apparell, speech, gesture, haire, &c. and fit for any filthinesse or lewdnesse whatsoever. Of the eight Commandement, [b] *inteaching men how to cheate and cozen others: how to steale away Wards from their Gardians, and Daughters from their Parents: In picking other mens purses, by receiving mony for the exercise of these unlawfull, these ungodly Playes*, which God never authorized as a meanes to procure gaine withall; the taking of which *money is plaine* theft, as [c] *Divines* expresly teach: [d] *and in occasioning much prodigall and vaine expence.* Of the ninth Commandement, [e] *in slandering, misreporting, and personally traducing particular persons and professions on the Stage*; and in laying false aspersions, with tearmes of ignominy and scorne upon the Saints and service of God. Of the tenth Commandement; In causing Children and yong Prodigals to desire the death of their more rigid Parents, that so they might enjoy, and prodigally waste their Patrimonies, and Portions, on their lusts and pleasures: and in causing men to covet the Pomp, the State,

[y] Act 3. Scene accordingly.

[z] Act 7. Scene 10. Act 3. Scene 2. &c. accordingly.

[a] See Act 3. Scene 7. Act 7. Scene 3. 4. & Act 5. Scene accordingly.

[b] Act 7. Scene 9. accordingly.

[c] Augustinus. Tract. 100. in Ioan. Gratian. Distinct. 86. Tostatus in 4. Regū. Tom. 7. pag. 100. C. D. BB. *Babington*, *M. Dod*, and others on the 8. Commandement. Alvarez Pelagius De Planctu Eccle-

siæ. l. 2. Artic. 40. A. B. C. 150. [d] Act 7. Scene 2. accordingly. & Iosephus Antiqu. Iudæorum. l. 16. c. 9. [e] Act 3. Scene accordingly.

the

f Act 3. Scene 1. & Act 7. Scene 3. 4. accordingly.

the possessions, [f] *the wives*, the servants, the goods of other men, as Players, Whores, and others who resort to Stage-playes learne to doe. Stage-playes in these and sundry other regards forementioned by S. *Chrysostome*, and others in the precedent Scene occasion the breach of all the ten Commandements, and so plunge their Composers, Actors, Spectators over head and eares in sinne, involving them in the guilt of all the *evils* that are occasioned and produced by them. This [g] *Authors*, this the premises and experience testifie: Wherefore I shall hence deduce this 43. invincible Argument against Stage-playes.

g D. L. Speculum Belli Sacri cap. 45. The Mirror for Magistrates of Cities. The 3. Blast of Retrait from Playes and Theaters. See here, pag. 231. 232.

That which commonly occasions an apparent violation of all the ten Commandements, [h] *must needs be sinfull and utterly unlawfull unto Christians*, intolerable in any wel-ordered Common-weale: No Christian can deny it.

h Deut. 6. 1. to 20. c. 27. 1. 26. Matth 5. 18. to 42. Ioh. 14. 15, 21. Iam. 2. 9, 10, 11.

But this doe Stage-playes: witnesse the premises. See pag. 231. 232. before.

Therefore they must needs bee sinfull and utterly unlawfull unto Christians, intolerable in any wel-ordered Common-weale.

ACTVS 6. SCENA DECIMA-NONA.

19 THe 19. fruit of Stage-playes is this; that they draw downe Gods fearefull judgements both upon their Composers, Actors, Spectators, and those Republikes that tolerate or approve them; as these ensuing examples evidence. It is storied of [a] *Æschylus*, (the first *inven-*

a Pliny. Nat. Hist. lib. 10. cap. 3. Opmeerus Chronogr. pag. 121. Calepini Æschylus.

tor of *Tragedies*, as [b] Horace, [c] Quintilian, Tertullian, and [d] others write:) *that his braines were dashed out with the fall of a Torteis, which an Eagle soaring over him let fall upon his bald-pate, while hee was sitting meditating on his Playes in the open ayre*; a sudden unparalleld & right tragicall judgement, upon the very first inventor of tragick Enterludes. [e] *Euripides*, the famous *Greeke Tragedian, as hee was returning in the night time from* Archelaus *his Palace, where hee supped, to his owne lodging, was torne in pieces by Dogs, (some write, by women) set on, as was supposed, by* Arridæus *a Poet, who maligned him:* A fearefull death: [f] *Sophocles, the very Prince of tragicke Poets, being pronounced victor by one casting voyce in a poeticall combate betweene him and others; died suddenly on the Stage of overmuch ioy*; his victory proving no other but his owne fatall Tragædy: the like wee read of [g] *Philippides another famous Greeke Comedian, who died suddenly in the selfesame manner, upon the same occasion.* [h] *Theodectes a Play-poet, was smitten of God with blindnesse for inserting some passages of the Old Testament into one of his Tragedies.* Menander, *an ancient Greeke Comedian,* [i] *& insanus mulierum amator,* as *Suidas* stiles him, [k] *was suddenly drowned, whiles hee was swimming in the Pyræan Haven.* [l] *Terence* the eminentest Latine Comedian, *was drowned and swallowed up of the Sea, about the 35. yeere of his age, as hee was returning out of Greece with* 108. *of* Menanders *Comedies which he had translated.* [m] *Plautus*, an elegant comicall Latine Poet, *when as hee had scraped together a great masse of money by his Stage-playes, lost all of it by merchandise; and then returning backe to Rome, he was enforced to grinde at a Bakers Mill to get his living, and so died miserably.* [n] Antiphanes *the composer of* 355. *Comedies,*

[b] Post hunc personæ pallæque repertor honestæ Æschylus, & modicis instravit pulpita tignis Et docuit magnumq; loqui, nitiq; cothurno. *De Arte Poetica p.* 305. 306

[c] Instit. Orator. lib. 1. cap. 1.

[d] Opmeeri Chronogr. pag. 131.

[e] Gellius Noctiũ Attic. l. 15. cap. 20. Suidæ Euripides. Opmeeri Chronogr. p. 125. Calepine & Holioke. Euripides.

[f] Pausanias in Attic l. 1. Tertullian De Anima. l. 1. Opmeeri Chronogr. pag. 125. Chronicon Chron. Ætas 5. fol. 78.

[g] Gellius. Noct. Attic. l. 3. cap. 15.

[h] Iosephus Antiqu. Iudæorũ. l. 12. c. 2. Aristeas Hist. 70. Scripturæ sacræ Interpretum. Bibl. Patrum. Tom. 1. p. 12. Eusebius De Præparatione Evang. l. 8. c. 1. M. *Northbrooke* against Vaine Playes and Enterludes. f. 32. & M. *Stubs*, his Anatomy of Abuses p. 102. Coc. Sabellicus. Æneid. 4. 5. 8 p. 641. *George Alley*, his Poore Mans Library. part 1. [i] Suidæ Menander. [k] Opmeeri Chronogr. p. 133. [l] Opmeeri Chronogr. p. 145. [m] Chronicon Chronicorum. Ætas. 5. fol. 93. [n] Suidæ Antiphanes.

died suddenly, being casually strucke with a Peare. [o] Eupolis the Poet, for inveighing against Alcibiades in his Comedy, called Baptis, was apprehended by him, and then drowned in the Sea: Such were the sudden and untimely ends of all these ancient Play-poets, which should serve as a caveat to our moderne (of which some have likewise come to desperate ends) to deterre them from their ungodly profession. But I passe from these to Stage-players: And here I finde [p] *Theodoret* relating a notable Story of a *common Actor; who comming to play a part upon the Theater, in a vestment of cloth of gold, given by* Constantine *the Emperour to* Macarius *Bishop of Hierusalem, to weare at times of baptisme, (which vestment this Player had purchased of* Cyril *who succeeded* Macarius;) *hee fell downe suddenly on the Stage as hee was acting in it, and died.* I read likewise in [q] *Pliny*, of one *M. Osilius Hilarus, an eminent Actor of Comedies, that after hee had acted his part with great applause upon his birth-day, and was vaunting and discoursing of this his acting at supper, hee fell downe suddenly dead at the table, whiles he was thus boasting and looking on that vizard and person which he had then sustained.* [r] *William of Malmesbury* a grave English Historian, upon the concurrent testimonies of *Pope Leo, Petrus Damianus*, and *Aquitanicus*, relates this memorable History; *That a certaine Stage-player who got his living by acting, lodging about the yeere of our Lord.* 1012. *in the house of two old women who were Witches, situated by the high-way neere to Rome, was by their Sorceries metamorphosed into the shape of an Asse; and being thus transformed, he became so tractable that* (like another *Bankes* his dancing Horse, or the * *dancing Horses of the Sybarites and Cardians*) *he would readily turne and move which way soever these Witches commanded him; which being bruited abrode he became very gainefull to these his Hoastesses, the people flocking by troopes from all places neere adioyning,*

[o] Plutarchi Alcibiades. Horace. Epist. lib. 3. Epist. 1. Ludovicus Vives. Notæ in l. 2. c. 8. August. De Civit. Dei. See here, pag. 121.

[p] Ecclesiast. Hist. l. 2. c. 27. See D. *Rainolds* Conference with *Hart*. c. 8. Divis. 4. p. 515.

* Witnesse *Sherly*, slaine suddenly by Sir *Edward Bishop*, whiles hee was drunke; as most report.

[q] Natur. Hist. lib. 7. cap. 33.

[r] De Gestis Regum Anglorum. l. 2. p. 67.

* Sybaritæ in tantum delitiarum studium devenerunt ut equos etiam ad tibiam in symposijs tripudiare assuefecerint. Sic Cardiani equos in Symposijs ad tibias saltare docuerunt, &c. *Athenæus Dipnos. lib. 12. cap. 6. vid. Ibidem.*

to behold the rare feates of this Mimicall Asse, who strucke the Spectators with great admiration of his strange gestures. The fame of this Asses rare qualities being thus bruited abroad, induced a rich man who dwelt nigh to purchase this Asse at a great price of these two Witches; who informed their Chapman, that if he would have his Asse to practise his histrionicall trickes at all times, he must be sure to keepe him from water; which he did for a long space, exhilarating both himselfe and his guests with this playing Asse: who after a while being not so strictly looked to as at first, brake loose at last, and running to a pond of water that was next, bathed and tumbled himselfe therein for a while, till at length hee came to his humane shape. The Asse-keeper in the meane time missing the Asse, runnes forth to seeke him, and meeting him in his humane forme, inquires of him whether hee saw the Asse? to which he replyed, that hee was the Asse, and with all related to him the whole Story of this his metamorphosis: the Asse-keeper wondring at it reports it to his Master; and he declares it to Pope Leo; *who conventing the two old women for it, they both acknowledged the premises to be true*; which I here submit to the Readers faith. If this bee but an *Ovids Metamorphosis*, or an *Apuleius his Golden Asse*; we may laugh at the conceit, and so passe it by: but if it bee a truth, as the Historian confidently affirmes it, wee may deeme it a just judgement of God upon this Actor, who for his acting of other mens parts in jest, was thus enforced to play the Asses part in earnest. [f] *Ludovicus Vives* reports from men of credit, *that in a certaine City of Brabant, where they used to make annual Playes to their Saints, upon the day that their great Church was founded, as they doe in other places of that Country; some taking then upon them the vizars and persons of Saints, others of Devils for to act these Playes; one of these Actors who played the Devils part being enamored with a Girle which he espied at the Play, went dancing to his house, and there taking his wife as hee was in his Players robes and vizard, he cast her upon a bed, saying, that he would beget a*

[f] Notæ in August. De Civit. Dei. lib. 12. cap. 25. C.

Devill of her; and so hee lay with her: his wife upon this conceived, and the infant which she brought forth, as soone as ever it was borne, began to dance up and downe, being shaped as men use to paint the Devill. Loe the justice of God upon this person, that he who acted the Devils part should thus beget a Devill.

Of Gods judgements upon Play-haunters, wee have sundry precedents, worthy our most serious observation; some of particular persons onely, others of whole multitudes together. For Gods judgements on particular persons onely. We read of [t] *Philip King of Macedonia, Father to Alexander the Great; that as hee delighted much in Stage-playes, so he was slaine by* Pausanias *as hee was sitting in the Theater at a Play*; The like wee finde [u] *recorded of* Caius Caligula; *who being much devoted to Stage-playes, (which hee would sometimes act himselfe in womans apparell to his inexpiable shame) was murthered by* Cherea, *whiles he was beholding the Noble-mens Children which he sent for out of Asia, acting a Play upon the Stage.* A just judgement of God upon these two dissolute Princes, who made these wicked Playes their chiefe delight. It is storied of [x] *Herod Agrippa, that in the third yeere of his Lieutenantship hee went to Cæsarea Stratonis where he published Spectacles and Stage-playes in the honour of* Cæsar, *and ordained a solemne Feast-day for his prosperous affaires, unto which all the chiefe men of worth and great Officers of that Province resorted: on the second day of these Playes and Spectacles, he came to the Theater in a silver robe wonderfully wrought, which by the reflection of the Sunbeames yeelded so gorgeous a glistering to the eye, that the shining thereof seemed terrible and intolerable to the beholders; whereupon some flatterers* (it is likeliest that

[t] Diodorus Siculus, Bibl. Hist. l. 16, sect. 93. 94, 95. pag. 806. to 810. Supplementū Qu. Curtius, li. p. 27. Iustin. Hist. l. 9. p. 99. Orosius, Hist. l. 3. c. 14. Vincentius Spec. Hist. l. 3. c. 18. 19. Antonini Chron. Tit. 4. cap. 2. sect. 2, 3. cū multis alijs, & Sir *Walter Rawleighes* History of the World. lib. 4. pars 1. sect. 8. p. 138.

[u] Iosephus Antiqu. Iudæorū. l. 19. c. 1. Suetonij Caligula. sect. 58. Suidæ Historica. Caius Caligula.

Zonaras Annalium. Tom. 2. fol. 96. Dion Cassius, Rom. Hist. lib. 59. pag. 854.

[x] Iosephus Antiquitatum Iudæorum, lib. 19. cap. 7. Eusebius Ecclesiast. Hist. lib. 1. cap. 9. but 10. in the English. Nicephorus Ecclesiasticæ Historiæ. lib. 2. cap. 13. Opmeerus Chronogr. pag. 209. Baronius & Spondanus. Anno 46. sect. 2. & Acts 12. 20. to 24.

some

some Players or Play-poets were the chiefe of them) *deifying him as a God, and hee rebuking them not; a little after looking about him, he beheld an* * *Angell, hanging over his head, who smote him with an extreame paine in his bowels whiles he was thus sitting in the Theater, so that he was carried desperately sicke to his Palace, where being tormented for the space of fiue dayes with bitter gnawing of his bowels, he ended his life most miserably, being eaten up of wormes.* Which diuine judgement, though it miraculously seised on him for his ambition, *in that hee rebuked not these flatterers, and gaue not God the glory*; yet since this Tyrant, (* *who had built a Theater and Amphitheater in Hierusalem after the Roman manner, to aduance Idolatry and Paganisme, and suppresse Religion;*) was thus smitten by Gods Angell in the *Theater it selfe, where hee sate beholding these Playes and Spectacles which hee had then provided for* Cæsars *honour*, and the peoples recreation, whose deifying acclamations were the cause of this his fearefull death; and since these Stage-playes were the chiefe occasion of drawing both himselfe and the people into the Theater; wee may justly behold him as a sad fatall Spectacle of Gods auenging judgement, as wel for his instituting and beholding Stage-playes, and erecting publike Theaters, as for his proude ambition. Not to speake of [y] *Herod the great, whom the Iewes conspired to murther in the Theater which hee had built at Hierusalem whiles he was beholding Stage-playes, for that hee had brought in Stage-playes into Hierusalem contrary to* Moses *Law and the discipline of the Iewish Nation.* Nor yet to mention the Emperour *Nero, whose acting and beholding of Playes was one chiefe occasion that stirred up* [z] Subrius Flauius, *with others, to conspire his death.* [a] *Herodian* informes us, that *Commodus* his *excessiue delight*

* Iosephus writes it was an Owle.

* Chronicon Chron. Ætas. 6. fol. 107. Agrippa Magnus.

y Iosephus Antiqu. Iudæorũ. lib. 15. cap. 11. here, p. 466.

z Qui interrogatus à Nerone, quibus causis ad obliuionem sacramenti processisset: *Oderam te*, inquit, nec quisquam tibi militum fidelior fuit dum amari meruisti, odisse cæpi postquam parricida matris & uxoris, auriga, histrio & incendiarius extitisti. *Tacitus. Annal. lib. 15. sect. 10. pag. 360.* a Historiæ. lib. 1. pag. 31. & 51. to 67.

in Actors, Gladiators, Playes and Enterludes, and his unworthy comming on the Stage in person to play the Actor and Gladiator before the people, (from which base shamefull act his friends, together with Martia *his best beloved Concubine, did earnestly disswade him,* ne Romanum Imperium contumelia afficeret, &c.) *was the originall ground of his untimely death; hee being poysoned by his* Martia, *whom he resolved to murther, for this her good advice:* and [b] *Trebellius Pollio* records, that *Gallienus the Emperour, was murthered by* Martianus, Heraclianus, *and* Claudius, *for this very cause, left by his lewde example in frequenting Stage-playes, and favouring Stage-players, with which hee had fild his Palace, hee should bring both himselfe and the Republike unto utterruine:* These severall *Kings and Emperours Stage-delights being thus the iust occasions of their untimely deathes.* A sufficient *Item* for all Christian Princes for ever to abandon Playes and Actors as fatall and pernicious evils both to their owne persons, and their subjects too. To passe from Kings and Emperours to some of meaner quality, [x] *Tertullian,* a Father of good credit among Schollers, informes us; *That a certaine Christian woman in his time going to a Play-house to see a Stage-play, returned thence possessed with a Devill* (as too too many now a dayes doe; at leastwise in a spirituall sence,) *which uncleane spirit being afterwards rebuked in an exorcisme, that he durst assault a Christian woman; replyed, that hee had done constantly and most iustly,* in meo enim eam inveni, *for I have found her in my owne Jurisdiction.* If therefore you will neither believe the [y] *forequoted Fathers and Authors, that the Play-house is the Devils Chappell*; yet now believe the very Devill himselfe who claimes it for his owne, together with all such persons who frequent it. The same [z] *Father* relates; *that another Christian woman who went to see a Tragedy, had the very same night a linnen sheet presented to her in a dreame; the Tragedian himselfe being likewise named to her, with an exprobration for this act*

[b] See his Gallieni duo. pag. 316. & here, pag. 485.

[x] De Spectaculis. lib. cap. 26.

[y] Act 1. Scene 1. & Act 2. Chorus.

[z] De Spectaculis. lib. cap. 26.

act of hers; after which she lived not above five dayes. To which two examples (writes he) [a] *I might adde some fearefull precedents of others, who by communicating with the Devill at Stage-playes, have fallen quite away from God.* A dreadfull apostasie and judgement indeed. To these two former precedents, I shall annex the parallel example of a [b] *late English Gentlewoman of good ranke; who daily bestowing the expence of her best houres upon the Stage, and at last falling into a dangerous sickness of which she died, her friends in her extremity sent for a Minister to comfort, counsell, and prepare her for her end, who coming to instruct her, and advising her to repent, and call upon God for mercy, she made him no reply at all; but cryed out* Hieronimo, Hieronimo; *O let mee see* Hieronimo *acted; (calling out for a Play, in stead of crying unto God for mercy,) and* [c] *so closed her dying eyes.* O tragicall, O fearefull death! answerable to her former wicked life? Not to relate the various tragicall ends of many, who in my remembrance at London, have beene slaine in Play-houses, or upon quarrels there commenced: Nor yet to recite the sudden fearefull burning even to the ground, both of the *Globe* and *Fortune* Play-houses, no man perceiving how these fires came: together with the *visible apparition of the Devill on the Stage at the Belsavage Play-house, in Queene* Elizabeths *dayes, (to the great amazement both of the Actors and Spectators) whiles they were there prophanely playing the History of* Faustus (the truth of which I have heard from many now alive, who well remember it,) *there being some distracted with that fearefull sight*; I shall confine my selfe onely to such printed examples of Gods judgements upon many Players and Play-haunters together, which I finde scattered here and there in sundry Authors. To begin first at home. I read in [d] *Hollingshead, that in the eighth yeere of Queene* Elizabeths *Raigne, there were three Schollers at Oxford slaine outright, and divers others hurt and maimed, with the unexpected fall of a wall, whiles they were beholding*

[a] Quo utiq; & alia documenta cesserunt de his, qui cum Diabolo apud Spectacula cõmunicando à Domino exciderunt. *Ibid.*

[b] See M. *Brathwait*, his English Gentlewoman. London 1631 pag. 53.54. this Author being then present at her departure.

[c] Percussus quisq; ante rapitur, quàm ad lamenta pœnitentiæ convertatur. Pensate ergo, qualis ad conspectum districti judicis pervenit, cui non vacat flere quod fecit. *Greg. Mag. Epist. lib. 11 cap. 3. fol. 452. b.*

[d] Anno 8. *Eliz.* 1567. pag. 1209. b.

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ing a Stage-play: [c] *About the yeere* 1582. *many people being assembled together at the Theaters in London to see the bawdy Enterludes and other fooleries there practised, God caused the earth on a sudden mightily to shake and tremble, as though all would have fallen to the ground: where at the people sore amazed, many of them leapt downe from the top of the Turrets, Pinacles and Towers, where they stood, to the ground, whereby some had their legges broken, some their armes, some their backes, some were hurt one where, some another where, and many sore crusht and bruised; but not any but they went away sore afraid, & wounded in conscience. And yet* (writes my Author) *can neither the one nor the other, fray men from these devillish exercises, untill the Lord cõsume them all in his wrath: The Lord of his mercy open the eyes of the Magistrates to plucke downe these places of abuse that God may be honoured, and their consciences discharged.* [f] *Vpon the* 13. *of Ianuary, Anno* 1583. *being the Lords-day, an infinite number of people, men, women, and children, resorted unto Paris Garden to see Beare-bayting, Playes, and other pastimes, and being alltogether mounted aloft upon their Scaffolds and Galleries, and in the middest of all their iollity and pastime, all the whole building (not one sticke so much as standing) fell downe miraculously to the ground with much horror and confusion: In the fall of it fiue men and two women were slaine outright, and above one hundred and fifty persons more, sore wounded & bruised, whereof many died shortly after; some of them having their braines dashed out, some their heads all to quasht, some their legges broken, some their armes, some their backes, some one hurt, some another; there being nothing heard there but wofull shreekes and cryes which did even pierce the skies; children bewayling there the death and hurts of their Parents, Parents of their Children; Wives of their Husbands, and Husbands of their Wives; so that every way from foure of the clocke in the afternoone till nine at night, especially over London-bridge, many were carried in chaires, and led betwixt their friends, and so brought home to their houses with sorrowfull heavy*

[c] M. *Stubs*, his Anatomy of Abuses. p. 135. *I.G.* his Refutation of the Apologie for Actors. pag. 43. 44.

[f] M. *Iohn Field*, his Declaration of Gods Iudgement at Paris Garden London 1583. *Henry Cave*, his Narration of the fall of Paris Garden. London 1588. M. *Stubs*, his Anatomy of Abuses. p. 134. 135. D. *Beard*, his Theater of Gods Iudgements. Edit. 3. London 1631. l. 1. c. 35. p. 212. & the Preface to the Practice of Piety. *I. G.* his Refutation of the Apologie for Actors. pag. 43.

heavy hearts, like lame Cripples. A just, though terrible judgement of God upon these Play-haunters and prophaners of his holy day: the [g] *originall relator of which, doth thus conclude: And therefore for a conclusion, I beseech all Magistrates by the mercies of God in Iesus Christ, that by this occasion and example, they take good heed to looke to the people committed to their charge, that they take order, especially on the Sabbath dayes, that no Citizen or Citizens servants have liberty to repaire to any of those abused places, and that they keepe their straggling wantons in, that they may be better occupied. And as they have with good commendation so farre prevailed, that upon Sabbath dayes these Heathenish Enterludes and Playes are banished, so it will please them to follow the matter still, that they may be utterly rid and taken away, For surely it is to be feared, besides the destruction of body and soule that many are brought unto by frequenting the Theater and Curtin, that one day these places will likewise bee cast downe by God himselfe, and draw with them an huge heape of such contemners and prophane persons to be killed and spoyled in their bodies.* Neither was he a false prophet altogether. [h] *For in the yeere of our Lord, 1607. at a Towne in Bedford-shire called* Risley, *the floore of a chamber wherein many were gathered together to see a Stage-play on the Sabbath day, fell downe; by meanes whereof divers were sore hurt, and some killed.* If these domestique examples, together with that of * *Thales the Philosopher, who was smothered and pressed to death at a Play* will not move us; let us cast our eyes upon some forraigne Tragedies of this nature. I read in * *Munster his Cosmography, that about the yeere of our Lord,* 1380. Lodovicke *a Marquis of Missia, a man not very religious, was made Arch-bishop of Magdeburge; who thereupon invited many Gentlemen, and others, together with their Wives and Daughters into a Towne called* Calven, *to feast and make merry with him; who came accordingly: The Bishop for their better entertainement provided the Towne-hall for them to dance in (they being*

[g] M. *John Field*, in his Declaration of Gods Iudgement at Paris Garden.

[h] D. *Beard*, his Theater of Gods Iudgements, l. 1. cap. 35. pag. 212.

* Diogenes Laertius. lib. 1. pag. 33.

* Lib. 3. c. 444. pag. 889.

much addicted to dancing and singing) and to act other vanities: and whiles they were busily turning, dancing, and playing, and every one danced merrily at the hands of their Ladies, the house being oppressed with the great weight, began to sinke, giving a great cracke before. The Arch-bishop taking the Lady who stood next him by the hand, hastned to goe downe the staires with the first: and as soone as he begun to goe downe, the stony staires being loose before fell downe, and miserably crusht to death the Arch-bishop and his consort, with divers others. It is storied by [i] *Froyssart in his Chronicle,* and by some others since, *that in the Raigne of* Charles *the sixt, in the yeere of our Lord,* 1392. *at a marriage made in the Kings Court at the hostle of Saint* Pauls *in Paris, betweene Sir* Yvan *of Foiz, Bastard Sonne to the Earle of Foiz, and one of the Queene of France her Gentlewomen, the Tuesday before Candlemas day: A Squire of Normandy called* Hogrymen *of Gensay, provided for a Play or Mummery against night; for which purpose he had devised 6. Coates made of Linnen cloth covered with Pitch, and thereon cloth and flax like haire, and had them ready in a Chamber: The King himselfe put on one of these Coates; the Earle of Iovy, a yong lusty Knight, another; Sir* Charles *of Poytiers, the third; Sir* Yvan *of Foiz another; the Son of the Lord* Lanthorillet *had on the fift, and the Squire himselfe put on the sixt. Being thus apparelled and sowed fast on these Coates, which made them soone like wilde wode-houses; the King upon the advice of Sir* Yvan *of Foiz, commanded an Vsher of his Chamber to enioyne all the Torch-bearers in the Hall where the Ladies were dancing to stand close to the wall, and not to come neere the wode-houses for feare of setting them on fire, which he did accordingly. Soone after the Duke of Orleance, who knew nothing of the Mummery or the Kings command, entred into the Hall with foure Knights and sixe Torches, to behold the dancing, and begun himselfe to dance. Therewith the King and the fiue other Masquers came in, in these their disguises, fiue of them being fastned one to the other, the King onely being loose, who went before and*

[i] Booke 4. chap. 192. 193. fol. 243. 244. See the Generall Historie of France. p. 231. and D. *Beard,* his Theater of Gods Iudgements. lib. 2. c. 37. pag. 435. 436. accordingly.

and led the device. When they entred the Hall, every one tooke so great heed to them that they forgate the Torches. The King departing from his company went to the Ladies to sport with them, as youth required, and came to the Dutches of Berry who tooke hold of him to know what hee was, but he would not shew his name. The Duke of Orleance running to the other siue to discover who they were, put one of the Torches his servants held so neere the flax, that he set one of the Coates on fire, and so each of them set fire on the other, so that they were all in a bright flame; the fire taking hold of the liuing Coates & their shirts began to scorch their bodies so that they began to bren and to cry out for helpe. The fire was so great that none durst come neere them, and those that did, brent their hands by reason of the heate of the pitch. One of them called Manthorillet *fled into the Botry and cast himselfe into a vessell of water where they rynsed pots, and so saved his life by quenching the fire, but yet hee was sore hurt. The Countesse of Berry with her long loose Gowne covered the King and so saved him from the fire: two of the other were burnt to death in the place: the Bastard of Foiz and the Earle of Jouy were carried to their lodgings, and there died within two dayes after in great paine and misery. Thus was this Comedy turned into a dolefull Tragedy.* [k] *The King though he escaped was much distracted in minde (and his servants distressed with griefe) at this unhappy accident, so that he could not sleepe quiet that night.* [l] *The next day these newes being spred abroad in the City, and every man marveling at it: some said, how God had sent that token for an ensample, and that it was wisedome for the King to regard it, and to withdraw himselfe from such yong idle wantonnesse, which he had used overmuch being a King. All Lords and Ladies thorow the Realme of France and elsewhere, that heard of this chance had great marvaile thereof. Pope* Boniface *being at Rome with his Cardinals reioyced at it, and said, that it was a token sent from God to to the Realme of France, which had taken part against him.* Sure I am it was a just judgement of God, to teach Kings

[k] The French Historie.p.231.

[l] Froyssarts Chronicle. Booke 4. chap. 192.193. fol. 244.

and great men, [illegible] not to bee Actors or Spectators of vanity, but wholy to lay aside such fooliſh Maſques and Enterludes. [m] *At Lions in France, in the moneth of Auguſt, in the yeere 1607. whiles the Jeſuites were acting a prophane Play of Chriſts comming to Iudgement at the laſt day, to the diſgrace of true Religion, the Lord from Heaven continued thunder and lightnings for two houres ſpace together, ſlew twelue of the Actors and Spectators preſently, and amazed all the reſt with great terror and feare.* To paſſe from France to Rome, [*] *Suetonius* records, *that in* Iulius Cæſar *his time, there reſorted ſuch a multitude of people to Rome to behold his Stage-playes and Spectacles, that moſt of the ſtrangers were forced to lodge in the Villages adioyning in Tents: there was oft-times very many people trod and cruſhed to death at theſe Playes by reaſon of the multitude, and among them two Senators: ſo tragicall and fatall were theſe Enterludes.* [n] *Dion Caſſius* records; *that in Pompey his time. a Theater in Rome built for the acting of Syrian Enterludes was overturned with a ſudden tempeſt, to the death and deſtruction of many perſons.* To paſſe by the memorable example of Gods avenging Iuſtice upon the [*] *Philiſtines and their Lords, many thouſands of them being cruſhed to death with the fall of their Dagons Temple, which* Samſon *pulled downe upon their heads whiles they were there feaſting, dancing, and acting Playes before their Idoll Dagon, and beholding* Samſon *playing, dancing, and making ſport before them like a Clowne in a Play, they calling him out of the priſon to that purpoſe.* From whence [*] *Arias Montanus* well obſerves, that it was *the cuſtome of the Philiſtines and other Idolaters, to court their Idols with dances and Stage-playes on their ſolemne Feſtivals; their temples being built in ſuch a manner, that people might conveniently behold the dances and Stage-playes that were acted in them: and thereupon hee iuſtly taxeth* [*] *Chriſtian Princes, for exhibiting Playes and ſuch like im-*

[m] I.G. his Refutation of the Apologie for Actors, pag. 38. A ſhort Treatiſe againſt Stage-playes, printed, 1625. and Dedicated to the Parliament, pag. 28.

[*] *Iulius ſect. 39.*

[n] Rom. Hiſtor. lib. 37. p. 101.

[*] See Iudg. 16. 23. to 31. & Arias Montanus. Comment. in lib. Iudicum. c. 16. Antwerpia 1592. p. 568. to 580. See *Lyra, Toſtatus, Peter Martyr.* Ibidem.

[*] Ibidem. pag. 570. 571, 572.

[*] Vulgo ut gratificentur principes varia ac plerúq; humanitati diſſentanea, vel edunt ipſi, vel edenda permittunt ſpectacula. Hinc olim Theatra cædibus ac ſanguine plena; hinc noſtro tempore noſtriſque moribus impura,

pure,

pure, unchristian Spectacles to the people, and tolerating them in their Kingdomes, they being unsuitable and pernicious unto Christian manners, and altogether unlawfull unto Christians as originally consecrated unto Idols; the very acting and beholding of them being odious unto God, as this his iudgement on the Philistines proves. [o] *Cornelius Tacitus*, and [p] *Paulus Orosius*, (and out of them [q] *sundry others*) relate; *that about the eighth yeere of* Tiberius *his Raigne, there were by the iust iudgement of God, at least* * *fifty thousand persons slaine and pressed to death at once, with the fall of a Theater at Fidena in Italy, (which Theater was built by one* Atilius,) *whiles they were there beholding Sword-playes, and such like Theatricall Enterludes;* the dolefulnesse of which bloody Tragedy and judgement *(seconded with a devouring fire, which almost burnt up that City)* is at large described by *Tacitus*. *Ioannes Aventinus* in his excellent Annals, hath registred two memorable Examples for our present purpose. [r] *The first of them hapned at Pisonium, a City of Bavaria; about the yeere of our Lord,* 1200. *where divers people assembling together from all quarters to behold Enterludes and Cirque-playes, above three hundred of them were there slaine outright with thunder and hayle from Heaven:* The latter of them [s] *fell out in Rome it selfe upon the* 15. *day of October, in the yeere of our Lord* 1450 *when Pope* Nicholas *the first, solemnized his famous Jubily with secular Playes: at which time, fiue hundred and fifty persons comming to Rome to see these secular Enterludes, which this Pope brought in contrary to the decrees of the Councell of Constance, were drowned & quashed to death in the River Tiber, the Bridge upon which they were being overturned with the waters.*

& ab omni arte scenarum & comædiarú licentia, & gladiatorum cæde funestiora crudeliora q; taurorum ac belluarum munera quæ dæmonibus ac reruentibus ac detestatis superorum animis dicata consecrataque vertuntur. *Ibid.*

[o] Annalium. l. 4. c. 10. p. 165. 166.

[p] Historiæ, lib. 7. cap. 4.

[q] Eutropius Rerum Rom. l. 7. Tiberius. Petrarch. De Remed. Vtriusq; Fortunæ. l. 1. Dialog. 30. Bodinus Methodo Historiæ, c. 7. The 3. Blast of Retrait from Playes, &c. pag. 124. D. *Hakwels* Apologie l. 4. c. 4. sect. 9. Edit. 1. p. 320.

A short Treatise against Stage-playes, pag. 26. with sundry others Coc. Sabellicus. Ennead. 7. lib 1. pag. 191. * Sodorites Tacitus, others onely above 20000. which may both stand well together, since 50000. is above 20000. [r] Aventinus Annalium Bojorum. lib. 7. pag. 530. [s] Idem Annal. Bojorum. lib. 7. pag. 668. & 582. Romæ quintadecimo Cal. Octobris pons Tiberinus corruit aquis, obruti interire quingenti sexaginta homines, qui eò secularibus ludis, quos Nicolaus contra decreta Constantiensis Senatus aperuerat, confluxerant.

waters, To these I shall adde one Tragicall Story more which [t] *Gregory Nyssen*, in the life of *Gregory the worker of miracles*, hath registred to posterity. *The Citizens of Cæsarea, and well nigh all the people of that Province accustomed to meet together at Cæsarea once a yeere, upon a publike solemne Festivall which they dedicated to a certaine Devill-Idol, which that Country worshipped; at which feast they* * *alwayes celebrated some publike Stage-playes to the honour of this their Idoll, and to delight the people: It fortuned that the whole Country and City assembled thus together after their wonted manner, when Saint* Gregory *was newly made Minister of that City: and being thus assembled they presently flocked to the Theater;* [u] *which being filled with those who first hasted thither, those who came after climbed up by troopes upon the Scaffolds that were built about it. At last the crowde of the people; who were very desirous to behold these Enterludes, grew so great, that they left no roome at all upon the Stage, either for the Players or Musicians to act their parts; whereupon the whole multitude cryed out to that Devill whose festivall they then solemnized, with one united voyce;* O Iupiter *make us roome; Which Saint* Gregory *over-hearing, hee presently sends one who stood by to the Theater, to tell the people that that they should forth-with have more roome and ease then they desired.* [x] *No sooner was this message delivered to them, like a dolefull sentence passed against them, but a devouring pestilence suddenly seised upon that great assembly, which were there sporting and beholding Playes, and pre-*

[t] In Vita Beati Gregorij. pag. 312, 313. Edit. Basileæ. 1571.

* See Act 1. Scene 1. 2. & Act 2. Est enim ludus turpis & inhonestus qui in se deformitatem importat, & tales fecerunt Gentiles coram dijs suis in Theatris & templis: & illa est simpliciter inhibitus Christianis. *Holkot. Lectio. 173. in lib. Sapientiæ. fol. 133.*

[u] Eorum qui concurrerant Theatrum plenum erat, & eorum qui postremo affluxerant multitudo subsellijs undique superfundebatur, atque omnibus ad spectacula atque acroamata orchestram intueri cupientibus: plena scena tumultus & trepidationis, irrita præstigiatoribus, mirabilumque spectaculorum artificibus ostentatio erat, tumultu sese mutuo constipantium non modo oblectationem fimbricæ impediente, sed ne circulatoribus quidem & præstigiatoribus suas artes ostentanti tempus erat, &c. *Greg. Nyssen. Ibidem.* [x] Hac autem ab eo voce tanquam tristi quadam sententia prolata pestilentia frequentem ferias agentium, & ludos celebrantium conventum excipit, ac statim tripudiantium choris lamentatio miscebatur adeo ut in luctus & calamitates eis voluptates converterentur, quum pro plausibus & cantu tibiarum, aliæ super alias næniæ cantusque lugubres urbem passim invasissent, &c. *Ibidem.*

sently

sently a lamentation was mingled with their dancing, in so much that their pleasures were turned into sorrowes and calamities; and funerall dolefull Elegies one upon another were heard thorowout the City instead of acclamations and musicke: y *For as soone this pestilent disease had seised upon men, opinion and conceit did propagate it the faster, it consuming whole houses at once, like a fire: in so much that flying from their houses to their Temples for succour and recovery, their very temples were even filled up with the carcases of such who there fell downe dead of this disease: whose extremity was such, that all the Cisternes, Fountaines and pits of water neere the City were covered with the dead corps of such who resorted to them for to quench their thirst; in so much that many went voluntarily to their graves to die there, because the living were not sufficient to bury the dead. Neither did this pestilence surprise men suddenly, but a certaine Ghost or Spirit came first unto these houses over which destruction hovered, and then certaine perdition followed after. At last when the people came to know the cause of this their sickenesse, they renounced their former Idolatrous sacrifices, rites and Enterludes, and resorting with their whole families to Saint* Gregory, *they intreated him both to instruct them and to pray unto God for them, that so they might escape this pestilence. By which meanes they all abandoning their Idol-worship were drawne to the profession of Christs Name: part of them being led as it were by the hand unto the truth by the disease that was then upon them; others of them embracing the faith of Christ, as a defensative to secure them from the plague;* z *their sickenesse being more effectuall to convert them then their health. For those who were so weake in their health that they could not bee wonne by reasons to approve the truth, were made whole in faith, by this their corporall disease.* Loe here a man-eating pestilence sent by God from Heaven upon these Pagan Play-haunters; Answerable to which I finde another

y Cum enim semel morbus homines invasisset, opinione citius propagabatur atque serpebat, ignis in modum domos depascens, adeo ut ædes quidem sacræ, quæ spe sanationis atque remedij confugiebant, ijs, qui morbo peribant repletæ: fontes verò, aquæductus, scaturigines q; aq; putei eorū, quos atrocitate morbi sitis exurebat, referti essent, &c. multi item ultrò transirent ad sepulchra eò quod superstites sepeliendis mortuis non amplius sufficerent. *Ibidem.*

z Adeò illis hominibus sanitate morbus validior erat.

Qui enim in sanitate ad approbationem mysterij rationibus infirmi essent, corporali morbo ad fidem convaluerunt, *Ibidem.*

Story

Story in *Plutarch*, who relates; * *that in the Consulship of* Caius Sulpitius, *and* Licinius Solon, *the great plague then raigning in Rome, devoured not onely sundry Play-haunters, but even all the Stage-players then in Rome, so that there was not so much as one of them left alive:* A just judgement of God upon these pestiferous miscreants. And may we not then suspect, that their toleration of, and our great resort to Stage-playes, hath beene a great occasion of those devouring Plagues, which formerly and now of late have seised, not onely upon London and her Suburbs, (where divers publike standing Play-houses are every day frequented,) but on other Townes and Cities too, where stragling wandring Players (though [a] *Rogues by Statute*) doe oft-times act their parts? Sure I am that Saint [b] *Augustine*, [c] *Orosius*, and [d] *others* truely stile *Stage-playes*; *the very plague and pestilence of mens mindes and manners*; and that [e] *Clemens Alexandrinus*, [f] *Tertullian*, and S. [g] *Chrysostome, call the Play-house; the very seate and chaire of pestilence*; no wonder therefore if they produce a plague in those Kingdomes, & the Cities which permit them. Indeed the [h] *ancient Pagan Romanes when as Rome was exceedingly pestred with the plague*; *sent into Tuscany for Stage-players, to asswage its rage:* but both [i] *Livy*, [k] *Augustine*, and [l] *Orosius* assure us;

* Pestis Roma grassata omnes ad unum scenæ administros extinxit. *Plutarchi. Quæstiones Romanæ. Quæst.* 107 *pag.* 600.

[a] 14 Eliz. c. 5. 39. Eliz. cap 4.

[b] De Civ. Dei. lib. 1. cap. 32.

[c] Historiæ. lib. 3. cap 4.

[d] Gualther. Hom. 11. in Nahum. and others forequoted. at p. 67, 68. & Act 6. Scene 5. Hermannus Schedell. Chronicon Chronicorum. Ætas 5. fol. 83.

[e] Pædagogi. lib 3. cap. 11.

[f] De Spectaculis. lib. c. 27.

[g] Hom. 8 de Pœnitentia. & Hom. 6. 7. & 38. in Matth. See before p. 67. 68. & Act 6. Scene 5.

[h] See before, p. 17. 18.

[i] Nec tamen ludorum primum initium procurandis religionibus datũ, aut religione animos, aut corpora morbis levavit, &c. *Livy. Hist. l. 7. sect. 2. 3.*

[k] Dij propter sedandam corporum pestilentiam ludos sibi scenicos exhiberi jubebant. Pontifex autem vester Scipio propter animorum cavendam pestilentiã, ipsam scenam construi prohibebat. Neq; enim & illa corporum pestilentia ideo conquievit, quia populo bellicoso, & solis anteà ludis Circensibus assueto, ludorũ scenicorum delicata subintravit insania, sed astutia spirituũ nefandorũ prævidens illã pestilentiam jàm fine debito cessaturam, aliam longè graviorem qua plurimũ gaudet, ex hac occasione, non corporibus sed moribus curavit immittere: quæ animos miserorum tantis occæcavit tenebris, tanta deformitate fædavit, ut etiam modo, quod incredibile forsitan erit, si a nostris posteris audietur, Romana urbe vastata quos pestilẽtia ista possedit, atq; inde fugientes, Carthaginem pervenire potuerunt, in Theatris quotidie pro histrionibus insanirent. *De Civit. Dei. lib. 1. cap. 33.*

[l] Histor. lib. 3. cap 4. See here, Act 6. Scene 5.

us; *that they were so farre from mitigating this plague which seised on mens bodies, which they did rather aggravate; that in stead of it, they brought in among them, a far more pernicious and perpetuall pestilence of their soules and manners (to wit, their wicked pestiferous Stage-playes) which they could not shake off. In the first yeere of Queene* Elizabeths *Raigne,* [m] *all Stage-plages were prohibited by publike proclamation from the 7. of Aprill till Allhallontide, of purpose to cease that plague which was then begun;* and so in all great sicknesses since that time, all publike Enterludes have beene suppressed for the selfesame reason. If then the inhibiting of publike Stage-playes hath beene such a common antidote to asswage those fearefull Plagues, which God in justice hath inflicted on us; we may then conclude from the rule of contraries, that our resort to ribaldry Stage-playes (which God without all question, as appeares by all the now recited judgements, [n] *cannot but abhorre,)* is a grand occasion both of the engendring and propagating these late, these present plagues which yet wee feele, and suffer. As therefore we would flie and feare this dreadfull fatall sickneese, which hath a long time hovered over our heads, and hath almost quite depopulated some particular places of this Kingdome (and God knoweth how soone, how fast it may increase to sweepe us all away) let us henceforth cast out these our lewde pestiferous Enterludes, and rase downe these our Leprous Play-houses, which may involue us in the selfesame miseries, that these *Cæsarians* here sustained, to our utter ruine. But if all these former examples will not deterre us from these Spectacles, let us consider what generall Nationall judgements they have oft procured. To passe by Gods judgements upon * *Sodom for her Cirques and Theaters, as* Prudentius *poetically expresseth it; who af-*

[m] Hollinshead Anno 1559. p. 1184. n. 50.

[n] See Salvian De Gubernat. Dei. lib. 6. accordingly. & Chrysostom. Hom. 3. De Davide & Saul. & Hom. 6. & 38. in Matth.

* Theatra, Et Circum cum plebe sua madidasque popinas. Quicquid agunt homines Sodomorum, incendia justis Ignibus involuunt & Christo judice damnant. Hæc fugisse semel satis est, non respicit ultra, Lot noster, &c. *Prudentius, Hamertigenia. Bibl. Patrum. Tom. 4. pag. 907. D.*

firmes with all that Christians after their conversion, returne backe no more to Playes and Theaters. The excessive expences of the Athenians on their Stage-playes (if [o] *Plutarch* or *Justin* may be credited,) *was the very overthrow and destruction of their State, and the occasion of their bondage to the Macedonians.* [p] *Arnobius* informes the *Gentiles*, against whom he wrote; *that all the evils, the miseries with which mortality was overwhelmed and oppressed from day to day, without intermission, originally sprang from Stage-playes, with which these Heathen Gentiles were besotted.* Saint *Augustine* [q] at large demonstrates; *that the bringing in, and tolerating of Stage-playes, which vitiated the mindes and manners of the Romanes, was the principall cause of the very ruine of their Common-weale and of all those fatall miseries which befell them.* Whereupon hee breakes out into this patheticall exclamation. [r] *O fooles! O madmen! what is this your extreame I say not error, but frensie, that when as all the Easterne Nations, as wee have heard, and the very greatest Cities in the remotest Countries doe publikely grieve and sorrow for your destruction; that you should runne after Theaters, enter into them, fill them, and make them much more unruly and outragious then before? This plague and pestilence of mens mindes; this overthrow of honesty and goodnesse did worthy* Scipio *feare would befall you, when he prohibited Theaters to be erected; when*

[o] De Gloria Atheniensium. lib. & Iustin. Hist. lib. 6. pag. 79.

[p] Nec satis hæc culpa est, etiam mimis & scurrilibus ludicris sanctissimorũ personæ interponuntur Deorum. Et ut spectatoribus vacuis risus possit atq; hilaritas excitari, joculatoribus feriuntur cavillationibus numina, conclamant & assurgunt Theatra, cavex omnes concrepant fragoribus atque plausibus, &c. Et audetis post ista mirari, unde oriantur hæc mala, quibus inundatur & premitur sine ulla intermissione mortalitas? *Adverss. Gentes l. 4. p. 150. vid. Ibid.* [q] De Civit. Dei. l. 1. c. 31. 32. 33. & l. 2. c. 4. to the end of that Booke. [r] Amentes, amentes, quis est hic tantus non error, sed furor, ut exitium vestrum, sicut audivimus, plangentibus Orientalibus populis, & maximis Civitatibus in remotissimis terris, publicum luctũ mæroremq; ducentibus, vos Theatra quæreretis, intraretis, implerétis, & multò insaniora quàm fuerant anteà faceretis? hanc animorum labem ac pestem, hanc probitatis & honestatis eversionem vobis Scipio ille metuebat, quando constitui Theatra prohibebat, &c. neque enim censebat ille fælicé esse rempub. stantibus mœnibus, ruentibus moribus: Sed in vobis valuit quod Dæmones impij seduxerunt quàm quod homines providi præcaverunt. Hinc est, quod mala quæ facitis, vobis imputari non vultis; mala verò quæ patimini, Christianis temporibus imputatis. Neque enim in vestra securitate pacatam rempub. sed luxuriam quæritis impunitam; qui depravati rebus prosperis, nec corrigi potuistis adversis. *De Civit. Dei. lib. 1. cap. 33.*

he

he discerned that you might be easily corrupted and overturned with prosperity; whenas hee would not have you secure from feare of enemies: neither did he thinke the Common-weale could be happy, when as the walls of it onely stood, but the manners fell to ruine. But in you that hath more prevailed which wicked Devils have seducingly suggested, then that which provident men have laboured to prevent. Hence is it, that the evils, which you doe, you will not have them to be imputed to you; and the evils, which you suffer, you impute onely to the Christian times. Neither in your security doe you seeke for a peaceable Common-wealth, but an unpunished luxury, who being depraved with prosperity, cannot yet be amended by adversity. Saint *Chrysostome*, as hee records; [r] *that Stage-playes had brought great mischiefes upon Cities, both in respect of sinne and punishment; so hee with all relates:* [t] *That the very Heavens were made Brasse, and the earth Iron; that the very elements themselves did proclaime Gods wrath against men for their Stage-playes. How long therefore O sonnes of men will yee be slow of heart? Why* (writes he) *doe yee love vanity in Enterludes, and seeke after lies in Stage-players?* Holy *Salvian* writes expressly; *That the very sacking of Rome, the destruction of all Italy, the spoyling of Ravenna, Trevers, Marseilles, Agrippina, Moguntia, and a great part of France and Spaine by the Goathes and Vandals, was but a iust iudgement of God inflicted on them for their frequenting and maintaining Playes and Theaters; whose execrable filthinesse, whose inconsistency with Christianity, and whose odiousnesse in Gods eye-sight, hee most eligantly discyphers.* If wee observe all the passages of the Roman History, we shall easily discover *that the Roman Common-weale had never so bad Emperours and Magistrates, and the greatest plagues that can befall a people, that it was never so ill governed, never so much disordered and corrupted: and*

[r] Magna Civitatibus mala ferunt Theatra magna. Hom. 62. ad Pop. Antioch. Tom. 5. Col. 347. B.

[t] Vel ipsa signa agnoscite, quia æreum factum est cælum, & terra ferrea. Iracundiam Dei ipsa elementa loquuntur. Filij hominum quousque graves corde? ut quid deligitis vanitatem in spectaculis, & quæritis mendacium in histrionibus. *Homilia ult. in Psal. 118. Tom. 1. Col. 1031. A.*

[u] De Gubernatione Dei. lib. 6. & 7. throughout.

that the [x] *Romanes themselves and their Allies were never so strangely oppressed, afflicted, dissipated and consumed, with all kinde of plagues and iudgements; with pestilences, civill dissentions, tyranny, forraigne invasions, exactions, inundations, earthquakes, fires, and the like, as in the raignes of* Tiberius, Caligula, Claudius, Nero, Heliogabalus, Commodus, Carinus, *and these other flagitious Histrionicall Emperours in whose raignes both Playes and Players were in most request, as well with Prince as people, whose sinnes were nourished and intended by them; and so by consequence Gods iudgements on them too. When ever their Playes and Theaters went up, their manners, vertues, prosperity and Common-wealth went downe, and all Gods iudgements fell upon them,* as their Historians declare at large. *When* [x] Herod *brought in Playes among the Jewes, then went their manners, their State, their whole Nation unto wrecke, and* [*] *Gods iudgements seised on them more fatally then before.* To come neerer to our times: [y] *Franciscus Petrarcha,* [z] *M. Northbrooke,* [a] *M. Stubs,* and [b] *others* certifie us: *That Stage-playes draw downe Gods vengeance not onely on their Actors and Spectators* (for which they recite some precedents;) *but likewise on those States and Cities which allow them.* Master *Brinsly,* a reverend Divine, informes us: [c] *That such who frequent Play-houses, must needs bring faggots and firebrands to set in the gates of our Hierusalem.* The very Title of the *second and third Blast of Retrait from Playes and Theaters, published by Authority* in the yeere of our Lord, 1580.) instructs us; *That that Common-weale is nigh unto the curse of God, wherein either Players be made of, or Theaters maintained:* And the Author of the third of these

[*] See for this purpose: Arnobius Contra Gentes. l. 4. & 7. August. De Civit. Dei. lib. 1. 2. & 4. Salvian, De Gub. Dei. l. 6. 7. Orosius. Hist. l. 7. c. 5. 6, 7, 8. Tacitus Annal. lib. 14. c. 1. 2, 3. Herodian Historia. l. 1. Suetonij, Tiberius, Caligula, Claudius, & Nero. Ælij Lampridij Heliogabalus & Commodus. Flavij Vopisci Carinus. Eutropius Rerum Rom. lib. 8. 9. Dion Cassius. Rom. Hist. lib. 57. 59, 60. Grimstons Imperiall History. Tiberius, Caligula, Claudius, Nero, Heliogabalus, Cõmodus, & Carinus. Zonaras Annaliũ. Tom. 2. with sundry others.

[x] See Iosephus Antiq. Iudæorum. l. 15. c. 11. 12, 13. & l. 16. c. 9. [*] See 2. Maccabees. c. 4. v. 9. to 18. [y] De Remed. Vtriusq; Fortunæ. l. 1. Dial. 30. [z] Against Vaine Playes and Enterludes. fol. 32. 36. [a] Anatomy of Abuses. p. 102. 106, 107. [b] Master *Gosson,* his Schoole of Abuses. *I. G.* his Refutation of the Apologie for Actors. A short Treatise against Stage-playes. pag. 26. 27, 28. with sundry others. Gualther. Hom. 11. in Nahum. [c] The True Watch, part 3. chap. 11. Abomination 30. pag. 302.

Blasts

Blasts, being once a Play-poet, writes; [d] *That sinne did so abound at Stage-playes, and was there so openly committed, that when he gave himselfe first to observe the abuse of common Playes, he looked, when God in iustice should presently in his wrath have confounded the beholders.* [e] *And I am verily perswaded* (saith hee) *that if Players may bee still permitted to make sale of sinne, wee shall pull on our heads Gods vengeance, and to our Realme bring an utter confusion.* And no wonder that it should bee so: For [i] *where ever sinne goes before, Gods wrath and vengeance will certainely follow after*; where all wickednesse and prophanesse super-abound, [k] *Gods Judgements cannot but abound at last.* Now Playes and Play-houses, (as the precedent Scenes doe manifest,) are the fruitfull nurseries, and fomenters of all wickednesse, all lewdnesse whatsoever: they likewise [l] *harden mens hearts thorow the deceitfulnesse of sinne, and undispose them to repentance*; they so ripen and prepare men for Gods judgements, [m] *that they have neither providence to foresee, nor any spirituall wisedome to prevent them*: no wonder therefore if Gods judgements seise upon them to their just destruction, [n] *even in the ruffe of all their carnall iolity and fearelesse security.* You have now seene a short survay of Gods tragicall judgements upon Play-poets, Players, Play-haunters, and those States and Cities wherein they are tolerated and approved, together with the reason of it, which must needs stand firme, as long as God is just to punish sinne. These *few examples therefore of Gods iudgements (which* [o] *should be warnings unto all)* should lesson all Play-poets, to give over their composing; all common Actors, to renounce the acting; all voluptuous Play-haunters, to abandon the sight and hearing, of all Theatricall Enterludes; all Christian Princes, Cities,

[d] Ibidem. pag. 55. 56.
[e] Ibidem. p. 53. So writes Master *Gualther* too, in his 11. Homily upon Nahum.
[i] Deus etsi quædam longanimiter tolerat, quædam tamen etiam in hac vita flagellat: & hic nonnunquam ferire inchoat, quos æterna damnatione consummat. *Gregor. Magnus. Moral. lib. 36. cap. 18.*
[k] 2 Chron. 36. 15, 16. Ier. 7. 20. Ezech 21. 30. 31, 32.
[l] Hebr. 3. 13.
[m] Sopor quippe infunditur ut perditio subsequatur. Cum enim completis iniquitatibus suis quis meretur ut pereat, providentia ab eo tollitur ne periturus evadat. *Salvian, De Gubernatione Dei lib. 6. pag 234.*
[n] Matth. 24. 38, 39, 49, 50, 51. 1 Thes. 5. 2, 3, 4. Luke 12. 19, 20. Dan. 5. 3, 4, 5, 6. Amos 6. 1, to 9.
[o] 1 Cor. 10. 5, to 12. Præbentur cunctis exempla cum fuerint quibusdam irrogata supplicia. *Cyprian. De Sing. Clericorum. Tom. 2. pag. 202.*

States and Magistrates (p *whose connivency at any evils that they might suppresse, doth make them deepely guilty of them*) for ever to exile all Playes, and demolish all Play-houses whatsoever; for feare they pull Gods judgements downe upon them, as they have done on others. Alas, why should any Christian Play-poet, Player, or Spectator; any Christian State or City where Playes have publike countenance, be so desperately secure, as to conceit; that though Playes have brought Gods judgements upon others, q *yet they shall scape unpunished, his wrath shall never seise on them:* what ground, what warrant is there for any such unchristian surmise? Is not Gods avenging justice towards sinne and sinners, still the same? and are not Stage-playes, Play-poets, Actors, Play-haunters, and those places where they are tolerated, as execrably vitious, as sinfull, as odious now to God as ever? *Is* r *not the selfesame punishment alwayes due unto the selfesame sinnes and sinners?* and is not the selfesame sinne as sinfull, as peccable; s *yea more execrable, more damnable in Christians, then in Pagans?* God hath most severely punished Pagan, yea and Christian Play-poets, Stage-players, Play-haunters, and such States as tolerated them, for Stage-playes heretofore, as the forequoted examples testifie; and shall hee not much more avenge himselfe on such like Christians for their Stage-playes now? And yet alas, t *such is the infidelity*

p Potestas quippe maxima & potentissima quæ inhibere maximum scelus potest, quasi probat debere fieri, si sciens patitur perpetrari: In cujus enim manu est ut prohibeat, jubet agi si non prohibet admitti. *Salvian. De Gubernatione Dei. l. 7. p. 266.* Facientis culpam proculdubio habet, qui quod potest corrigere, negligit emendare: Et negligere cum possis perturbare perversos, nihil est aliud quam fovere. *Gratian. Distinctio 86.*

q Vt sit magna, tamen certe lenta ira Deorũ est. Si curant igitur cunctos punire nocentes, Quando ad me venient? sed & exorabile numen Fortasse experior, solet his ignoscere: multi Cõmittunt eadem diverso crimina fato. Ille crucem pretium sceleris tulit, Hic diadema. Sic animum diræ trepidum formidine culpæ Confirmant. *Iuvenal. Satyr. 13. p. 120.* r Oportet ut una pæna teneat obnoxios quos similis error invenerit implicatos. *Concil. Toletanum. 4. Can 74.* s Criminosior enim culpa est ubi honestior status: si honorosior est persona peccantis, peccati quoq; major invidia. Itaque nos qui Christiani catholici esse dicimur, si simile aliquid Barbarorũ impunitatibus facimus gravius erramus. Atrocius enim sub sancti nominis professione peccam9: ubi sublimior est prærogativa major est culpa. *Salvian. De Guber. Dei. l. 4. p. 125. 126, 130.* t Hæc semper est incredulitas humanæ duritiæ, ut non solũ audiendo sed etiam videndo non credat alteros interijsse, nisi & seipsam viderit interire: nec sociorũ mortibus quatitur, dum illos immeritos aut invalidos opinatur, &c. *Cyprian. De Singular. Clericorũ. Tom. 2. p. 202.*

such

such the security of mens obdurate hearts, that not onely when they heare, but likewise when they visibly behold Gods vengeance seising upon others, for compoling, acting, frequenting, countenancing these vaine delights of sinne; *yet they really believe not, either that these have perished, or that themselves shall perish for the selfesame things, unlesse they likewise see themselves destroyed too: neither are they any whit affected with the sudden fearefull deaths of others, till such a death hath seised on themselves.* O therefore now at last (as wee tender our owne private or the publike safety,) [u]let other mens wounds bee our cautions; let these mens deaths, prove our life; let their judgements be our medicines. [x] *Hee* (saith Saint *Cyprian*) *is too audacious, who strives to passe over there, where he hath seene another to have fallen: he is outragiously unruly who is not strucke with feare when he sees another perish in that course which he is running. He onely is a lover of his owne safety, who takes warning by anothers death: And he onely is a provident man, who is made solicitous by the ruines of other men: which* Solomon *approveth, saying, The prudent seeing the evill man punished, is greatly instructed: And againe, When wicked men fall, the just will bee much affrighted.* [y] *It is an adverse hurtfull confidence, which certainely commits its life to dangers, as to a certaine thing: And that is but a slippery hope, which presumes it shall be safe amids the fomentations of sinne. It is an uncertaine victory to fight amidest the enemies weapons; and it is an impossible deliverance to be compassed about with flames, and not to burne.* Wherefore let not a peradventure, that we may escape Gods judgements, though we still resort to Stage-playes; overpoyse, a peradventure, that they may seise upon us, as they have done on others. Neither let

[u] Aliorum vulnus nostra sit cautio. *Hierom. Epist. 10. cap 4.*

[x] Metuite quantum potestis ejusmodi casus exitia; & in ista subversione labentiũ vos experiir enta perterreant. Nimium præceps est qui transire contendit, ubi aliũ conspexerit cecidisse: & vehementer infrenis est, cui non incutitur timor alio pereunte. Amator verò est salutis suæ, qui evitat alienæ mortis incursum: Et ipse est providus, qui solicitus sit cladibus cæterorum: sicut Solomon approbat, dicens; Astutus videns malum puniri, vehementer erudietur: Et iterum: Cadentibus impijs justi vehementer terrebuntur. *Cyprian. De Singularitate Clericorum. Tom. 2. pag. 199.*

[y] Adversa est confidentia, quæ periculis vitam suam, pro certo commendat. Et lubrica spes est quæ inter fomenta peccati salvari se sperat. Incerta victoria est, inter hostilia arma pugnare. Et impossibilis liberatio est, flammis circundari, nec ardere, &c. *Cyprian Ibid.*

Gods

Gods long-ſuffring towards Play-poets, Players, Play-haunters, and ſuch Republikes as approve them, (*[z] which in truth ſhould lead them to repentance*;) make all or any of them or us ſecure againſt the feare of his avenging hand. [a] *For the longer Gods iudgements are delayed, the greater will they be at laſt.* [b] *That puniſhment is moſt troubleſome, which is deferred with a foregoing terror: that torment is more grievous, more intolerable which is delayed for this onely purpoſe, that it may ſtrike the longer, the deeper: For ſudden evils quickly ſtrike us thorow; whereas delayed iudgements bring a multiplyed, and uſurious puniſhment with them. Wherefore the* [c] *longer the Lord hath deferred to puniſh, by ſo much the more ſolicitous let the ſervant be: by how much the longer Chriſt is ere he come, the more prepared let a Chriſtian be. He is no provident ſervant, whom his Lord when he comes ſhall finde unprepared.* God hath a long time ſpared many Play-poets, Players, Play-haunters, States and Cities where Playes are harbored, though ſome of theſe have ſmarted for them: he hath mercifully forborne many ſuch of us at home; and though he hath a long time [d] *chaſtiſed us as a Father*, yet he hath not as yet wholy conſumed us, as an avenging Iudge; but how ſoone he is likely to doe it, if wee repent not ſpeedily, wee may all conjecture: O therefore let not the long ſuffring of our gracious God, [e] *harden any of us* in the love, the exerciſe or approbation of theſe ungodly Enterludes, or of any other [f] *pleaſures of ſinne which are but for a ſeaſon*: But let theſe judgements of God, which Playes have brought on Pagans, on Chriſtians heretofore, and for ought [*] *we know upon our ſelves*,

[z] Rom. 2. 4.

[a] Divina ſeveritas eò iniquũ acrius punit, quo diutius pertulit. *Greg. Magnus. Moral. lib. 25. cap. 1.* Non contemnas, quod jam non hodie in opera peccantium vindicat Chriſtus. Quãta enim patientia ſuſtinet, tanta ſeveritate reſtituet. *Chryſoſtom. De Militia Chriſtiana Homil. Tom. 5. Col. 633. C.*

[b] Major eſt enim pæna dilata quàm ſubita: moleſtius ſupplicium quod præmiſſo terrore differtur: gravior pæna, quæ ad hoc tardat, ut diutius feriat. Subita enim citò percutiunt, dilata fæneratam pænam reſtituunt. *Chryſoſt. ex Varijs in Matth. locis. Hom. 24. Tom 2. Col. 1040. C.*

[c] Quantò tardaverit Dominus, tantò ſit ſolicitior ſervus. Quantò diutius ſupervenit Chriſtus, tantò ſit paratior Chriſtianus. Non eſt providus ſervus, quem imparatũ invenerit Dominus. *Chryſoſt. Ibid.*

[d] Hebr. 12. 5. 10 12.

[e] Eccleſ. 8. 11, 12, 13.

[f] Hebr. 11. 25. Delicię temporariam habent voluptatem, pænam autem ſempiternam. *Chryſoſtom. Hom 54. ad Pop. Antioch.*

[*] Par pæna perditionis conſtringat, quos in pernitie prava ſocietas copulat. *Concilium Toletanum. 4. Can. 74. Surius. Tom. 2. Can. 737.*

be

be now at laſt a warning-peale to us, with ſpeed, with care and conſcience to abandon them: and thus to ſyllogize againſt them in the 44. place, with which I ſhall cloſe up this Scene. *Argument* 44.

That which drawes downe Gods judgements, wrath and vengeance, both upon the Compoſers, Actors, and Spectators of it; and likewiſe upon thoſe Magiſtrates, States, and Cities, which foſter and approve it: muſt needs be ſinfull, (*ſince God never inflicts his iudgements but for ſin*) yea altogether to be avoyded of all good Chriſtians, and not tolerable in any Chriſtian Common-weale.

But this doe Stage-playes; as the premiſes demonſtrate.

Therefore they muſt needs be ſinfull, yea altogether to be avoyded of all good Chriſtians; and intolerable in any Chriſtian Common-weale.

ε Iſay 1.2.to 9. cap.3.1. to 12. cap.5.24.to 30. cap.9.18,19. Ier.2.13.to 20. cap.4.17,18. Iſay 50.1. Pſal.107.17. Lam.3.33,34, 39.

ACTVS 6. SCENA VICESSIMA.

THe laſt effect of Stage-playes, which ariſeth as a neceſſary conſequent from all the former, is this; That without ſincere repentance * *they eternally damne mens ſoules.* A fruit, a conſequent with a witneſſe, which ſhould cauſe all Players, all Play-poets, all Play-haunters to looke about them. And this muſt needs be ſo: h *For, if the wages of ſinne be death*; i *and if every unrepented, un-* 20

* Quomodo enim cũ Chriſto & Angelis ejus regnabunt in cælis, qui cum Diabolo & miniſtris ejus ſocietatem habent in terris? Quomodo gaudebunt in convivio perenni ſanctorum, qui non reſpuunt convivia nefanda Paganorum? Aut quomodo in luce perpetua poſſunt laudes Deo dicere cum Angelis, qui hic Diabolo exhibent funeſtos ludos in idolis? *HRabanus Maurus, Homil. Contra Paganicos Errores. Tom.* 5. h Rom.6.23. i Hebr.2.2. Eccleſ.12.14. Matth.12.36,37.

lamented, idle, vaine, or sinfull action, word and thought, shall receive a iust recompence of reward: If [k] *the unrighteous, the adulterous and unchaste, shall not inherite the Kingdome of God and of Christ:* If [l] *the wicked shall be turned into Hell and all the people that forget God,* then certainely the wages of Stage-playes, (which [m] *abound with many idle sinfull speeches, actions, and representations,* directly sinfull in sundry different respects, as I have manifested by the premises; and therefore cannot but exclude their unrighteous, adulterous, unchaste Actors and Spectators out of Heaven, and tumble them headlong into Hell for all eternity, unlesse they prevent this danger by sincere repentance) must be eternall death. Stage-playes, (as not onely the best, [n] *but even the worst of men confesse,*) are the [o] *very sinkes, the seminaries, food, and treasures of all wickednesse* and lewdnesse whatsoever: they are the very [p] *baites, the snares, the engines, the sweet Syrenean enchantments of the Devill, with which he sweetly allures men to destruction; by which he insinuates all kinde of viceousnesse into their soules; and steales away their hearts from God and heavenly things:* [q] *they are the principall instruments to intice, to enthrall men unto sinne, to enamor men with sinne; to detaine men under the commanding power of sinne; and to keepe them off from all true contrition for sinne:* Needs therefore must they drowne their Actors, their Composers and Spectators in everlasting perdition both of soule and body, if they repent not of, and utterly renounce them as they have vowed in their baptisme. Hence is that memorable passage of *Hippolitus* an ancient Martyr, in his * *Oration, De Consummatione mundi & Antichristo,* about the yeere of our Lord, 220. where he informes us; *that Christ shall say thus to Play-haunters and wicked men, at the last day:* Depart from me yee workers of iniquity, I know you not: *you are become the workemen of another Master, that is, of the Devill. To posse with him darknesse and fire, which is not put out, and the worme that sleepeth not, and gnashing of teeth, &c.*

[k] 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Ephes. 5. 4, 5, 6.

[l] Psal. 9. 17.

[m] See Act 3. thorowout.

[n] Ovid. Tristium. l. 1. and the Pagan Emperours, States & Authors quoted h[illegible], in Act 6. Scene 3. 4, 5, & 6.

[o] See here, Act 3. Scene 1. & Act 6. Scene 5. accordingly.

[p] Chrysostom. Hom. 6 & 7. in Matth. See here, Act. 1. 2. & Chorus: & Act 6. Scene 1. accordingly.

[q] See Act 6. Scene 3, 4, 5, 6, 12, & 19. accordingly.

* Bibliotheca Patrum Tom. 3. pag. 16, 17.

* For

** For I have made your eares that you should heare the Scriptures; but you have prepared them for the songs of Devils, for harpes and ridiculous things. I have created your eyes that you might behold the light of my precepts and thorowly performe them; but you have called for whoredomes and uncleanesses, and have opened them to all other filthinesse: I have made your mouthes to glorifie and praise the Lord, to sing Psalmes and Spirituall Songs, and to utter the continuall meditation of what you read: but you have applyed it to rayling, to swearing, to blasphemies, whiles you did sit and backbite your neighbours. I have formed your hands that you should stretch them out to prayers and supplications; but you have reached them forth to rapines, murthers, and mutuall slaughters. I have ordained your feet, that you should walke in the preparation of the Gospell of peace, both in Churches and in the houses of my Saints; but you have taught them to runne to adulteries, whoredomes, Stage-playes, dances, vaultings. Now the publike assembly is dissolved; the spectacle of this world is ended; the fashion and deceit of it is passed away, &c. Depart therefore into everlasting fire prepared for the Devill and his Angels.* And then alas poore wretches, what will become of them, when as Christ shall thus upbraide and charge them with their resort to Playes and Playhouses, and their imploying both of their eyes, their eares, their hands, their feet, their mindes and times about them, at the last? Perish they must, and that irrecoverably, for all eternity. This sundry *Fathers* testifie. [r] *The profession and following of Stage-playes* (writes *Chrysostom*) *is a way of the world which leads unto the Devill, the generall way of perdition:* Therefore he exhorts his [s] *Auditors, to avoyd the pestiferous Fish-pond*

* Aures vestras condidi ut audiretis Scripturas; at vos praestis eas ad canticaDæmonum, cytharas & ridicula. Oculos vestros creavi, ut prospiceretis lumen præceptorum meorum, eaq; exequeremini: at vos exercistuis stupra & impudicitias, & ad reliquam immundiciam istos aperuistis. Os vestrum composui ad glorificandum & laudandum Deum, & Psalmos cantionesque spiritales pronunciandas lectionisque continuam meditationem, &c. Pedes vestros ordinavi ut ambularetis in præparatione Evangelij pacis, tum in Ecclesijs, tum in domibus sanctorũ meorum: at vos docuistis currere ad adulteria, stupra, spectacula, saltationes, in sublime jactationes. Iam solutus conventus publicus, spectaculũ desijt mundi hujus, præterijt species & deceptio illius. Discedite a me, &c. *Ibidem.* r Professio ludorum, altera via est mundi, quæ ducit ad Diabolum, generalem viam perditionis. *Chrysostom. Hom 41. in Matth Tom. 2. Col. 882 B.* s Hom. 7. in Matth. Tom. 2. Col. 60. B. See here, pag. 46. H.

of the Theater; for this is that, which drownes its Spectators in the fiery Sea of Hell, and kindles the very bottome of its fire. [t] *Macarius Ægyptius* writes expresly: *that those who are delighted with Spectacles and Stage-playes, shall never enter into Heaven without repentance, paine, and fighting, because the way to Heaven is narrow and full of affliction.* Saint *Cyprian*, and *Tertullian* in their Bookes, *De Spectaculis*. *Lactantius De Vero Cultu. c.* 20. *Clemens Romanus Constit. Apostol. lib.* 2. *cap.* 66. *Augustine De Civitate Dei. lib.* 2. *cap.* 29. & [u] *lib.* 6. *cap.* 6. *De Symbolo ad Catechumenos. lib.* 2. *cap.* 1. 2. & *l.* 4. *cap.* 1. *Confessionum. lib.* 3. *cap.* 1. 2. & *lib.* 6. *cap.* 7. 8. *Salvian. De Gubernatione Dei. lib.* 6. write as much: Yea [x] *all those Fathers and Councels which excommunicated Players and Play-haunters from the Church*, till they had repented, renounced the acting, the beholding of all Theatricall Enterludes, affirme the same, since those can never be deemed worthy the society of the Saints in Heaven, who are not fit to communicate with the Saints on earth. Certainely [y] *that which the Church doth lawfully binde on earth is bound in Heaven*; those therefore who are justly *excluded out of*, cõdemned by the militant Church, [z] *as Players and Play-haunters ought to be*, are excluded likewise out of Heaven, are condemned in Heaven, unlesse they doe repent. This all the moderne Christian *Authors*, together with [a] *two penitent relenting Play-poets of our owne* who have [b] *written* against Stage-playes, doe likewise joyntly testifie: And indeed they should all have written in vaine against these Enterludes, did they not bring perdition to mens soules. There are but three things that

[t] Hom. 27. pag. 212. See here, pag. 45. Z.

[u] Placetne tandem vitam æternam peti aut sperari à dijs poeticis, Theatricis, ludicris, scenicis? Absit; imò avertat Deus verus tam immanem sacrilegamque demẽtiam. Nunquid ab ijs Dijs quibus hæc placent, & quos hæc placant, cum eorum illic crimina frequentantur vita æterna poscenda est? Nemo, ut arbitror, usque ad tantum præcipitium furiosissimæ impietatis insanit.

Nec fabulosa igitur nec civili theologia sempiternam unquam adipiscitur vitam: Illa enim de dijs turpia fingendo festinat, hæc favendo metit, &c. Ambæ turpes, ambæque damnabiles. Hinccinè vita æterna sperabitur unde ista brevis temporalisque polluitur? An vero vitam polluit consortium nefariorum hominum si se inserunt affectionibus & assentionibus nostris, & vitam non polluit societas Dæmonum qui coluntur criminibus suis? Si veris, quam mala: si falsis, quam male. *Ibidem.* [x] See Act 7. Scene 2. [y] Matth 16. 19. Ioh. 20. 23. [z] See Act 7. Scene 2. [a] M. *Gosson*, and the Author of the 3. Blast of Retrait from Playes. [b] See here, Act 7. Scene 5.

have

have moved all the Fathers, Councels, and Chriſtian Authors which I ſhall here recite, to write againſt Stage-playes ſo frequently, ſo abundantly as they have done. [c] The firſt is the diſhonour, the injury that Stage-playes doe to God: [d] The ſecond the prejudices, miſchiefes, and inconveniences they bring upon the Church and State: [e] The third, the guilt, the ſinnes, the damnation they procure to mens ſoules: the laſt of which is a neceſſary conſequence from the former, which are meerely falſe, if this be not true. Since therefore it is evident by the Confeſſion of all theſe Fathers, Counſels and Chriſtian Writers, who have cenſured Stage-playes: [f] *by excommunicating Players and Play-haunters in the Primitive Church till their ſincere repentance*; by all the foregoing Acts and Scenes; and by the practiſe of Players, Play-poets, Play-haunters of ancient, of moderne times, ([g] *who alwayes upon their true converſion and repentance have utterly diſcarded, and renounced Playes and Play-houſes*) that Stage-playes without ſincere repentance damne mens ſoules: Let this * teach all Players, Play-poets, and Play-haunters whatſoever, as they tender the eternall welfare of their ſoules and bodies; as they deſire to avoyd [h] *the unſupportable wrath of God*, the * *everlaſting torments of Hell*; and to participate of the eternall joyes of Heaven, *even ſeriouſly to* * *bewayle, and cordially to repent* their former penning, acting, and beholding of all forepaſt Stage playes and for ever to abandon all ſuch Enterludes for time to come, as the certaine contrivers, the infallible conſummators of their juſt damnation, unleſſe they ſeriouſly repent. Yea let this leſſon all them when ever they are tempted to Playes or Play-houſes by any lewde companions, by

[c] See Act 1. 2. & Chorus. Act 3. Scene. Act 6. Scene 3. 4, 5, 12, 14, 17, 18.

[d] See Act 6. Scene 5. 6.

[e] See Act 6. Scene 3. 4, 17, 18, 19.

[f] See Act 6. Scene 12. & Act 7. Scene 2.

[g] Act 6. Scene 12. & 14. accordingly.

* Act 7. Scene 2.

[h] Iſay 33. 14. Pſal. 16. Pſal. 90. 11. Iſay 2. 20, 21. Joel 2. 11. Mal. 3. 2.

* Habet nunc conſilium omnis iniquus præſentia appetere, æterna deſerere, injuſta agere, juſta deridere: ſed cum judex juſtorum injuſtorumque venerit, ſuo unuſquiſque impius conſilio præcipitatur, quia per hoc quod hîc appetere pravis cogitationibus elegit, in æterni ſupplicij tenebras mergitur. *Greg. Magnus. Moral. lib. 4. cap 4.* * Vnuſquiſque ergo noſtrum ad pœnitentiæ lamenta confugiat, dum flere ante percuſſionem vacat. Revocemus ante oculos mentis quicquid errando commiſimus, & quod nequiter egimus, flendo puniamus, *Greg. Mag. Epiſtolarum. lib. 11. cap. 2. fol. 452. B.*

Satan, or by they owne sinfull lusts, to answer these temptations, with this 45. Play-confounding Argument, from which there is no evasion.

Argument 45.

Those things which without sincere repentance bring eternall destruction and damnation on mens soules and bodies, must needs be sinfull, abominable, and eternally execrable unto Christians.

But this doe Stage-playes; as all the premises testifie.

Therefore they must needs be sinfull, abominable, and eternally execrable unto Christians.

Damnation, [i] *as it is a fruit of sinne*, so it is that which every man should labour to avoyd, though it were with the losse of his very deerest members, much more of his unprofitable and sinfull pleasures, [k] *which alwayes end in griefe*. Our Saviour Christ himselfe hath given us this advice, [l] *that if our right hand, or our right eye offend us, we should cut off the one, and plucke out the other: for it is profitable for us, that one of our members should perish, rather then that our whole bodies and soules should be cast into Hell; where the worme dyeth not, and the fire is not quenched:* If a man to avoyd damnation must thus offer * *violence to, and even with indignation cut off, pull out, and cast away, his right hand, his right eye*, the usefullest, the profitablest, the deerest, best-beloved of all his other members; should he not much more abandon, abominate these unprofitable, expensive, and pernicious Stage-playes, that so he might escape it? Alas, who would be so desperately prodigall of his owne salvation; who would so vilifie, so undervalue Heaven, or his owne immortall Soule, (m *the losse of which cannot be recompenced with the gaine of all the world,*) as to set to hazard, to forfeit them for a Stage-play? and yet how many thou-

1 Rom. 6, 23. Iohn 3 18. Marke 16. 16. 2 Thes. 2. 12. Matth. 25. 41, 42, 43.

k Iam. 5. 1, 5. Rev. 18. 6, 7. Prov. 14. 12, 13 Luke 6. 25. Qui nunc malè se in voluptatibus dilatat, eum post in supplicijs pæna coangustat. Qui hic in voluptate lætatus est, illic perpetua ultione lætatur. *Gregor. Magnus. Moral. lib* 14. *cap.* 4

l Matth. 5. 29, 30. cap. 18. 8. Mark. 9. 47. 48 See Chrysost. Hom. 17 in Matth. & Opus imperfectum in Matth. Homil. 12.

* Mortem morte dissolvere, occisione occisionem dispargere, tormentis tormenta discutere, supplicijs supplicia evaporare, vitam auferendo conferre; carnem lædendo juvare, animam eripiendo servare; perversitas quam putas ratio est, quod sævitiam existimas gratia est. Errorem operis fructus excusat. *Tertul. Adversus Gnosticos. Tom. 2. pag. 425. 426.* m Matth. 16. 26. See Chrysostom, Hom. 55. in Matth.

sands

sands daily doe it? O that such men would consider but a while, [n] *what damnation*, what eternall, eternall damnation, accompanied[o] *with the everlasting wrath and vengeance of an Almighty provoked* [p] *sinne-revenging God, is!* this certainely would cause them, as it should cause us all, for ever to detest these sugered soppes of Satan, which without sincere repentance prove nought else but eternall [q] *bitternesse* both to soule and body. [r] *Damnation is in truth the onely argument to rouse voluptuous and secure persons*, who lie rotting in the dregges of sinfull pleasures: O that the terror, and alarum of it would now at last awaken those miserable graceless Play-poets, Actors, Play-haunters, who lie sleeping in the very brinke of Hell, without any suspition or feare of danger; that so it might cause them with care and conscience perpetually to divorce themselves from Stage-playes; which as [s] *they had their originall beginning, growth, and progresse from the Devill*; so they [t] *alwayes have their end in Hell*, damnation, and eternall torments with the Devill, unlesse Gods infinite mercy, and mens true repentance interpose. A sufficient motive to withdraw all men, all Christians from them: and with that holy Father Saint *Augustine* in his most pious *Confessions (where he* * *oft bewailes with teares his running unto Stage-playes before his true conversion) for ever to renounce them.*

[n] See Gregor. Mag. Moral. lib 15. cap. 14
[o] Matth. 25. 41.
[p] Deut. 12. 2. Matth. 18. 8. cap. 25. 41, 46.
[q] Mark. 9. 48.
[r] Ioh. 3. 36. c. 5. 29. Isay 66. 24.
[s] Isay 13. 11. Exod. 34. 7. Nahum. 1. 3.
[t] Prov 5. 4. Ier. 2. 19. 2 Sam 2. 26. Dulcia se in bilem vertunt, &c
[t] Mark. 16 16. Iohn 3. 18, 36. Propterea de gehenna jugiter audiamus, ut ex huius minis & timore multum emolumenti capiamus Nam si Deus peccantes in eam dejecturus hujus minas non præmisisset, in eam multi cecidissent. Si nunc enim timore animas nostras concutiente sunt aliqui tam facile peccantes, tanquam nec ipsa sit: si nihil horum dictum fuisset, neque intentatum quid mali non fecissemus? *Chrysost. Ad Pop. Antioch. Hom.* 55. *Tom.* 5. *Col.* 318. *A*
[n] See Act 1. 2. & Chorus. [o] Iob 21. 11, 12, 13. Isay 5. 11, 12, 13. Iam 5. 1, 5. Rev. 18. 7. Chrysost. Hom. 6. & 7. in Matth.
* Confessionum. lib. 3. c. 1. 2. & 14. l. 4. c. 1, 2. l. 6. c. 7. 8.

CHORVS.

YOu have seene now Christian Readers, the severall bitter fruits, and pernicious effects of Stage-playes, most

most copiously anatomized in the precedent Act: and
[u] Matth 7 16. 17,18,19,20. certainely [u] *if ever any tree were discovered to be evill by its evill fruits*, then Stage-playes, (whose variety of evill products surmounts all others) must be as bad, if not farre worse, then any. The fruits of Stage-playes (as is evident by the premises) are bad in respect of God, whom they sundry wayes dishonour: bad, in regard of Church and State, whom they exceedingly prejudice and corrupt; [*] *bad in regard of the Composers, Actors, Spectators, and upholders of them*, whose sinnes they multiply, whose manners they corrupt, whose time they waste, whose mindes they effeminate and deprave, whose hearts they harden, whose soules they contaminate, whose repentance they anticipate or deferre, whose lusts they foster, whose damnation they hasten, whose everlasting torments they accumulate, and without repentance really procure. As therefore we tender the honour, love, and worship of our gracious God; the happinesse, the welfare of our Church and State, the purity, tranqnility, salvation of our owne poore soules, of the soules of our brethren, our posterity, which succeede us; Let us henceforth passe an irrepealable sentence of condemnation against all popular Stage-playes, and bid an everlasting farewell to them; [x] *that so wee may avoyd these severall cursed* fruits, and dangerous consequences which they always constantly produce, together with all these imminent plagues and judgements which now without your speedy repentance they are likely to pull downe on us, both to our temporall and eternall ruine.

[*] See Act 6. thorowout.

[x] Citius ad precem judex flectitur, si à pravitate sua petitor corrigatur. Imminente ergo tantæ animadversionis gladio nos importunis flectibus insistamus. Qui simul omnes peccavimus, simul omnes mala quæ fecimus, deploremus; ut districtus Iudex dum culpas nostras nos punire considerat, ipse à sententiæ propositæ damnationis parcat. *Greg. Magnus Epist ex Registro, lib. 11, cap. 3. Indict. 6. fol. 252. C. D.*

ACTTS

ACTVS 7. SCENA PRIMA.

HAving thus at large related the various grounds and reasons of the unlawfulnesse of Stage-playes in such a perspicuous manner, as I hope will satisfie the judgement, the conscience of every impartiall Reader; I come now to a particular summary enumeration of those Authorities, that concurre together with me in condemning Playes and Enterludes, which I shall marshall into seven distinct Squadrons.

The first Squadron consists of such texts of holy Scripture, as are produced by the Fathers and latter Writers against Stage-playes: some of them oppugning them in one kinde, some in another. If we survey the originall Authours, Patriots, Frequenters, Actors; together with the primary use of these theatricall Enterludes; *(a) which were at first invented, acted, fostered, frequented by Divel-Idols, Pagans, Idolaters, lascivious dissolute graceless persons; and devoted wholly to Idolatry, Idols, Divels, and the lusts of carnall wicked worldly men:* wee shall finde these severall Scriptures that oppugne them, condemne them: viz. *Levit:* 18.30. *Deutr:* 7. 2,3,4,16,25,26. *c:* 12.3,29,30. *c:* 20. 16,17, 18. *Iosh:* 7.12. *c:* 11.12. *Judges* 2.2. *Numb:* 33.52. *Psal:* 16.4. *Ier:* 10 1,2,3. *Acts* 15.20.29. *Rom:* 12.2. *c:* 13. 12,13,14. 1 *Cor:* 8.1. to 11. *c:* 10.7, 20,21. 2 *Cor:* 6.14, 15,16. *Ephes:* 2.2,3. *c:* 4.17. to 25. *c:* 5.3,4,11. *Col:* 2,8, 20,21,22. *Titus* 2.13,14. *c:* 3.3. 1 *Pet:* 4.2,3. & 1.14,15, 18. *Iam:* 1.21,26,27. *c:* 4.7 8 9,10. *c:* 5.1,5. 2 *Pet:* 2.7, 8,10,13,14,19 20,22. 1 *Ioh:* 2.15,16. *c:* 3.8. *c:* 5.21. *Iude* 4.7,8,12,13,16,18,23. *Rev:* 2.20. *c:* 21 8,27, *c:* 22.11.15. All which, though they condemne not Stage-playes in precise tearmes, *(c) (which no Canonicall Scripture doth)*

1. The Canonicall and Apocryphall Scripture condemns Stage-playes.

(a) See Act. 1, 2 and 3. Act. 6, Scene 3,4,5. & Act. 4. Scene 1,2.

(b) See Act. 1, 2, 3. Where these Scriptures are quoted and applied at large.

(c) Plane nusquam invenimus ita aperte prohibitum in sacris Scripturis; non in Circum ibis, non in Theatrum, quemadmodum non occides, non mœchaberis, attamen occulte prohibentur: in Ps: 1. v. 1, &c nam specialiter quædam prolata generaliter sapiunt. *Tertul: De Spectaculis lib: cap:* 3, 4. *Vide ibidem.*

doth:) yet they positively prohibit and censure them under the names, *of Idolatry: things consecrated unto Idols: the Cup and Table of Divels: the monuments, reliques, ceremonies, customes, rites, delights, of Idols and Idolaters: the way and fashion of the Heathen: the will of the Gentiles: the things, the course, and custome of the world: carnall worldly lusts and pleasures: the lusts of our former ignorance, and our vaine conversation received by tradition from our Fathers: revellings, banquettings, and abominable idolatries: the rudiments, traditions, ordinances, sports and customes of the world, of worldly sensuall men: the workes, the will, the lusts of the Divell, &c.* (*d*) *under which these Stage-playes are as really, as absolutely comprised as any part is under the whole,* or any *Species* under its proper *Genus.* Hence *Saint Cyprian* peremptorily concludes, (*e*) *That the Scripture hath everlastingly condemned all sorts of Spectacles and Stage-playes, even then when it tooke away Idolatry the Mother of all playes, from whence all these monsters of vanity, of lewdnesse have proceeded.* Which assertion of his is seconded by (*f*) *Tertullian*, (*g*) *Lactantius*, (*h*) *Cyrill of Ierusalem*, (*i*) *Chrysostome*, (*k*) *Augustine*, (*l*) *Salvian*, with (*m*) *others of ancient* and moderne times, who doome all Stage-playes from these very Scriptures. If wee consider the nature, the materialls, the circumstances, the concomitants, the effects, the fruites and ends of Stage-playes; together with the manner, the circumstances of their Action; the quality of the persons that act, or else frequent them: all which I have at large displayed in the (*n*) *foregoing Acts:* (where (*o*) *their obscenity, vanity, effeminacy, lasciviousnesse, prodigality, and lewd pernicious consequences are laid open to the full:*) wee shall soone discover, that not onely

(*d*) See Tertul. de Spectac c 3. to 25. Cyprian de Spectaculis lib. Chrysost. H 6, 7, 38, & 69, in Matth. With the moderne Writers, Act. 1, 2, 3. & Act. 6. Scene 5.

(*e*) Scriptura, inquam, omnia ista spectaculorum genera damnavit, quando idololatriam sustulit ludorum omnium matrem; unde hæc vanitatis et levitatis monstra venerunt. *Cyprian. De Spectaculis lib: Edit. Pamely Colonia Agrip. 1617, p. 243, 244. Vide Ibid.*

(*f*) De Spectaculis lib. c. 3. to 12. De Corona militis lib. & de Idololatria lib.

(*g*) De Vero Cultu l. 6, c 20.

(*h*) Catechesis Mystagogica 1.

(*i*) Hom. 6, 7, 38, & 69 in Matth Hom. 15, 21, & 62, ad Pop: Antiochiæ; & Hom. 8 de Pœnitentia. (*k*) De Civit Dei, l. 2, c. 3, to 15, 28, 29. De Symbolo ad Catechumenos, l. 2, c. 1, 2 & l. 4, c. 1. (*l*) De Gubernatione Dei lib. 6. (*m*) See Act. 1, 2, 3, & Chorus. (*n*) See Act. 1, 2, 3, 4, 5, 6, throughout. (*o*) See Act. 3, 5, and 6.

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the seventh commandement, (as (p) *most moderne Expositors of it* witnesse;) but even, *Exod.* 32.6.19.*c.* 23.13. *Deutr.* 22. 5. *Iosh.* 23. 7. *Iob* 21.11,12,13. *Numb.* 15. 39. *Psal.* 16.4. *Psal.*101.3. to the end. *Psal.* 1. 1. *Psal.* 24. 3,4. *Isay* 3. 16,17. *cap.* 5.12. *cap.* 33. 15, 16. *cap.* 55.2,7.*cap.* 58.3. *Hosea* 2. 17. *Ecclesiastes* 2. 2. *cap.*7. 4,5,6.*c.*11.9. *Prov.*12.11.*c.*14.9 *c.*21.17. *Amos* 6.1. to 11. *Zech.* 13.2. *Matth.* 12.36.37. *Rom.* 13.12,13, 14. 1 *Cor.*5.7.to 12.*c.* 6.8,9. *Gal.*5. 16. to 26. *Ephes.* 2.2,3,4. *c.*4. 29,31 *c.*5. 1.to 18. *Luke* 1.74.75. 2 *Cor.* 12. 21. *Phil.* 3. 17,18,19,20. *Col.*3. 1. to 11. *c.*4. 5,6. 1 *Thes.*5.15.to 24. 2 *Thes.*3. 6,11,14. 1 *Tim.*4.7. *c.*5.6. 2 *Tim.*3 4. *Hebr.* 11.25. 1 *Pet.* 1.13,14,18. *c.*2.11,12. *Gal.* 6. 8.14. 1 *Ioh.*2. 5,15,16,17: with infinite other Scriptures, condemne all Stage-playes in regard of their subject matter, circumstances, fruites and manner of Action, &c. as I have more particularly demonstrated in the precedent Scenes. Hence *Tertullian* positively informes us, (q) *That the Scripture hath interdicted all Playes and Enterludes under the prohibitions of lewdnesse and lasciviousnesse*: and that (r) *those texts of Scripture which condemne all worldly concupiscence, all idle words, all scurrility all foolish filthy talking and jesting: all standing in the way of sinners, and sitting in the seate of the scornefull*: (t) *together with hypocrisie and dissimulation; the making of any Idols image or likenesse, and* (v) *the putting on of womens apparell by men: doe expresly inhibit and condemne both Playes themselves, resort to Playhouses, and the very acting and beholding of all theatricall Enterludes.* If we peruse (x) *St. Hilary St. Ambrose, Chrysostome Cyril of Ierusalem St Augustine, and others*, wee shall finde them encountring Stage-playes with that of *Psalme* 119. *v.*37. *Turne away mine eyes from beholding vanity, and quicken me in thy word.* If we reflect on (y) *Clemens Alexandrinus, Lactantius,*

(p) Bp. Babington, Perkins, Dod, Elton, Downham, Brinsly, Lake, Williams, Bp. Andrewes, and others, quoted Act. 6, Scene 3, 4 & 5.

(q) Similiter impudicitiam omnem amoliri iubemur: hoc etiam modo a Theatro seperamur, quod est privatum consistorium impudicitiæ, &c. Habes igitur et Theatri interdictionem de interdictione impudicitiæ. *De Spectac. lib. cap.* 17.

(r) De Spectaculis lib. cap. 3, 4, 14, 17, & 23.

(t) See here, Act. 5, Scene 1, p. 160.

(v) See Act. 5, Scene 6, p. 187.

(x) In their Enarrations and Commentaries on Psal 118. Octona 5, v. 37 & Cyrillus Hierusol. Catechesis Mystagogica 1. See Act 3, Scene 7, p. 128, 129.

(y) See Act 6, Scene 3, 4, 5; where their words are quoted: & Act 7, Scene 4, 5.

z Lectio. 77. in Proverb. Salomonis.
a Lectio 172. in Lib. Sapientiæ.

Nazianzen, Basil, Hierom, Salvian, (z) *Thomas Gualesius, Gualther, Petrarcha,* (a) *Holkot, Bishop Babington, Mr. Northbrooke, Dr. Reinolds, Mr. Stubs,* and all the rest which I have formerly quoted in the 1, 2, 3, 4 and 5 *Scenes of the foregoing Act*; we shall see them battering downe Playes and Play-houses, with *the seventh commandement: Ephes.* 5. 3, 4. *Deutr.* 22. 5. *Prov.* 14. 9. *c.* 21. 17. *Eccles.* 2. 2. *c.* 7. 3, 4, 5. *Rom.* 13. 13, 14, 15. 1 *Thes.* 5. 22. 1 *Ioh.* 2. 14, 15: and all the forequoted Scriptures: which (if all their judgements may be credited) doe either directly, or by way of consequence, conclude all Stage-playes to be sinfull, yea utterly unlawfull unto Christians. If we adde *Apochryphall Scriptures* unto these *Canonicall,* we shall finde such expresse authoritie against Stage-playes, as must needes put all their Patriots, their Actors and Spectators to eternall silence: For in the (b) *first Booke of the Maccabees, c.* 1. *v.* 11, 12, 13, 14: we reade thus: *That in the dayes of Antiochus Epiphanes there went out of Israel wicked men, who perswaded many, saying; Let us goe and make a covenant with the Heathen that are round about us, for* (c) *since we departed from them we have had much sorrow: so this device pleased them well. Then certaine of the people were so forward therein, that they went to the King, who gave them licence to doe after the* (*) *ordinances of the Heathen: Whereupon they built a place of exercise at Ierusalem, according to the customes of the Heathen, and made themselves uncircumcised, and forsooke the holy covenant, and joyned themselves to the Heathen, and were solde to doe mischiefe.* Which storie is thus further * amplified, and more particularly related in the 2. *of the Maccabees cap.* 4. *v.* 7. to 18. Where we reade; *That Iesus, who stiled himselfe Iason, and symoniacally purchased the High-priesthood of Antiochus Epiphanes, promised to assigne this wicked King* 150 *talents of silver, if he might haue licence to set him up a place of Exercise,* (d) *Iosephus* stiles it, γυμνασιόν, and the Latine translations render it *Gymnasium,*

b See Rabanus Maurus & Lyra on this chapter; and Iosephus Antiqu. Iudæorum l. 12. c. 6.
c See Ier. 44. 17. 25.
* Which was prohibited expresly, by Deut. 12. 30, 31, 32. & condemned, by 2 Kings 17. 15. to 20. 2 Chron. 33. 2. & 36. 14. Psal. 106. 35. Ier. 1c. 2. Ezek. 11. 12. c. 23. 30, 31. c. 25. 8.
* See likewise the 2. of Maccabees, c. 6. v. 7, 8, 9.
d Antiq. Iudæorum l. 12. c. 6.

sium, which as (e) *Calepine*, *Holioke*, and before them both, (f) *Isiodor Hilpalensis*, witnesse; signifieth, *a publike place, where vaulting, wrestling, running, dancing, throwing of the stone, and all kinde of* (g) *Playes and Enterludes were practised:*) *for the training up of the Iewish youth in the fashions of the Heathen, Which when the King had granted, and hee had gotten into his hand the rule, he forthwith brought his owne Nation to the Greekish fashion: and putting downe the governments that were according to the Law, hee brought up new customes against the Law: For hee built gladly a place of Exercise (in* (h) *nature of a Theatre, where Playes and sports were acted) under the Tower it selfe; and brought the young men under his subjection. Now such was the height of Greeke fashions and increase of heathenish manners through the exceeding profanesse of Iesus, that ungodly wretch; that the Priests had no more courage to serve any more at the Altar, but despising the Temple, and neglecting the sacrifices, hastned to be partakers of the unlawfull allowance in the place of Exercise, after the game of Discus called them forth:* (i) *(which one kinde of Exercise is put for all the Grecian Playes and Pastimes) not setting up the honours of their Fathers, but liking the glory of the Grecians (who * were much devoted unto Stage-playes) best of all. By reason whereof sore calamitie came upon them; for they had them to be their enemies and avengers, whose customes they followed so earnestly, and unto whom they desired to be like in all things: for it is not a light thing to doe wickedly against the Law of God:* Which Apochryphall passage, (k) *the Papists allowing to be Canonicall Scripture*, and (l) *Protestants*

e In their Dictionaries, Gymnasium, & Gymnica ars.

f Originum l. 18. c. 16. to 25. & l. 15. cap. 2.

g See Clemens Constit. Apost. l. 2. c. 65, 66. Cyprian de Spectaculis lib. Chrysost. Hom. 6, 7, 38, & 69. in Matth. & Hom. 15, 17, 18, 19, 21, 62. ad Pop. Antiochiæ accordingly.

h See e, and f, before.

i See Isiodor. Hilpalensis Originum, l. 18. cap. 16. to 25. Cælius Rhodiginus Antiq. Lectionum l. 13. c. 17. Alexander ab Alexandro lib. 3. c. 21. Adrianus Turnebus Adversariorum l. 7. c. 9.

* See Plutarch adversus Græcos. Augustin. De Civit. Dei lib. 2. cap. 10, 11, 13, 14. & lib. 4. cap. 28.

De Gloria Atheniensium. Cyprian de Spectaculis. Tatianus Oratio

k Sixtus Senensis Bibl. Sanct. l. 1. p. 22. to 34. Andradius de Libris Canonicis lib. 3.

l Dr. Reinolds, Whitaker, Danæus, Willet and others, De Libris Apochryphis et Canone Script. Controversiæ. Bp. Mortons Protestants Appeale lib. 3. cap. 2. Dr. Field Of the Church, Booke 4. cap. 22, 23, 24.

approving to be an undoubted storie, though not canonicall Text, infallibly assures us; First, that these Playes and Enterludes had *their originall from the Idolatrous dissolute Pagan Greekes*; and that they were the exercises, ordinances and customes of the Heathen. Secondly, that they were never in use among the Iewes till this wicked *Iasons* time, (*n*) who is the *first* wee reade of that erected a Theatre or place of exercise for these and such like pastimes in *Ierusalem*, about 174 yeares before our Saviours Nativitie; where (*o*) *Herod likewise set up a Theatre and Amphitheatre for stage-playes, sword-playes, cirque-playes, and such other Roman sports, about some 25 yeares before our Saviours birth; till which times the Iewes were utterly unacquainted with these heathenish spectacles.* Thirdly, that those who brought in these Playes among the Iewes, were (*f*) *desperate wicked men, who made themselves uncircumcised, forsooke the holy covenant, and joyned themselves to the Heathen, being solde to doe mischiefe.* Fourthly, that the (*g*) *bringing in of these Playes withdrew the Iewes from God, and from his Law, to open, yea, professed Paganisme and Idolatry:* Fifthly, that *these Playes are* (*h*) *directly against the holy covenant, and good Law of God, and that those who practise or approve them doe wickedly against Gods Law.* Lastly, that (*i*) *the introducing of Stage-playes was the cause of Gods bringing in of sore calamity upon the Iewes, and of those sundry judgements and afflictions which they suffered.* If we adde to this the *apocryphall* (*k*) *Constitutions of the Apostles*, recorded by *Clemens Romanus*; we shall finde them *expresly condemning and prohibiting Stage-playes, with all those Græcian Enterludes which Iason introduced; commanding all Christians to withdraw themselves from them yea wholly to renounce them as the very inventions and pompes of the Divel:* nay we shall see (*l*) *St. Paul* himselfe, expresly *excommunicating and*

Canones Varij Pauli Apostoli. See Scene 3. towards the end.

casting

m See Act. 1. Scene 2. p. 17. Horace de Arte Poetica. Dionysius Hallicarn. Antiqu. Rom. l. 7. sect. 9. & 2 Mac. 6. 7, 8, 9.

n See Iosephus Antiqu. Iudæorum lib. 12. cap. 6.

o Iosephus Antiqu. Iudæorum l. 15. c. 11. See cap. 13. & lib. 16. cap. 5.

f 1 Mac. 1. 11, 15.

g 2 Mac. 4. 8. 10. to 16.

h 1 Mac. 1. 15. & 2 Mac. 4. 11, 14, 17.

i 2 Mac. 4. 15, 16, 17. & 1 Mac. 1, 2, 20, to 64.

k Constit. Apostol. l. 2. c. 65, 66 & l. 8. c. 38.

l Clemens Romanus Constitutionum Apostolicarum lib. 8. cap. 38. apud Surium Concil. Tom. 1. 12c. the Title of which 38 chapter is this;

caſting out of the Church, all Stage-players, and Play-haunters, whether male or female, till they ſhall utterly renounce their profeſſion, and take their everlaſting farewell of Stage-playes. It is evident then by all theſe Canonicall and Apochryphal Scriptures, & by the Apoſtles conſtitutions; that Stage-playes are directly contrary to, and condemned by the very ſacred Law and word of God; which adminiſters unto us this 46. Play-condemning argument, againſt which there can be no averment, from which there can be no evaſion.

That which is fully and really condemned by ſundry ſacred texts both of canonicall and apochryphall Scripture, (m) muſt certainly be ſinfull, and altogether unlawfull unto Chriſtians, who *(n)* muſt never allow, or practiſe that which the very word of God condemnes.

But Stage-playes are fully and really condemned by ſundry ſacred texts both of canonicall and apochryphall Scripture; as is undeniably evident by the premiſes.

Therefore they muſt certainly be ſinfull, and altogether unlawfull unto Chriſtians:

Who if for no other reaſon, yet for this alone, ſhould *now at laſt (o) without more delayes*, renounce, ſuppreſſe all Stage-playes, which the ſacred Scripture (the *very (p) ground and object of our faith*, the *(p) very rule, the ſquare both of our lives and thoughts*) hath thus condemned.

m Deut. 27. 26 2 Kings 17. 15. Deutr. 12. 30, 31, 32. Rom. 14 23.

n Exod. 15. 26. Gen. 39. 9. Levit. 18. 5. Deutr. 1. 6. 40. c. 5. 1. c. 6. 2. c. 7. 12. Dan. 3. 12. to 19. Ioſh. 24. 15.

o De quibus apertiſſime divina Scriptura ſanxit, non differenda ſententia eſt, ſed potius exequenda. *Concil. Aquiſgranenſe ſub Ludovico Pio can.* 61.

p Rom. 10. 8. 17. Luke 24. 25.

q Pſal. 119. 9. Gal. 6. 16.

ACTVS 7. SCENA SECVNDA.

THe ſecond Squadron of Play-oppugning Authorities, is the venerable hoary reſolution of the whole primitive

2. The whole primitiue Church both before and under the Law and Gospell condemned Stage-playes.

primitive Church both under (if not before) the Law and Gospell; which hath passed such an irrepealable sentence of condemnation against all Stage-playes, Players, and Play-haunters, as no true member of the holy Catholicke Church shall be ever able to gainsay. That the whole Church of God under the Law (*consisting* (r) *onely of Iewes and Iewish Proselites*) abominated and rejected Stage-playes, it is most apparant by these ensuing reasons. First, because we finde no mention at all of any such Playes or Enterludes in any canonicall Scripture, or ancient Iewish Authours, nor any intimation that the *Iewes* approved them. Secondly, because Stage-playes (as (f) *Iosephus*, and the (t) *Bookes of Maccabees* informe us; were most directly *opposite both to the Iewish lawes, their government, manners, rites and customes:* For first the *Iewes* (and so all Christians) were expresly enjoyned by Gods Law, (v) *to make no image, likenesse or representation of any Idol, nor* (x) *yet to make mention of any Idols name.* Now Stage-playes *were alwayes fraught with the pictures, images, representations, and names of Pagan idols*, which the (z) *Iewes could never brooke: and thereupon they* (a) *withstood Herod when he would have brought his Stage-playes into Ierusalem, because of the images, visours and pictures that attended them.* Secondly, *tho* (b) *Iewes were commanded to abandon all monuments, rites and reliques of Idols and Idolatry: all customes, fashions, vanities, exercises and pastimes of the Heathen round about them; whose wayes and customes they were not for to learne, much lesse to practise.* Now (c) *Stage-playes were the very monuments, rites and reliques of Idolatry, of Pagan Divell-Idols: the customes, fashions, vanities, exer-*

(r) Deut: 14. 2. c. 16. 18. Psal: 147. 19, 20. Rom. 3. 1, 2.
(f) Antiq. Iudæorum l. 12, c. 6, l. 15, c. 11, 13, & l. 16, c. 9.
(t) 1 Mac. 1. v. 12, 13, 14. 2 Mac. 4. v. 7. to 18.
(v) Exod. 20. 4. Levit. 26. 1. Deut. 4. 15. to 26. c. 5. 8. c. 16. 22 Psal. 97. 7. 1 Ioh. 5. 21. See the Homelies against the peril of Idolatry.
(x) Exod. 23. 13. See Act. 3. Scene 3. p. 77, 78.
(y) See Tertullian and Cyprian de Spectaculis. Diodorus Siculus Bibl. Hist. l. 16. f. 93. Iosephus Antiqu. Iudæorum l. 15 c. 11. & Bulengerus de Circo, &c. cap. 38.
(z) See Exod. 32. 24. c. 34. 13. Levit. 26. 30. Deut. 7. 5. 2 Kings 10. 26, 27. c. 11. 18. c. 18. 4. c. 23. 14, 24. 2 Chron. 31. 1. c. 33. 22. c. 34. 3. to 8.
(a) Iosephus Antiqu. Iudæorum l. 15. c. 11.
(b) See Act. 1. Scene 1, 2. Ier. 10. 1, 2, 3. & the Scriptures quoted pag. 18, 19.
(c) See Act. 1, 2.

cises

cises, wayes and pastimes of the Heathen Greekes and Romanes, who bordered on them, and subdued them; as (d) *Iosephus*, (e) *Philo Iudæus*, the (f) *Bookes of Maccabees*, and others witnesse: therefore the Iewish Church must of necessitie condemn them, never practise them. Thirdly, because the Authour of the (g) *Bookes of Macabees* informes us; *that wicked Iason, and his profane confederates were the first that brought in these Playes and Grecian Exercises among the Iewes, who never practised them before; which Playes though divers of the Priests and people embraced, apostatizing wholly from their religion and Gods worship; yet the Iewish Church, with all those Iewes who clave close to their religion did vtterly abandon and condemne them, as directly contrary to the holy covenant and Law of God.* Fourthly, *Iosephus*, that famous Iewish Historian, as (h) *hee condemneth Iason for this fact of his*: so hee informes us likewise, (i) *that when as Herod would have introduced Stage-playes, Sword-playes and such like Roman Spectacles into Ierusalem, where he had built a stately Theatre and Amphitheatre for the exercise of those theatricall Enterludes; of purpose (as it seemed) to draw the Iewes to Paganisme, and overturne their ancient discipline; to which end he likewise erected another Theatre at (k) Cæsarea Stratonis: the whole Iewish Nation, and the gravest wisest men among them, were much offended with it; and thereupon withstood these Playes of his, as (l) being contrary to their lawes, their received discipline and customes; pernicious to their manners, prejudicial to their Republike, opposite to their Religion, and offensive to their God: Which Playes when Herod resolved to bring in by force whether the Iewes would or no, there were certaine Iewes confederated together to murther him in the Theatre it selfe, out of the detestation which they bare to Playes, of purpose to prevent those mischievous consequencies which these Stage-playes would occasion both to their religion, discipline, state, and Country manners, which they were*

d Antiq. Iudæorum l. 12. c. 6. & l. 15. c. 11. 13.

e De Agricultura lib.

f 2 Mac. 4. v. 7. to 16.

g See 1 Mac. 1. & 2 Mac. c. 4. & 6.

h Antiqu. Iudæorum l. 12. cap. 6.

i Antiqu. Iudæorum l. 15. c. 11. Sec Act. 6. Scene 5.

k Antiqu. Iudæorum l. 15. c. 13. & l. 16. cap. 9.

l See Antiqu. Iudæorum l. 15. c. 11.

bound in honour, yea in conscience to maintaine, though it were with the hazard of their lives. Fifthly, *Philo*, a very learned Iew, who flourished in the Apostles times, *under Caius the Emperour*, (a man whom (*m*) *Iosephus*, (*n*) *Eusebius*, (*o*) *Hierom*, (*p*) *Augustine*, and (*q*) others highlie magnifie;) as he *expresly* (*r*) *condemnes Stage-playes, as voluptuous, petulant, nugatory, vaine and hurtfull Pastimes, in which many thousands of wretched people did miserably spend their time, nay waste their lives, neglecting in the meane while both the publike and their owne private affaires:* So he records withall, (*s*) *That Moses thought it meete, that all his Citizens, following the law of nature, should celebrate the seventh day (being the birth-day of the world) in rest, and festivall recreations; laying aside all workes, all gainfull callings and secular imployments, that so they might wholly apply themselves, not to sports and pleasures, (as some doe nor yet to the ridiculous sights of Stage-playes and dances, which the unruly vulgar loves excessively, captivating their very soule by the two chiefest sences, sight and hearing, which of it selfe is free and soveraigne: but that they might solely addict themselves to true philosophy, and to Gods worship and service.* And withall he certifieth us, (*t*) *That the Iewes in their solemne feasts and meetings abandoned all, drunkennesse, voluptuousnesse, effeminacy and excesse; together with all Stage-players, Fidlers, Tumblers, Iesters,* (which the Græcians used in their festivals:) *who did onely exhilerate mens mindes with scurrilous sports and jests: using no other mirth or musicke, but Psalmes, and Hymnes, and spirituall songs, where-*

m Antiq. Iudæorum lib. 18. cap. 18.
n Ecclesiasticæ Hist. l. 2. c. 4, 5.
o De Scriptoribus Ecclesiasticis lib. Philo.
p Contra Faustum Manichæum l. 22. c. 2.
q Trithemius, Possevine, & others.
r De Agricultura lib. Opera. Basileæ 1558. Tom. 1. p. 271, 272. & de Iudice lib. Tom. 2 p. 976. See Act. 6. Scene 1. & 3
s Hanc ob rem ille maximus Moses æquum censuit, ut omnes ascripti eius civitati ius naturæ sequentes, celebrarent hunc diem mundi natalem, otio, festisq; hilaritatibus, intermissis laboribus et opificiis quæstuariis, negotiisq; victum comparantibus, ablegata etiam tantisper, seu per inducias solitudine anxia; ut vacarent, non ludicris (sicut quidam) ridendisq; spectaculis mimorum, saltatorumque, quæ insanus vulgus amat perdite, et per præcipuos sensus, visum auditumque captivat animam suapte ingenio liberam ac dominam: sed soli veræ philosophiæ, quæ constat ex his tribus, consiliis, dictis, factisque in unam speciem coaptatis, ut quæsita fruantur fælicitate. *De Vitæ Mosis Enarratio. lib. 3. Tom. 2. p. 932.*
t De Vita Contemplativa lib. Tom. 2. pag. 1208, to 1226.

in

in they sounded out Gods praises. All which sufficiently manifests, that the whole Church of the Iewes condemned Stage-playes. Sixthly, *St. Chrysostome* in his 56. *Homily upon Genesis*, discoursing of the marriage of *Iacob* to *Labans daughter*, (even being before the Law was given) informes us: (v) *That the Saints of God in those times had no Musitians, no diabolicall dancing at their marriages; that they sent for no Players from the Play-house to their houses, to corrupt the chastity of the married Virgin with their unseasonable expence; and to make her more impudent and incontinent ever after: a custome too frequent in his and our times, which this godly Father much condemnes.* Seventhly, *Origen*, (who (x) *much inveighes against Playes, against Players and Play-haunters, as the very broode and bondslaves of the Divell, who have no part at all in Christ or in his Church*) records: *That Moses tooke away all such things as conduced not to the benefit of mankinde; embracing and cherishing those things onely which might be usefull and profitable unto all men: whence he permitted and instituted no such Playes and gymnicall Exercises as the Gentiles used, in which naked men wrestled together, or contended with one another on horsebacke, or in which women were prostituted to the lusts of all men, that so they might delude nature by their lewdnesse. But this verily was principally intended among the Iewes, that from their very cradles they might learne to transcend all nature, to overcome what ever was sensible, and to beleeve, that God resided not in any part of sensible nature, whom they did seeke*

v Vidisti cum quanta olim honestate nuptias egerint? Audite qui Satanicas pompas admiramini, et statim ab initio nuptiarum honestatē dedecore afficitis. Num tunc tibiæ? num tunc cymbala? num tunc choreæ diabolicæ? Quare enim (dic mihi) tantum statim ab initio damnum inducis in domum tuam, et eos qui in scenis et orchestris operam locant, vocas, ut cum intempestivo sumptu virginis lædas continentiam, et iuvenem impudentiorem facias, &c. *Tom. 1. Col. 367. B. Vid. Ibid.*

x Homil. 11. in Levit. Hom. 8. in Isaiam, & Hom. 2. in Hieremiam. See Act. 6. Seene 3. Siquidem Moyses illa universa sustulerit, quæ hominum generi nihil conducerent: Susceperit vero duntaxat et foverit, quæ utilia forent et omnibus profitura; ita ut nec certamina essent apud Iudæos hos instituta qualia apud Gentiles, in quibus nudi homines decertarent, vel ex equis contenderent, prostituerenturq; omnium libidinibus fæminæ, ut per impudicitiam naturæ illuderetur. Sed illud profecto erat apud Iudæos præcipuum, ut vel a teneris unguibus excedere naturam omnem, et superare sensibilem discertat, et nulla eius in parte residere Deum existimare, ut quem in supernis et extra corpora conquirebant, &c. *Origen contra Celsum l. 5. Tom. 4. fol. 67. C. Vid. Ibid.*

onely in things above, and without all bodies. Lastly, *Petrus Blesensis* Archdeacon of *Bathe*, about the yeare of our Lord, 1160. speaking of that holy man *Iob*; informes us: (y) *That he nourished no lyons, beares or apes; that no Stage-players, no singers of fables and vaine idle toyes resorted to him; that he gave not himselfe to the pleasures and vanities of this life, upon which many spend their estates; but that hee bestowed his revenues in the charitable relieving of the poore.* All which being laid together, is an undeniable proofe; that the whole primitive Church and Saints of God both before and under the Law, did utterly abandon and condemne all Stage-playes, Players, and such other Spectacles as sinfull and pernicious; not giving the least allowance to them. And shall we Christians under the Gospell, be worse than these were under the Law, and so make our (z) *condemnation farre more terrible, our sinne more out of measure sinfull?* God forbid.

That the whole primitive Church under the Gospell hath reprobated, abandoned and condemned Stage-playes, is more than evident. First, by the expresse testimonie of *Epiphanius, Bishop of Constans*, in *Cyprus*, a learned ancient Father: who in his *Compendiary Summe of the faith and doctrine of the Catholike and Apostolike Church*, informes us, in positive termes: (a) *That the Catholike and Apostolicall Church doth reprobate and forbid all Theatres, Stage-playes, Cirque-playes, and such like heathenish spectacles:* An evidence so full, so pregnant, that we need no other. Secondly, by the suffrage

Porro beatus ille Iob plenissime nomen et officium liberalitatis implebat, qui nihil indulgens ebrietati et crapulæ, nec sequens huius vitæ vanitates et infanias falsas, se totum pauperum necessitatibus impendebat. Non alebat leones, ursos, aut simias; non confluebant ad eum histriones, dulcorarii, fabularum aut nugarum inanium concentores, sed ex pura liberalitatis conscientia, dicebat; humerus meus a iunctura sua cadat, et brachium meum cum ossibus avellatur, si negavi pauperibus quod volebant, si oculos viduæ expectare feci, &c. O quam melior et per omnia commendabilior est, mæsta, honesta et sobria hæc liberalitas, quæ ad vitam æternam fructificat, quam illa quæ subvertit animam, rationem hebetat, corpus destruit, & ædificat ad gehennam. *Petrus Blesensis Epist. 85. Bibl. Patr. Tom. 12. pars 2. p. 769.*

z Hebr. 2. 2, 3. & c. 10. 28, 29. a Hæc sancta Catholica et Apostolica Ecclesia reprobat omnes scortationes, et adulteria, et petulantiam et idololatriam, et cædem, et omnem iniquitatem, &c. Prohibet theatra et ludos equestres, venationem, musicos item, &c. *Contra Hæreses l. 3. Tom. 2. neare the end. Edit. Lutetiæ Paris. 1612. Col. 922, 923.*

of

of *Tertullian*, who in his *Apologie for the Christians against the Gentiles*; writes thus in the name and person of all the primitive Christians of his age: (*b*) *Wee renounce your Spectacles and Stage-playes, as farre forth as we reject their originalls; which we know to have had their conception from superstition. We have nothing at all to doe with the furie of the Circus: with the dishonesty or lewdnes of the Theatre, with the cruelty of the Arena: with the vanity of the Xystus or Wrestling place, wee come not at all unto your Playes.* Loe here a professed publike Protestation of all the primitive Christians, against these Playes and Spectacles which we so much admire; whose detestation of Playes was so notoriously knowne to the Pagans, that *Tertullian* in his Booke, *De Spectaculis*, affirmes: (*c*) *That the Heathen Gentiles did most of all discerne men to be Christians by this, that they abandoned and renounced Stage-playes.* And shall this which was the eminentest badge of a *Christian*, heretofore, be nothing else but the ignominious brand of a *Puritan*, now? Certainly its a strong argument, that those whom the world now brands for *Puritans*, are in truth no other but the sincerest *Christians*; and that those who stile them so (especially for condemning or renouncing Stage-playes) are little better, (I had almost said as bad, nay worse) than Pagans: *since he manifestly denies himselfe to be a Christian, who takes away this speciall marke by which hee is knowne to be a Christian*; as the same *Tertullian* there inferres. Thirdly, this truth is evident by *Theophilus Patriarke of Antiochia* about the yeare of our Lord 170: Who in the person of all the Christians of that age, writes thus unto *Autolycus*: (*d*) *Wee*

b Æque Spectaculis vestris in tantum renunciamus in quantum originibus eorum, quas scimus de superstitione conceptas. Nihil nobis dictu, visu, auditu cum insania Circi, cum impudicitia theatri, cum Xysti vanitate; Spectaculis non convenimus. *Apologia Adversus Gentes c.* 38. & 42. *Operum. Tom.* 2. *Parisiis* 1566. *p.* 690, 704.

c Numquid ergo supereſt ut ab ipsis ethnicis responsum flagitemus? Illi iam nobis renuncient, an liceat Christianis spectaculo uti? Atquin hinc vel maxime intelligunt factum Christianum de repudio spectaculorum. Itaque negat manifeste qui per quod cognoscitur tollit. *De Spectac. cap.* 24. *Tom.* 2. *p.* 400.

d Monomachias nobis spectare interdictum est, ne videlicet participes huiusmodi cædium reddamur. Nec cætera spectacula spectare audemus, ne oculi nostri inquinentur, et aures nostræ hauriant profana, quæ ibi decantantur carmina. Neque dum Thyestis tragica facinora commemorat &c. Nec fas nobis est audire adulteria Deorum hominumque, quæ suavi verborum modulantur mercede, &c. *Theophilus Antiochenus ad Autolicum l.* 3. *Bibl. Patr. Tom.* 2. *p.* 170. *G. H.*

are all prohibited to behold sword-playes, lest we should be made partakers of such murthers. Neither dare wee beholde those other Playes and Spectacles, lest our eyes should be defiled, and our eares should draw in those prophane verses that are there uttered: neither dare wee so much as to heare Thyestis whiles hee commemorates tragicall villanies, &c. Neither is it lawfull for us to heare the adulteries of the Gods and men, which they modulate with a sweete straine of words, being allured unto it by rewards. Farre be it, farre be it, I say, from Christians, with whom temperance and modesty flourish, and chastity beares sway, that wee should so much as thinke, much lesse behold or act such villanies as these. What fuller, what plainer declaration against Stage-playes can we desire than this? Fourthly, *Athenagoras*, the famous Christian Philosopher, in his *Apologie or Embassie for the Christians, to M. Aurelius Antoninus, and Aurelius Commodus, two Roman Emperours*, about the yeare of our Lord 180; writes thus in the behalfe of the Christians of that age: (e) *We utterly disaffect and condemne your gladiatory Spectacles, Playes and Enterludes.* Fifthly, *Minutius Felix*, that famous *Christian Lawyer*, who flourished about 200 yeares after Christ, in his incomparable Dialogue, stiled *Octavius*, in the defence of the Christians; brings in (f) *Cælicius a Pagan, taxing the Christians, for that they resorted not to Stage-playes, neither were they present at publike shewes:* to which *Octavius*, in the behalfe of all the Christians gives this reply: (g) *We therefore who are valued by our manners and chastity, deservedly withdraw our selves from your evill pleasures, Playes and spectacles, whose originall we know to have proceeded from idolatry, and which we condemne as pernicious allurements unto sinne.* Sixthly, *St. Cyprian*, that godly Martyr, *Bishop of Carthage*, about the yeare of our Lord 250. informes (h) *Gucratius*, in an *Epistle purposely written to him to this end; that it would not stand with*

e Alieno ab his Spectaculis animo sumus. *Athenagoras, pro Christianis Legatio. Bibl. Patrum. Tom. 2. p. 170. G. H.*

f Vos vero suspensi interim ac solliciti honestis voluptatibus abstinetis, non Spectacula visitis, non pompis interestis. *Minucius Felix Octavius Oxoniæ 1627. p. 34.*

g Nos igitur qui moribus et pudore censemur, merito malis voluptatibus vestris et pompis vestris et spectaculis abstinemus, quorum et de sacris originem novimus, et noxia blandimenta damnamus. *Ibidem p. 123. Vid. Ibid.*

h Epistolarum lib. 1. Epist. 10: Edit. Erasmi Antwerpiæ 1541. Tom. 1. pag. 56, 57. See Act. 5. Scene 3. pag. 168, 169. Where his words are quoted at large.

the

the Majesty of God, nor the discipline of the Gospell, that the chastity and honour of the Church should be contaminated with so filthy a contagion, as to permit a Stage-player, either to act his Playes, or to traine up others for the Stage, though he had given over acting himselfe. A pregnant evidence, in what tearmes of opposition the primitive Church and Christians stood with Stage-players, and their filthy Enterludes, which they could upon no tearmes brooke. Seventhly, (*i*) the 3. *Councell of Carthage*, about the yeare of our Lord 394. *Can.* 11. *which prohibits the sonnes of Bishops and Clergie men from exhibiting and beholding Stage-playes*; informes us; *that all Christians had beene alwayes inhibited from resorting to such places where Players and blasphemers came.* If all Christians then have alwayes beene prohibited from resorting unto Stage-playes, *as this ancient Councell affirmes*; it is certaine, the primitive Church and Christians did evermore condemne them: and can we yet approve, applaud, frequent them now? Eighthly, *St. Chrysostome*, about 400 yeares after Christ, in his 15. *Homely* to the people of *Antioch*; and in his 38. *Homely upon Matthew*, writes: (*k*) *That all the Christians of Antioch in the time of their feare and danger, had of their owne accord shut up the Play-house doores, and stopped up all passages to the Circus, running hastily with zeale and earnestnesse to the Church to praise the Lord, in stead of resorting to the Theaters*; (*l*) *which as to us, and all good Christians, (in whose person hee speakes) lie desolate and ruinated long agoe.* Ninthly, *Saint Augustine* about the yeare of our Lord 410. records: *That when the*

i Hoc etiam placuit, ut filii Episcoporum vel Clericorum, spectacula secularia non exhibeant, sed nec spectent, quandoquidem ab spectaculo et omnes Laici prohibeantur. Semper enim Christianis omnibus hoc interdictum est, ut ubi blasphemi sunt, non accedant. *Concil. Carthag. 3. Can. 11. apud Surium Concil. Tom. 1. p. 504. Centur. Magd. Tom. 4. cap. 6. Col. 458.*

k Sed nunc tacentibus nobis, et nihil de hoc dicentibus, sponte Orchestram obstruxerunt, et Circus inaccessibilis factus est. Et ante hac nostrorum multi ad illos currebant: nunc autem illinc omnes ad Ecclesiam confugerunt, et nostrum laudant Deum. *Homil. 15 ad Pop. Antioch. Tom. 5. Col. 118. C.*

l Diruemus igitur omnium loca ludorum? inquies. Vtinam iam diruta essent, quamvis quantum ad nos attinet, iampridem desolata iacent. *Chrysostom. Homil. 38. in Matth. Tom. 2. Col. 299. C.*

(*m*) *Gospell*

(m) Gospell was spread abroad in the world, Stage-playes and Play-houses, the very caves of filthinesse, and professions of wicked persons, went to ruine almost in every City, as inconsistent with it: whence the Gentiles complained of the times of Christianity, as evill and unhappy seasons. An apparant demonstration, that the truth and power of Religion, the true Church and servants of Christ were as opposite to Stage-playes, to Theatres in the primitive times, as the *(n) Arke to Dagon*, *(o) Christ to Belial:* and shall we now yoake them both together? Lastly *St. Bernard*, about the yeare of our Lord 1130. instructs us: *(p) That all the faithfull souldiers of Iesus Christ abominate and reject all dicing, all stage-players, south-sayers, tellers of fables, all scurrilous songs and stage-playes, as vanities, and false frensies. Neither delight they in the ravenous sport of hauking. They cut their haire and weare it short, knowing according to the Apostle, that it is a shame for a man to nourish his haire.* All which concurring testimonies infallibly cleare this undoubted truth: *That the whole primitive Church and all godly Christians that lived in it, have unanimously, constantly and professedly with greatest detestation, abominated, renounced and condemned Stage-playes.* For the further manifestation of which; I shall desire you to consider but these particulars more. First, that the Scriptures both Canonicall and Apochryphall, together with the Apostles, the Whole Nation of the Iewes, the Saints and Church of God both before and under the Law, rejected and abandoned Stage-playes, as I have largely proved in the precedent Scene: therefore the primitive

m Deinde quod de fælicitatis rerum humanarum diminutione per Christiana tempora conqueruntur, si libros Philosophorum legant, ea reprehendentium quæ nunc eis etiam recusantibus et murmurantibus subtrahuntur, tum vero magnam laudem reperient temporum Christianorum. Quid enim eis minuitur fælicitatis, nisi quod pessime luxuriosèq; abutebantur in magnam Creatoris iniuriam? Nisi forte hinc sint tempora mala, quia per omnes pæne Civitates cadunt theatra, caveæ turpitudinum et publicæ professiones flagitiosorũ &c *De Consensu Evangelistarũ l.1 c.33. To.4. pars 1. p.530.*

n 1 Sam.5.2,3.4. o 2 Cor.6.15. p Milites Christi scacos et aleas detestantur, abhorrent venationem, nec ludricra illa avium rapina (ut assolet) delectantur. Mimos et Magos, et fabulatores, scurrilesq; cantilenas, aut ludorum spectacula, tanquam vanitates et insanias falsas respuunt et abominantur. Capillos tondent, scientes iuxta Apostolum, ignominiam esse viro si comam nutrierit. *Bernard. ad Milites Templi Sermo. exp. 4. Opera Antwerpiæ 1616. col 832. L. M.*

Church

Church and Chriſtians under the Goſpell, could not but cenſure and oppugne them too. Secondly, the moſt, the chiefeſt Fathers and Councels in the primitive Church have abundantly, unanimouſly, profeſſedly condemned Stage-playes, in the higheſt ſtraine of oppoſition; as the premiſes, and two next enſuing Scenes will manifeſt: the primitive Church and Chriſtians therefore did undoubtedly condemne, reject them; whoſe judgement remaines upon record to all poſterity in the laborious writings of theſe Fathers, and in the Canons of theſe moſt famous Councels. Thirdly, the primitive Church under the Goſpell, as *ſundry (q) Councels, (r) Fathers,* and *(ſ) others teſtifie, excommunicated all Stage-players, all Play-haunters; thruſting them out both from the Church, the Sacraments, and all Chriſtians ſociety, as noyſome, putred, contagious, unworthy graceleſſe perſons, till they had utterly abjured Stage-playes, and ſolemnly protested to returne unto them no more:* this therefore is infallible, that they rejected Stage-playes. Fourthly, *If any Pagan who was a profeſſed Stage-player or Play-haunter, deſired to turne Chriſtian, he was firſt to renounce his art of Stage-playing, and to abandon all reſort to Playes, before hee could be baptiſed or admitted into the Church, as the (t) marginall authorities fully evidence:* This therefore is an unfallible evidence, that the primitive Church and Chriſtians abominated Stage-playes. Laſtly, every Chriſtian *that was baptized in the primi-*

q Concilium Eliberinum Can. 62. Arelatenſe 1. Can. 4. and 5. Arelatenſe 2. Can. 20. Conſtantinop. 6. Can. 62. Carthaginenſe 4. Can. 88. *r* Clemens Romanus Conſtit. Apoſtolic. l. 8. c. 38. Tertul. De Pudicitia cap. 7. Cyprian. Epiſt. l. 1. Epiſt. 10. Eucratio: Chryſoſt: Hom. 3. De David. et Saule *ſ* Ioannis Sariſberienſis De Nugis Curialium l. 1. c. 8. Gratian. Diſtinctio 33. & 48. & de Conſecratione Diſtinctio 2. Alexander De Hales Summa Theologiæ, pars 4. Quæſt. 87. Artic. 2. ſect. 4. p 394. Aluarus Pelagius, de Planctu Eccleſ. lib. 1. Artic. 49. Aſtexanus de Caſibus l. 4. Tit. 7. Artic. 4. Ioannis de Burgo Pupilla Oculi pars 4. c. 8. I. Phocius Nomocanonis Tit. 13. c. 11, 22. Summa Angelica Hiſtric. Toſtatus in Matth. Tom. 3. fol. 40. E. Centur. Magd. Tom. 3. Col. 142. Baronius & Spondanus Anno Chriſti 206. ſect. 2. & 371. ſect. 10. Dr. Reinolds, Mr. Northbrook, & Mr. Goſſon in their Treatiſes againſt Stage-playes. Bulengerus de Theatro l. 1. c. 51. The 3. Blaſt of Retrait from Playes and Theatres p. 116. with ſundry others. See Act. 4. Scen. 1. p. 133, 134. *t* Concil. Eliberinum Can. 62. Theodoret Contra Græcos Infideles lib. 8. De Martyribus Tom. 2. p. 390. Primaſius Comment. in Epiſt. ad Rom. c. 10. fol. 53. Antonini Chronicon. pars 2. Tit. 15. c. 10. ſect. 13. fol. 132. Baronius & Spondanus Anno Chriſti 371. ſect. 10. Codex Theodoſii l. 15. Tit. 7. Lex. 1. See here Act. 6. Scene 12. & 14.

tive Church, did solemnly renounce (v) all Stage-playes, dancing, with such like sports and spectacles, as the very workes and pompes of the Divell, under which all Stage-playes, Spectacles and dancing are included, as Clemens Romanus, Tertullian, Cyrill of Hierusalem, St. Augustine, Chrysostome, Salvian, Isiodor Hispalensis, HRabanus Maurus, and other Fathers expresly testifie, in their (x) forequoted places: to which I shall here annexe some other testimonies to make the point more plaine; that Stage-playes, and dancing are those very pompes of the Divell, which Christians in the primitive Church, (and Wee now as well as they) renounce in baptisme, however we most perjuriously reassume them, against our sacred vowes. *St. Cyprian* in his Booke *De Spectaculis*, is most punctuall to this purpose; where thus he writes: *(y) He impudently exorciseth the Divel in the Church, whose pleasures hee commends in Stage-playes; and when as by renouncing him once in baptisme, all his pompe and furniture is lopped off; whiles that after this profession of Christ he goeth to the spectacles of the Divel, he renounceth even Christ himselfe as a Divell.* Which dreadfull sentence, together with that of *(z) Isiodor Hispalensis* formerly quoted: *(That he who after baptisme agreeth either to act or see a Stage-play, denieth God, and becomes a prævaricator of the Christian faith; since hee againe desires that which hee had long since renounced in his baptisme; to wit, the Divell, his Pompes and Workes:* which is likewise seconded by *HRabanus Maurus de Vniverso l.* 20. *c.* 38) me thinkes should shake the very heart and reines of every Play-haunter and make his very soule to weepe even teares of blood. *Iustinian*, that *godly Christian Emperour, (a) Codicis lib.* 1. *Tit.* 4. *De Episcopali Audientia Lex* 35. expresly informes us: *That Stage-playes, Cirque-playes, Dicing, and such like*

v See Baronius & Spondanus Annal. Eccles. Anno Christi 206. sect. 1. 4. x Act. 2. Chorus: page 45. to 57. & Act. 6. Scene 12.

y Impudenter in Ecclesia dæmonia exorcizat, quorum voluptates in Spectaculis laudat: et cum semel illi renuncians, recisa sit res omnis in baptismate; dum post Christum ad Diaboli Spectaculum vadit, Christo tanquam diabolo renunciat. *De Spectaculis lib. Edit. Pamelij Colonia Agrip.* 1617. *p.* 244.

z Originum l. 18. c. 41. See Act. 6. Scene 12

a Episcopi et Clerici vel hi qui modo recens initiati sunt et adorandis mysteriis dignati, prædicant, ut renuncient adversarii dæmonis cultui et omnibus pompis eius, quarum non minima pars Spectacula sunt: *Corpus Iuris Civilis. Lugduni* 1604. *Tom.* 4. *fol.* 162. *Vid. Ibidem.*

Spectacles

Spectacles are not the least part of that worship, of those pompes of the Divell which Christians renounce in baptisme, when they are first initiated and admitted to the sacred Mysteries: whence he prohibits all Christians, especially all Clergy men, either to act, or beholde such Enterludes and Spectacles as these, or (b) to pollute their hands, their eyes and eares with such damned and prohibited Playes. St. Chrysostome, as in sundry places before quoted; so in his 21. *Homely to the people of Antioch,* and his 69. *Homely upon Matthew,* he stiles *stage-playes, cirque-playes, and dancing, the Divels Pompes and Lectures:* his words in the first of these places are remarkable. (c) *Remember* (saith hee) *this speech which thou hast uttered when as thou wast baptised, I renounce thee Satan, thy Pompes, and thy service: say alwayes, I renounce thee Satan. Nothing will be safer than this speech, if wee expresse it by our workes.. For this speech is a confederation with the Lord. And as we when we buy servants, demand of them first, whether they will serve us yea or no: even so doth Christ, when as he ought to receive thy service, he first demands of thee, whether thou wilt first forsake that merciless and cruell tyrant, and then he receives thee into covenant: for his dominion is not forced. And though hee hath redeemed us wretched and ungratefull servants with such a price, the greatnesse whereof the reason and minde of man is not able to comprehend; even with his owne most precious blood: (d) yet after all this he exacts no witnesses nor writings from us, but is contended with a word a-*

b Polluere etiã suas manus, et oculos, et aures sic damnatis et prohibitis ludis &c *Ibidem.*

c Vocis illius recorderis, quam dum sacris initiareris, emisisti: Abrenuncio tibi Satanæ, & Pompæ tuæ, & cultui tuo: Circa Margaritarum enim cultum insania, est Pompa Satanica. Aurum enim cepisti, non ut corpus vincias, sed ut pauperes solvas, et enutrias. Dic igitur continue, Abrenuncio tibi Satana. Nihil hac tutius voce, si ipsam per opera exhibeamus. Hæc enim vox confæderatio cum Domino est Et sicut nos servos ementes, ipsos qui venduntur, primo interrogamus, an nobis servire velint: ita facit et Christus. quando debet te in servitutem capere, prius interrogat an velis illum crudelem tyrannum dimittere, et immitem, et ad fœdera suscipit: non enim coactum est ipsius imperium, &c. *Homil. 21. ad Populum Antioch. Tom. 5. Col. 166. C. D.*

d Et post hæc omnia, non testes a nobis, non chirographa exigit, sed sola contentus est voce: et si dicas ex corde, Abrenuncio tibi Satana, et pompæ tuæ, totum recepit. Hoc igitur dicamus, Abrenuncio tibi Satana, tanquam in illa die hujus vocis rationem reddituri, et ipsam custodiamus, ut salvum tunc reddamus depositum. Pompa vero Satanica sunt, theatra, circenses, et omne peccatum, et dierum observatio, et præsagia, et omina &c. *Ibidem Col. 167.*

lone: and if thou saist from thy heart; I renounce thee Satan, and thy pompe, he hath received all he doth require. Let us say this, I renounce thee Satan: and let us keepe this promise, as those who are to give an account of it at the last day, that we may then restore the pledge safe. Now the Divels pompe, are theatres, stage-playes, cirque-playes, costly and gorgeous apparell, præsages, omens, and every sinne. To preserve thee therefore from these pompes, and every other sinne: (e) when thou art going out of thy doore, utter this speech first; I renounce thee Satan, and I am united to thee ô Christ: Never goe thou abroad without this speech: this will be a staffe, this will be armour and an impregnable tower to thee, so that neither man nor Divell shall be able to hurt thee, when they shall see thee appearing every where furnished with these weapons. St. Augustine, as in his *(f) fore-alledged place,* so in his *second Booke De Symbolo ad Catechumenos, cap. 1. & 2.* He informes us: *(g) That stage-playes, cirque-playes, and such like spectacles, are the pompes of the Divell, which God hath enjoyned us to renounce: Flie stage-playes therefore* (saith he) *ô my beloved, avoid these most filthy dens of the Divell, lest the snares of the wicked one holde you captive. Alchuvinus,* a famous Englisn Divine, flourishing about the yeare of our Lord 790. in his *Epistle, De Ceremonijs Baptismi,* writing of that *renouncing which we make in baptisme; wherein we renounce the Divell with all his workes, and all his pompes;* informes us: *(h) That these pompes of the Divell, are vaine boasting, loud-sounding Musicke, in which Christian vigour is ofttimes remitted and effeminated, filthy Stage-playes, with all super-*

e Sine verbo hoc nunquàm in forum prodeas, sed cum es ianuæ vestibula transgressurus, hoc prius loquere verbũ, Abrenuncio tibi Satana, et coniungor tibi Christe. Ne unquam absque hac voce exeas; hæc erit tibi bacculus, hæc armatura, hæc turris inexpugnabilis; sic ut non tantum homo occurrens, uerum nec ipse Diabolus te quicquam lædere poterit, cum his te cernens armis ubique apparentem. *Ibidem Col.* 167 *D.* 168. *A.*

f Act. 1. Chorus p. 49, 50.

g Si te pompa illa, figura ea, equorum, compositio ornatus et aurigæ superstantis, equos regentis, vincere cupientis &c. Si hæc te, ut dixi, pompa delectat, nec hanc tibi denegavit, qui pompis Diaboli renunciare præcepit; habemus et nos spiritualem nostram aurigam &c. Fugite dilectissimi Spectacula, fugite caveas turpissimas Diaboli ne vos vincula teneant maligni. *Ibid. Tom. 9. pars 1 p. 139, 1394.*

h Novissime, et omnibus pompis eius. Quæ sunt, inanis iactantia, canora musica, in quibus sæpe solvitur et mollitur Christianus vigor, spectacula turpia, vel superflua et reliqua. *Ibidem, Opera Lutetiæ Paris. 1617. Col. 1558.*

fluous

fluous things. (*i*) *Thomas Waldenſis*, a famous Popiſh Engliſh Writer, aſſures us: *that the pompes of the Divel which we renounce in baptiſme, before we are united to the fabricke of the Church, are unlawfull deſires, which defile, but not adorne the ſoule; as the luſts of the fleſh, the luſts of the eye, with the ambition or oſtentation of the world, belonging to the luſt of the eyes; as vaine Stage-playes, fooliſh pride, and the pleaſures of this evill world.* To theſe I might adde (*k*) *Gulielmus Pariſienſis*, (*l*) *Alexander Fabritius*, the (*m*) *Waldenſes*, (*n*) *Honorius Auguſtodunenſis*, with * ſundry other moderne Authours, *who make Stage-playes, dancing, and ſuch other ſpectacles, to be the chiefeſt pompes of the Divell which wee renounce in baptiſme*: but I ſhall conclude with that of *Baronius* and *Spondanus* his Epitomizer, who informe us: (*q*) *That among the primitive Chriſtians in the ſolemne time of baptiſme, when as they all made publike renunciations; it was the cuſtome of the French Church, for Chriſtians particularly to renounce all Stageplayes*, as *Salvian* teſtifieth: *and under the pompes of the Divell, which it was then* (and now) *the cuſtome for Chriſtians at their baptiſme to renounce; St. Cyrill teacheth us in another place, that all Stage-playes were eſteemed to be compriſed*, and ſo ALL OTHERS DOE INTERPRET. So that by the reſolution both of the primitive Church & Fathers, and of ALL OTHER INTERPRETERS SINCE, if *Baronius* or *Spondanus* may be credited: *Stage-playes are the very Pompes of the Divell which wee moſt ſolemnly abjure and proteſt againſt in our baptiſme, upon our very firſt admittance into the Church of Chriſt.* And certainly they muſt needes be ſo. For if *Pompa*, in its genuine *interpretation*, ſignifie nought elſe (as (*r*) *Calepine, Eliot*,

i De Sacramentalibus præcibus et Ritibus Baptiſmi, Tit. 5. cap. 49. ſect. 7. Operum. Tom. 3. Venetiis 1571. fol. 94. vid. ibid. ſect. 2, 3, 4, 5, 6.

k Quoted by Alexander Fabritius Deſtruct. vitiorum pars 3. c. 10.

l Deſtruct. vitiorum pars 3. c. 10. See Act. 5 Scene 8. p. 256, 257.

m Hiſtory of the Waldenſes, p. 2. cap. 9. p. 25. See Act. 5. Scene 8. p. 230.

n Pompis Diaboli renunciant, quæ ſunt ſpectacula, ludi, choreæ, ornatus veſtium vel aliarum rerum, et quæq; ſuperflua. *De Antiquo Ritu Miſſarum l. 3 c. 58. Bibl. Patr. Tom. 12. pars 3.* p. 1069. E.

* See Act. 6. Scene 12.

q Quin etiam in ſolenni illo tempore baptiſmi ſolita ab omnibus fieri renunciatione, Spectaculis quoque abrenunciare fideles moris fuiſſe in Eccleſia Gallicana, Salvianus teſtatur; et alibi ſub Pompis Diaboli quibus renunciari mos eſt, incluſa cenſita fuiſſe Spectacula, Cyrillus docet, et OMNES ALII interprætantur. *Baronius & Spondanus: Annal. Eccleſ. Anno Chriſti* 206. *ſect* 2. & 4.

r In their Dictionaries, in the Word, Pompa.

Holioke, and other Dictionaries teach us) but *Spectaculum*, to wit, a Spectacle, Stage-play, or glorious gaudy shew; in which sence this word is oft times used, both by (*s*) *Clemens Alexandrinus*, (*t*) *Cyprian*, (*v*) *Arnobius*, (*x*) *Lactantius*, (*y*) *Minucius Felix*, (*z*) *Tertullian*, (*y*) *Nazienzen*, (*z*) *Chrysostome*, (*a*) *Augustine*, (*b*) *Salvian*, (*c*) *Apuleius*, (*d*) *Prudentius*, and (*e*) *other ancient Christian Writers*; and likewise by (*f*) *Zenophon*, (*g*) *Cicero*, (*h*) *Seneca*, (*i*) *Livie*, (*k*) *Dionysius Hallicarnasseus*, (*l*) *Ovid*, (*m*) *Plutarch*, (*n*) *Suetonius*, (*o*) *Plautus*, (*p*) *Athenæus*, (*q*) *Diodorus Siculus*, (*r*) *Macrobius*, (*s*) *Herodian*, *with divers other* (*t*) *Heathen Authours*, to which many (*v*) moderne Writers might be added: *who comprehend all Playes and Spectacles, under the name of Pompes*: And if Stage-playes were originally invented *by, and consecrated unto Divels*, on whose *festivalls they were alwayes solemnly acted in greatest pompe and state*; as all these Authours, and the (*x*) *premises* largely testifie: then questionlesse the very Pompes of the Divell which we renounce in baptisme, can be no other but Stage-playes, with such other Spectacles, Shewes and Pastimes, which the idolatrous Pagans used in the solemnities and worship of their Divell Gods: and so the primitive Church and Christians alwayes tooke them. If then the primitive Church, and Saints of God, (who to shew their greater detestation to Stage-playes, (*y*) *disabled all those who did but marrie women-Actors or Play-haunters, from*

s Pædagog. l. 2. c. 10. & l. 3. c. 11 *t* De Spectaculis lib. *v* Adverss. Gentes lib. 7. *x* De Corona Militis c. 3. & 11. & de Spectaculis lib. *y* De Recta Educatione ad Seleucum. *z* Hom. 3. de Davide et Saule. Hom. 7. 38, & 69. in Matth. Hom. 42. in Acta Hom. 15. 21. ad Pop. Antioch. & Oratio 6. Tom. 5. Col. 1471. B. *a* De Symbolo ad Catechumenos, l. 2. c. 2. & l. 4. c. 1. *b* De Gubernat. Dei. l. 6. *c* De Aureo Asino l. 10. p. 282. *d* Contra Symmachũ l. 1. & 2. *e* Isiodor. Hisp. Originum l. 18. c. 41. Minutius Felix Octavius p. 34. 123. *f* De re Equestri lib. *g* Epist. In Verrem l. 3. Ad Atticum l. 13. Ep. 28. 13. *h* Controverss. l. 1. Præfatio. *i* Hist. Rom. l. 22. 30. *k* Antiqu. Rom. l. 2. & l. 7. sect. 9. *l* Fastorum l. 4. p. 64. & Amorum l. 3. Eleg. 2. *m* De Gloria Athenienssium lib. *n* Iulius s. 37 *o* Miles Gloriosus et Mostellaria. *p* Dipnosoph. l. 5. c. 4. & 11. *q* Bibl. Hist l. 16. *r* Saturnalium l. 1. c. 6. *s* Historiæ l. 1. & 3. *t* Lucan Pharsal. lib. 1. *v* See Bulengerus De Triumphis lib. c. 24, 25, 26. De Ludis Circensibus, cap. 39. Godwins Roman Antiquities, l. 2. sect. 3. cap. 2. p. 85. See Iosephus Antiqu Iudæorum l. 7. c. 16. & here page 89. Concilium Eliberinum Can. 57. *x* Act. 1, 2. & Chorus Ibidem. *y* Apostolorum Canones, Can. 17. Surius Concil. Tom. 1. p. 23. Gratian Distinctio. 34. See here Scene 3. towards the end.

taking

taking holy Orders, or any Ecclesiasticall preferments whatsoever) thus solemnly abominated and renounced Stage-playes in their Baptisme, as the * very Pompes and pastimes of the Divell; it is most undeniably certaine, that they reprobated and condemned Stage-playes in the very highest degree. And to put this out of all further question; we have the (z) *Century-Writers*, in the behalfe of Protestants, and (a) *Cardinall Baronius* and *Spondanus*, in the behoofe of the Papists, upon the serious perusal of all the severall records, and Writers of the primitive Church, proclaiming this as an indubitable truth; *That all the Christians, Fathers and Councels in the primitive Church, have wholly abandoned, yea utterly condemned Stage-playes, as diabolicall, heathenish, unchristian Spectacles; excommunicating all Players, all Play-haunters both from the Church, the Sacraments, and the society of Christians, till they had abjured, renounced these lewd accursed Enterludes, which they did most detest.* And shall we then *who (b) professe our selves the undoubted progenie, followers, successours of the primitive Churches, Saints and Christians*, so farre degenerate from their piety, purity, zeale and Christian discipline; as not onely to tollerate, but even patronize, admire, honour Players, Play-Poets, Theaters, Stage-playes, which they so severely censured, so diligently suppressed? and which is worse, to hate, abominate, revile, condemne, and ignominiously traduce all such for (c) *Puritans, Præcisians, Humorists, Cynnicks, Novellers, Factionists*, & I know not what besides; (d) (an apparant

* Saltantium virorum choris Diabolus adest in medio; adest enim a meretriciis cantilenis, a verbis obscænis, a diabolica pompa vocatus. At tu omni huiusmodi pompæ nuntium remisisti, teq; Christi cultui mancipasti die illo quo sacris mysteriis dignus habitus es. Recordare itaque verborum illorum pacti conventi, et ne illud violes, cave. *Chrysost. Hom. in S. Iulianum, Tom. 1. Edit. Fronte. Ducai, Parisiis 1621. p. 613.*

z Centuriæ Magd. Cent. 3. cap. 6. De Disciplina et moribus, Col. 141, 142. Cent. 4. cap. 6. Col. 458. & cap. 9. Col. 837. Cent. 5. c. 6. Col. 721. & Cent. 6. c. 6. Col. 359.

a Annal. Ecclesiast. Anno Christi 206. sect. 2, 4. Anno 399. sect. 5. Anno 469. sect. 2. & Anno 371. sect. 10.

b A Christo Christiani sunt cognominati. Non se autem glorietur Christianum, qui nomen habet, et facta non habet. Vbi autem nomen sequutum fuerit opus, certissime ille est Christianus, quia se factis ostendit Christianum, ambulans sicut et ipse ambulavit, a quo et nomen traxit. *Isidor Hispal. Originum l. 7. c. 14.*

c See the 3. Epistle to my Perpetuity, The Epistle to the Reader before Healths Sickness; and Healths Sickness, Edit. 2. p. 79, 80.

d Nihil nisi grande aliquod bonum a Nerone damnatum est. Et argumentum recti est malis displicere. *Seneca, De Vita beata, cap. 24.*

argument

argument of their grace and goodnesse when such vitious persons thus revile them) who either write or speake against them, or out of piety and conscience resort not daily to them? Alas, where is our Christianity, our piety, our godly discipline; where is our claime, our title, our conformity to the primitive Church: where our affinity, our cognation to the primitive Christians, whose children, successours and disciples we professe our selves, whiles that we thus tollerate, harbour, justifie these Diabolicall Pompes and Spectacles, which they so seriously renounced as extremely opposite to, as inconsisted with the very practise and profession of a Christian, and thus (*e*) *causlesly revile* all those who speake or write against them? When we shal all appeare before the dreadful tribunal of our most holy Saviour, *as* (*f*) *we shall doe ere long*: and when we shall there behold those blessed Patriarkes, Apostles, Fathers, Bishops, Saints and holy Martyrs in the primitive Church, who have so zealously anathematized, renounced Stage-playes, as the very Pompes of the Divell, which they and we have solemnly abjured in our baptisme; passing an eternall doome of condemnation on us for our perfidious resort unto them, against our sacred vow; alas, (*g*) *what can we pleade* to justifie, to extenuate this our fact, or to intitle our selves to the triumphant Church in heaven, whose discipline wee thus reject on earth? Can wee alledge for our selves, that we are pious Christians, when as our daily Play-house-haunting (*h*) *proclaimes us worse than Pagans?* or can we pleade we are members of the holy Catholicke Church of Christ, when as our frequent presence at Playes, at Play-houses, and the diametrall contrariety of our lives, our actions to all the primitive Christians,

[c] Nonnulli pessime loquuntur de optime meritis. *Seneca De Beneficijs lib. 2. cap. 24.*

[f] 2 Cor. 5. 10. Iam. 5. 8, 9. Iude 14, 15.

[g] See Hyppolitus De Consummatione mundi Oratio. Bibl. Patrum Tom. 3. f. 17. A. D.

[b] Christiani esse dicuntur, et non sunt, qui per flagitia et turpitudines suas nomen religionis infamant, qui, ut scriptum est, ore fatentur se nosse Deum, factis autem negant; per quos, ut legimus, via veritatis blasphematur, et sacrosanctum Domini Dei nomen sacrilegorum hominum maledictione violatur. Et ideo hoc ipso Christiani deteriores sunt, qui meliores esse deberent. Non enim probant quod fatentur, et impugnant professionem suam moribus suis; magis enim damnabilis est malitia, quam titulus bonitatis accusat; et reatus est impii pium nomen. *Salvian De Gubern. Dei, lib. 3. p. 139, 140, 142.*

proves

proves us the very limbes, the bondslaves of the Divell? Certainly we must needes stand silenced, amazed, confounded, condemned then, for justifying, for frequenting Stage-playes now, against the unanimous execration, vote and sentence of the whole primitive Church and Saints of God, both under the Law and Gospell: who as *they (i) shall judge and doome us at the last*, so they must needes abominate and condemne us now. O therefore let no Christian now be so impiously shameless, so peevishly absurd, as to apologize for Playes or Players, (by pen, by tongue or practise,) as tollerable, as usefull among Christians; or ignorantly, much lesse *(k) maliciously* (out of an implacable detestation to all grace, all goodnesse) to condemne all such for *(l) Puritans, Novellers, or factious Male-contents*; the common voice and clamour of our dissolute graceless times, wherein many turne professed Atheists, or incarnate Divels, to avoid the jealousie of *(m) being reputed Puritans*: But since the whole Catholicke Church both before and under the Law and Gospell, with all the primitive Christians, Fathers, Councels, of all Nations, all places, have thus unanimously proclaimed an everlasting professed hostility, and passed such a finall doome and execration against Players and Stage-playes; let this eternally convince our conscience, close up our mouths, alter our resolutions, reforme our Play-haunting lives, & cause us readily to subscribe to this 47. Play-confounding Argument, against which there can be no resistance, with which I shall conclude this Scene.

That which the whole Church of God, both before and under the Law and Gospell, together with all the Iewes and faithfull Saints before, and primitive Christians in & since our Saviours time, have professedly abominated, rejected, condemned in the very

i 1 Cor. 6. 2, 3. Iude 14. 15.

k Malitia ita infecit corda multorum, ut cum superatos damnatosque se esse sentiant, tamen veritatem mentium non amittant, et quod solum possunt nos oderint, per quos putant se libertatem hæreseos docendi perdidisse. *Hierom. Epist. 79.*

l Nos virtutes ipsas invertimus atque sincerum cupimus vas incrustare: Probus quis nobiscum vivit? multum est dimissus homo, &c. *Horace Serm. l. 1. Satyr. 3. p. 169, 170.*

m Expedit vobis neminem videri bonum, quasi aliena virtus exprobatio delictorum vestrorum sit. Inviti splendida cum sordidis vestris confertis, nec intelligitis quanto id vestro detrimento audeatis. Nam si illi qui virtutem sequuntur, avari, libidinosi, ambitiosiq; sunt, quid vos estis, quibus ipsum nomen virtutis odio est? *Seneca De Vita beata cap. 24.*

highest degree, even as the very workes and Pomps of the Divell, must undoubtedly be extremely sinfull and utterly unlawfull unto Christians: as is evident by 1 Cor. 10. 32. Phil. 4. 8. Rom. 12. 16, 17. 1 Cor. 1. 10. cap. 14. 23, 24, 25, 32: *with sundry other Scriptures.*

(n) Ea Ecclesijs displicent, quæ omnibus bonis non placent. *Hieron. Epist. 4. cap. 2.*

But the whole primitive (*n*) Church of God, *both before and under the Law and Gospell, together with* all the Iewes and faithfull Saints *before, and primitive Christians in and since our Saviours time, have professedly abominated, rejected, condemned Stage-playes in the very highest degree, even as the very workes and pompes of the Divel; as is evident by the premises.*

Therefore they must undoubtedly be extremely sinfull and utterly unlawfull unto Christians.

* Prov. 3. 20. Hebr. 6. 12.

Let us therefore henceforth * *walke in the way of these good men, and keepe the pathes of the righteous: becomming followers of these blessed primitive Christians*, as well in renouncing Stage-playes as in points of faith.

ACTVS 7. SCENA TERTIA.

3. 54 Councels & Synods, together with sundry Canonicall Constitutions against Players, Play-haunters and Stage-players.

THe third Squadron of Authorities, is made up of 54 ancient and moderne, generall, nationall, provinciall Councels and Synodes, both of the West and Easterne Churches: of divers Ecclesiasticall and imperiall Constitutions, which either expressly or by way of necessary consequence prohibit Stage-playes; excommunicating and censuring all Stage-players, all Play-haunters; and inhibiting all manner of Christians, (especially Clergy men) to act any theatricall Enterludes, or to be present at them, under severe penalties. To begin with

with Councels and Synods; I shall here enumerate them in their Order, according to their severall antiquities, without any variation from their Latine names, which I shall still retaine for greater certainty, since I finde them variously englished: setting downe their severall Canons both in Latine & English for the Readers better satisfaction; inserting likewise here and there some other Canons not altogether impertinent to this Discourse.

The first Councell against Stage-playes, Players and Play-haunters, is, *Concilium Eliberinum* in *Spaine*, about the yeare of our Lord 305, consisting of 19. *Bishops*: Where I finde these three subsequent *Canons* most pertinent to our purpose: viz. *Canon:* 57. 62. 67. 1.

(o) *Canon:* 57. Matronæ, vel earum mariti, vestimenta sua ad ornandam secullariter pompam non dent. Et si fecerint, triennij tempore abstineant.

Can: 57. *Matrons, or their husbands may not give (or lend) their garments, to adorne any secular Playes or shewes: If they doe, let thẽ be excõmunicated for 3 yeares.*

(o) Apud Laurentium Surium. Concil. Tom. 1. Coloniæ Agrip. 1567. p. 366, 367. Binius Concil. Tom. 1. Nicolinus Concil. Tom 1. Petrus Crab. Concil. Tom. 1. Coloniæ Agrip. 1551. p. 285. & Cirranza Sũma Concil. Parisiis 1624. fol. 37, 38. Centuriæ Mag. Cent. 4. cap. 9. Col. 700.

Canon: 62. Si Augur aut Pantomimi credere voluerunt, placuit, ut prius artibus suis renuncient, et tunc demum suscipiantur, ita ut ulterius non revertantur. Quod si facere contra interdictum tentaverint, projiciantur ab Ecclesia.

Can: 62. *If any Southsayer or Stage-player will beleeve, we ordaine, that they first renounce their Arts, & then after a while they may be received, so that they returne unto them no more. But if they shall attempt to doe contrary to this injunction, let them be cast out by the Church.*

Canon: 67. Prohibendum, ne qua fidelis vel catechumena, aut Comicos, aut viros scenicos habeat; quæcumque hæc fecerit, à communione arceatur.

Can: 67. *We prohibit, that no beleeving woman or catechumenist entertain or marry any Comedians or stage-players; who ever shal doe it, let her be excommunicated.*

A sufficient evidence, how execrably detestable all

Stage-players and Play-patrons, together with their Stage-playes were unto the primitive Church and Christians, who would neither admit them into the Church, nor permit them to continue in the Church being admitted, till they had utterly renounced Stage-playes; the very lending of clothes to act Stage-playes in, and the very marrying with, or harbouring of a Stage-player incurring three yeares excommunication both from the Church, the Sacraments, and the very society of Christians.

2. The second Councell, is *Concilium Arelatense* 1. held under *Constantine the Great*, in the Citty of *Narbo in France*, about the yeare of Christ 314, *consisting of* 600 *Bishops, as* (p) *Ado Viennensis informes us*: where I finde this Canon against Stage-players, intituled *De his qui conveniunt in Theatris*: and so by consequence against Stage-playes too.

p Eodemq; tempore et illud sacratissimum Concilium apud Areleten, sexcentorum Episcoporum colligitur. *Adonis Chronicon. AEtas. 6. Bibl. Patr. Tom. 9. pars 2. p. 280. G.*

(q) *Canon*: 5. De Theatricis, et ipsos placuit, quamdiu agunt, a communione separari.

Can: 5. *Concerning stage-players, we have thought meet to excommunicate them, as long as they continue to act.*

See Baronius & Crab. Tom. 1. p. Spondanus Anno Christi 314. sect. 5. q Surius Concil. Tom. 1. p. 368. 281. Carranza fol. 39. Centur. Magd. 3 Col. 203.

3. The third, is, *Concilium Arelatense* 2. about the yeare of our Lord 326. at which there were present some (r) 38 *Bishops*, and some 50 *Elders and Deacons*: where this *Canon* was promulgated.

r See Surius t. 1. p. 375, 376. s Surius Tom. 1 p. 375, 377. Crab. Tom. 1. p. 394. Carranza. fol. 44. Centr. Magd. 4. Col. 705. Binius Concil Tom. 1. pars 1. p. 565.

(s) *Canon*: 20. De agitatoribus sive theatricis, qui fideles sunt, placuit, eos, quàmdiu agunt, a communione separari.

Can: 20. *Concerning Actors or Stage-players, who are Christians, we decree them to be excommunicated as long as they persevere to Play.*

4. The fourth, is, *Concilium Laodicenum*, in *Phrygia Pacatiana*, about the yeare of our (t) *Lord* 364. as some affirme, others placing it sooner, others later; at which most of the Bishops in *Asia* were present: where I

t See Centur. Magd. Tom. 4. Col. 933. Baronius & Spondanus Anno Christi 314. sect. 12, 13.

meete

meete with these two Canons, against Dancing and Stage-playes.

(v) *Can:* 53. Non oportet Christianos ad nuptias euntes vel balare vel saltare; sed castè cænare vel prandere, sicut competit Christianis.

Can: 53. *Christians going to weddings ought neither wantonly to sing, nor yet to dance; but to suppe or dine soberly as becommeth Christians.*

v Surius Tom. 1. p. 458. Crab. Tom. 1. p. 386 Binius Tom. 1. pars 1. p. 247. Carranza. fol. 59. Centur. Magd. 4. Col. 837. Gratian. De Consecratione Distinctio 5. * Surius Concil. Tom. 2. p. 358.

Which Canon extending principally to dancing, is ratified and revived by * *Concilium Ilerdense Can. ult:* which hath this title: *Vt in Christianorum nuptijs non saltetur.*

Canon: 54. Non oportet Ministros Altaris, vel quoslibet Clericos spectaculis aliquibus quæ aut in nuptijs, aut in scenis exhibentur, interesse: sed antequam thylemici ingrediantur, surgere eos, et de convivio abire.

Can: 54. *Ministers of the Altar, or any other Clergy men, ought not to bee present at any stage-playes that are acted either at marriages or in play-houses: but before the Players or Fiddlers enter, they ought to arise, and depart from the feast.*

Which latter Canon though it extends onely to Clergy men in words, yet the equity of it reacheth indifferently to all Christians, as the former Canon doth in positive tearmes.

The fifth is, *Concilium Hipponense, Anno* 393. where there were divers Bishops: in which there were (x) *two Canons* made against Stage-playes and Actors; to wit, *Canon:* 13. & 35. being the very same with the 11. & 35. *Canons of the* 3. *Councell of Carthage* next ensuing, to which I shall refer you: wherein all the Canons of this Councell of *Hippo* were abbreviated and confirmed.

5.

x See Surius Tom. 1. p. 510. & Centuriæ Magd. 4. Col. 871, 872.

The sixth is, *Concilium Carthaginense* in *Africa*, about the yeare of our (y) *Lord* 397, or 399: *consisting of*

6.

y Centuriæ Magd. 4. Col. 866. Baronius et Spondanus Anno Christi 397. sect. 14, 15. Prosperi Chronicon Anno 399.

44 *Bishops*, of which St. *Augustine*, then *Bishop of Hippo*, was one: where these two Canons were composed out of the 13. and 35. Canons of the forementioned *Councel of Hippo*.

‡ Surius Tom. 1. p. 504, 505. Crab. Tom. 1. p. 428, 429. Binius Tom. 1. pars 1. p. 575. Carranza. fol. 66. Centur. Magd. 4. Col. 867, 869. Gratian. De Consecrat. Distinct. 2.

(z) *Canon*: 11. Vt filij Episcoporum vel Clericorum, spectacula secularia non exhibeant, sed nec spectent, quandoquidem ab spectaculo et omnes Laici prohibeantur. Semper enim Christianis omnibus hoc interdictum est, ut ubi blasphemi sunt, non accedant.

Can: 11. *That the sonnes of Bishops and Clergy men shall neither exhibit, nor yet so much as beholde any secular Enterludes, since that even all Lay-men are prohibited from stage-playes. For this hath alwayes beene strait. Ly forbidden all Christians, that they come not where blasphemers are.*

* See Codex Theodosii l. 15. Tit. 7. Lex. 1.

Canon: 35. Vt scenicis atque histrionibus, exteriisque hujusmodi personis vel apostaticis, conversis vel reversis ad Dominum, gratia vel reconciliatio non negetur.

Can: 35. *That grace or reconcilation shall not be denied to Stage-players and Actors, and such like persons, or to apostates, who shall convert, and returne againe to the Lord.*

Which Canon admits Stage-players into the Church upon their conversion and renouncing of their ungodly profession, but not before.

7.

The seventh is, *Concilium Carthaginense* 4. (a) *Anno Christi* 401. at which 214 Bishops were present: Which as it makes *all flattering, all scurrilous Clergy men, who delight in filthy jests, or sing or dance publikely at any feasts, liable to a finall degradation*: (See *Can*: 56. 60 62.) So it provides thus against Playes, and Play-haunting.

a Centur. Mag. 4. Col. 873. b Surius Tom. 1. p. 515. Petr. Crab. Tom. 1. p. 44. Carranza fol. 73. Gratian. De Consecrat. Dist. 5. & De Consecrat. Dist. 1. Centur. Magd. 4. Col. 878.

(b) *Canon*: 86. Neophyti à lautioribus epulis et spectaculis abstineant.

Can: 86. *Those who are newly baptized or converted to the faith ought to abstaine from costlier feasts and stage-plaies.*

Canon:

Canon: 88. Qui die solenni, prætermisso solenni Ecclesiæ conventu, ad spectacula vadit, excommunicetur.

* Can: 88. *He who upon any solemne feast-day, omitting the solemne assembly of the Church, resorts to stage-playes, let him be excommunicated.*

* See Alvarus Pelagius De Planctu Eccl: l. 2. Artic. 34. f. 140. & Artic. 43: fol. 147. accordingly.

Stage-playes then in this Councils judgement are no meet pastimes for any solemne Christian festivals.

The eighth, is, *Concilium Africanum, Anno Christi* 408: to which 238 (c) *Bishops subscribed their names*, *St. Augustine* being one of that great number: where I finde these severall Canons to our purpose.

8.

c Surius Tom. 1 f. 587, 588.

(d) *Can:* 12. Ut Scenicis atque Histrionibus (*id est convers is vel reversis ad Dominum*) cæterisq; hujusmodi personis, reconciliatio non negetur.

Can: 12. *That reconciliation shall not bee denied to Stage-players and common Actours, and such like persons*; in case they repent and abandon their former professions.

d Surius Tom. 1. p. 574, 577, 587. Gratian. De Consecrat. Dist. 2. Crab. Tom. 1. p. 503, 506, 507.

Canon: 27. Illud etiam petendum, ut quæ contra præcepta divina convivia multis in locis exercentur quæ ab errore gentili attracta sunt, vetari talia jubeant, et de civitatibus, et de possessionibus, imposita pæna, prohiberi: maximè cùm etiam in natalibus beatissimorum martyrum per nonnullas civitates, et in ipsis locis sacris talia cómittere non reformident. Quibus diebus etiam (quod pudoris est dicere) saltationes sceleratissimas per vicos atque

Can: 27. *That also is to be desired, that those feasts which are used in many places contrary to Gods precepts, which were drawne from the errours of the Gentiles, should be prohibited by command, and excluded out of citties and villages: especially, since in some citties men feare not to keepe them even on the birth-dayes of the most blessed Martyrs, and that in the very Churches. On which dayes also (which is a shame to speake) they use most wicked dances through the villages and streetes, so that the matronall honour, and the chasti-*

que plateas exercent, ut matronalis honor et innumerabilium fœminarũ pudor, devotè venientium ad sacratissimum diem, injurijs lasciviente-bus appetatur, ut etiàm ipsius sanctæ religionis penè fugiatur accessus.

* *Canon:* 28. Necnon et illud petendum, ut spectacula theatrorum cæterorumq; ludorum die Dominico, vel * cæteris Christianæ religionis diebus celeberrimis amoveantur; maximè quia sancti Paschæ octavarum die, * populi ad Circum magis quàm ad Eccleſiã conveniunt; et debere transferri devotionis eorum dies si quandò occurrent: nec oportere etiam quenquàm Christianorum, cogi ad hæc spectacula: maximè, quia in his exercendis QVÆ CONTRA PRÆCEPTA DEI SVNT, nulla persecutionis necessitas à quoquam adhibenda est: sed (uti oportet) homo in libera voluntate subsistat sibi concessa. Cooperatorum enim maximè periculum considerandũ est,

* See Concil Carthag. Can. 28. Surius. Tom. 1. p. 524. ac.

* Therefore they are no fit Christmas pastimes.

* Nota.

* Nota.

ty, the modesty of innumerable women devoutly comming to the most holy day, is assaulted with lascivious injuries in such manner, that even the very accesse to the holy exercises of religion is almost discontinued and chased away.

Can. 28. *And this also is to be requested, that Stage-playes and such other Playes and Spectacles should be wholly abandoned and laid aside on the* LORDS *day, and other solemne Christian festivalls, especially because on the Easter holy-dayes people runne more to the Cirque or Theatre, than to the Church; laying aside all their holy-day devotion, when these Spectacles come in their way: Neither ought any Christian to be compelled to these Enterludes or Stage-playes: chiefly, because in practising these things* * WHICH ARE AGAINST THE COMMANDEMENTS OF GOD, *no necessity of persecution or violence ought to be used by any man: but every man (as hee ought) may abide in that freedome of will which is granted to him. For the danger of the co-actours ought principally to be considered,*

QVI WHO

QVI CONTRA PRÆCEPTA DEI MAGNO TERRORE COGVNTVR AD HÆC SPECTACVLA CONVENIRE.

WHO AGAINST THE PRECEPTS OF GOD ARE COMPELLED TO COME VNTO THESE STAGE-PLAYES.

Stage-playes therefore by this whole Councels resolution, *are no fit sports for Lords-dayes and holy-dayes:* yea they, and the resort unto them *are directly contrary to the commandements of God, and exceeding dangerous to those mens soules, who allure or enforce any others to them.*

Canon: 30. Et de his etiam petendum, ut si quis ex qualibet ludicra arte ad Christianitatis gratiam venire voluerit, ac liber ab illâ * macula permanere, * non cum liceat à quoquam iterum ad eadem exercenda reduci vel cogi.

Can: 30. *And this also is to be desired, that if any man of any ludicrous art whatsoever will come and turne a Christian, and continue free from that pollution; that hee ought not to bee reduced or compelled by any man to practise the same arts againe.*

* Which manifests the lewdnesse of their profession.

* See Codex Theodosii l. 15. Tit. 7.

Canon: 96. Item placuit, ut omnes * infamiæ maculis adspersi, id est, histriones ac turpitudinibus subjecti personæ, ad accusationem non admittantur, nisi in propriis causis.

Can: 96. *Also, it is decreed, that all infamous persons, that is to say, Stage-players & persons inthralled to filthinesse or lewdnesse, shall not be admitted to accuse any person, but in their proper causes.*

* Which shewes the infamy and baseneſse of Stage-players.

The ninth, is, (e) *Concilium Carthaginense* 7 of 38 *Bishops*, about the yeare of our Lord 419 *Canon* 2. whereby *all Stage-players are declared to be infamous persons, and unable to beare any testimony.* Which *Canon* is verbatim the same with the 96 Canon of the *Councel of Africke* here recited, to which I shall here referre you. 9.

e Surius Concil. Tom. 1. p. 570. Gratian. Causa 4. Quæst 1. & 6. Crab. Tom. 1. p. 499.

The tenth, is, *Concilium Agathense*, in *France*, 10.

f Baronius & Spondanus Anno 506. sect. 1.

(f) *Anno Domini* 506. there being 35 Bishops present at it: where this Canon was promulgated.

g Surius Tom. 1. p. 713. Gratian. Distinct. 34. Centur. Magd. 5. Col. 929. Crab. Tom. 1. p. 617, 618.

(g) *Canon:* 39. Presbyteri, Diacones, Subdiacones, etiam alienarum nuptiarum evitent convivia: Nec his cætibus immisceantur ubi amatoria cantantur et turpia, aut obscæni motus corporum choreis et saltationibus efferuntur, ne auditus et obtutus sacris mysterijs deputati, turpium spectaculorum atq; verborũ contagione polluantur.

Can: 39. *Presbyters, Deacons and Subdeacons, ought to avoid the marriage feasts of other persons: Neither may they be present in these assemblies where amorous and filthy things are sung, or where obscene motions of the body are expressed in rounds or dances: lest the hearing and sight deputed unto the holy mysteries should be defiled with the contagion of filthy Spectacles (or Stage-playes,) and words.*

Which Councell, as it *prohibits Clergy men from beholding Playes or dancing:* so it also *inhibits (h) them from drunkennesse; from keeping either haukes or hounds: and from all scurrilous mirth or jesting, under paine of excommunication and suspension.*

h See Can. 41. 55. 70.

11.

The eleventh, is, *Concilium Arelatense* 3. in the yeare of our Saviour 524. subscribed by 15 Bishops; where *Ludi funebres*, or funerall Playes (which *(i) were frequent among the ancient Romanes*) are thus condemned; the reason of which condemnation trencheth upon Stage-playes.

i Livie Rom. Hist. l. 21. sect. 21. Tertullian de Spectac. lib. Bulengerus de Venatione Circi lib. cap. 6. p. 401.

(k) Laici, qui excubias funeris observant, cum timore et tremore, et reverentia hoc faciant. * Nullus ibi diabolica carmina presumat cantare, nec joca, nec saltationes facere, quæ Pagani docente Diabolo adinvenerunt.

Lay men who observe funerall watches, let them doe it with feare and trembling, and reverence. Let no man presume to sing there any diabolicall songs, nor to make any Pastimes, Playes or dances, which the Pagans have invented by the Divels tutorship.

k Surius Tom. 1. p. 727. Crab. Tom. 1. p. 632.

* See Concil. Toletanum 3. Canon 22. Surius Tom. 2. p. 675. to the same purpose.

For

runt. Quis enim nesciat diabolicum esse, et non solùm a Christiana religione alienum, sed etiam humanæ naturæ esse contrarium, ibi lætari, cantare, inebriari, et cachinnis ora dissolvi, et omni pietate et affectu charitatis postposito, quasi de fraterna morte exultare, ubi luctus et planctus flebilibus vocibus debuerat resonare, pro amissione chari fratris, &c. Ideo talis inepta lætitia, et pestifera cantica ex authoritate interdicta sunt. Si quis autem cantare desiderat, Kyrie eleison cantet: si autem aliter, omnino taceat. Si autem tacere non vult, in crastino à Presbytero taliter coërceatur, ut alij timeant.

For who knoweth not that it is diabolicall, and not onely farre from Christian religion, but even contrary to humane nature, to rejoyce, to sing, to be drunke, and to laugh excessively there, and laying aside all piety, and affection of love, as it were to be glad of his brothers death, even there where as sorrow and mourning with dolefull sounds ought to be heard for the losse of a deare brother, &c. Therefore such foolish mirth, and pestiferous songs ought to be prohibited by authority. And if any man desire to sing, let him sing, Lord have mercy upon mee: but if hee would sing otherwise, let him holde his peace. But if hee will not be silent, let him the next day bee so chastised by the Presbyter, that others may feare.

The twelfth is, *Concilium Veneticum*, about the yeare of our Lord 526. consisting of 8 Bishops, wherein the forementioned 39 Canon of *Concilium Agathense*, (see pag. 578.) is verbatim recited, and ratified, as the 11. Canon of this Councell. 12. *l* Crab. Tom. 1. p. 948. Surius Tom. 2. p. 277. Centur. Magd. 5. Col. 931.

The thirteenth, is, *Concilium Toletanum* 3. in *Spaine*, *Anno* 617. subscribed by 72 Bishops, where I finde this Canon registred, which though it principally aimes at dancing and filthy ribaldry songs, yet it necessarily condemneth Stage-playes too, which consist of scurrilous songs and dancing, as I have *(m) largely proved in the premises.* 13. *m* See Act. 5. Scene 8, 9.

n Surius Tom. 2. p. 676. Centur. Magd. 6. Col. 604.

(n) *Canon:* 23. Exterminanda omninò est irreligiosa consuetudo, quam vulgus per sanctorum solennitates agere consuevit. Populi, qui debent officia divina attendere, saltationibus et turpibus invigilant canticis, non solum sibi nocentes, sed et religiosorum officijs. Hoc etenim ut ab omni Hispania depellatur, sacerdotum et judicum à concilio sancto curæ cõmittitur.

Can: 23. *That irreligious custome is altogether to be abandoned, which the common people have used upon the festivals of the Saints: The people who ought to attend divine offices, addict themselves wholly to dancing and filthy songs, not onely doing hurt to themselves, but to the offices of religious persons. That this custome may be driven out of all Spaine, it is committed to the care of the Ministers and Iudges by this sacred Councell.*

o Surius Tom. 2 p. 676. Centur. Magd. 6. Col. 604, 605.

Which (o) *Canon was ratified by the publike Edict of King Reccaredus, who punished the breach of it in rich men, with the losse of the moity of their estates; and the violation of it in the poorer sort, with perpetuall exile.*

14. The fourteenth, is, *Concilium Antisiodorense*, in *France, Anno* 614. subscribed by 45 *Bishops, Abbots and Presbyters:* wherein there are these severall Canons applicable to our present theame: the first of which expresly condemnes the Pagan originall of Playes; the second the acting of them in Churches, (p) *which the Papists used:* the third, the acting or beholding of them by Clergie men.

p See Polydor Virgil de Invent. Rerum l. 5 c. 2. & Act. 3. Scene 5. Bocheilus Decreta Eccles. Gal. l. 4. Tit. 1. c. 45.

q Surius Tom. 2. p. 715, 716. Carranza. fol. 150, 151, 152. * See Synodus Turonica 2. apud Bochellum vide August. de Homil. in Festũ

(q) *Canon:* 1. Non licet Kalendis Ianuarij vecola aut * cervolo facere, vel * strenas diabolicas observare: sed in ipsa die sic omnia officia tri-

Can: 1. *It is not lawfull in the Kalends of Ianuary to make any bonefires or filthy Playes; or to observe any diabolical New-yeares gifts: but let all offices be so performed*

Decreta Eccles. Gal. l. 4. Tit. 7. c. 7. & 8. * Fortasse Cervúla. De quo Tempore Serm. 215. & H. Spelmanni Glossarium. Cerula. See Asterii Kalendarum. & Alchuvinus De Divinis Officiis l. 1. Here. p. 197, 198.

buantur.

buantur, ſicut et reliquis diebus.

Canon: 9. Non licet in Eccleſia choros ſeculariū vel puellarum cantica exercere, nec convivia præparare; quia ſcriptum eſt, *Domus mea domus orationis vocabitur.*

on this day, as they are upon other dayes.

Can. 9. *It is not lawfull for Quires of ſecular men or girles, to ſing ſongs, or provide banquets in the Church: for it is written,* My houſe ſhall bee called an houſe of prayer.

(r) *Canon:* 40. Non licet Presbytero inter epulas cantare vel ſaltare.

Can. 40. *It is not lawfull for an Elder to ſing or dance at feaſts.*

r Carranza makes it Canon 38.

The fifteenth, is, (ſ) *Capitula Græcarum Synodorum*, collected by *Martin* Biſhop of *Bracara*, *Anno Dom:* 610. in which we have theſe two Canons. 15. ſ Surius Tom. 2. p. 756, 757.

Canon: 59. Non licet ſacerdotibus vel clericis aliqua ſpectacula in nuptijs, vel in conviviis ſpectare, ſed oporteat antequam ingrediuntur ipſa ſpectacula ſurgere et redire inde.

Can. 59. *It is not lawfull for Miniſters or Clergy men to beholde any Stage-playes at marriages or feaſts, but they ought to riſe and returne from thence before the Stage-playes enter.*

t At enim Christianus nec ianuam ſuam laureis infamabit ſi norit etiã quantos deos etiam oſtiis diabolus affinxerit. Ianum a ianua &c. *Tertul. de Corona militis l.* 2. 11, 12. *Tom.* 1. *p* 759. Gratian Cauſa 26. Quæſt. 7. & Auguſt. De Rectit. Cathol. Tract. accordingly. & here Act. 8. Scene 3.

Canon: 73. Non liceat iniquas obſervationes agere Kalendarum, et ociis vacare gentilibus; neque (t) lauro aut viriditate arborum cingere domos: Omnis enim hæc obſervatio Paganiſmi eſt.

Can. 73. *It is not lawfull to keepe the wicked obſervations of Kalends, nor to obſerve the feſtivals of the Gentiles; nor yet to begirt or adorne houſes with laurel or greene boughes: For all this practiſe favours of Paganiſme.*

v Act. 1. & 2.

Which latter Canon comes home to Stage-playes, who had their originall from Paganiſme, as I have (v) largely proved, as well as this condemned cuſtome.

The ſixteenth Play-condemning Councell, is, the *ſixth Councell of Conſtantinople*, (x) *Anno Domini* 680. which Councell conſiſting of 289 Biſhops, is confeſſed *both by Prote-*

16. x Baronius & Spondanus Anno Chriſti 680. ſect. 4.

y Centur. Mag. 7. Col. 414. Dr. Crakenthorp his Vigilius Dormitans. London 1631. cap. 19. sect. 19. p. 305.

z Baronius & Spondanus Anno Christi 680. sect. 1. See Surius, Binius, Crab, Niccolinus, Carranza, & Merlin accordingly in their Collections of Councels.

e Surius Tom. 2 p. 1044. Carranza fol. 191.

(y) *Protestants*, and (z) *Papists*, to be œcumenicall; and so the Canons of it (especially in point of discipline) oblige all Christians to renounce all Stage-playes, all Stage-players, which they have much condemned, as these ensuing Canons witnesse.

(e) *Canon:* 24. Ne cui liceat eorum, qui in sacerdotali ordine enumerantur, vel monachorum, in equorũ curriculis subsistere, vel scenicos ludos sustinere. Sed etsi quis Clericus ad nuptias vocetur, quando ad deceptionẽ comparata ludicra ingressa fuerint, surgat et discedat, Patrum nostrorum sic jubente doctrina. Si quis autem ejus rei convictus fuerit, vel cesset, vel deponatur.

Can. 24. *It shall not bee lawfull for any who are in the order of Priests or Monkes, to bee present at horse-races, or to act, or see a part in Stage-plaies. But if any Clergy man be called to marriages, when these deceitfull sports shall enter, let him arise and depart, the doctrine of our Fathers so commanding. If any bee convicted of this thing, either let him give over, or let him be deposed.* See pag. 575, 576, 578, 581, accordingly.

f Surius Tom. 4 p. 1048. Carranza fol. 194. * Nota bene.

(f) *Can: 51. is most expresse in point.* * Omninò prohibet hæc sancta, et universalis Synodus eos qui dicuntur Mimos et eorum spectacula: deinde venationum quoque spectationes, easq; quæ fiunt in scena, saltationes perfici. Si quis autem præsentem Canonem contempserit, et se alicui eorum quæ sunt vetita dederit; si sit quidem Clericus, deponatur; si verò Laicus, segregetur.

Can. 51. is most punctuall. *This sacred and universall Synode doth utterly prohibit those who are called Stage-players and their Enterludes; together with the Spectacles of huntings, and those dances that are made upon the Stage. And if any shall contemne this present Canon, and shall give himselfe to any of these things that are prohibited; if hee be a Clergy man, let him be deposed; but if a Lay-man, let him bee excommunicated.*

Canon:

(g) *Canon:* 61. Eos quoque ſexennij canoni ſubjici oportet, qui urſos, vel ejuſmodi animalia ad ludum et ſimpliciorum noxum circumferunt; ac fortunam, ac fatũ, et genealogiã, et quorundam ejuſmodi verborum multitudinem ex fallaciæ impoſturæq; nugis proferunt; eoſq; qui impræcatores, remediorumque amuletorumque præbitores et vates appellantur. Eos autem qui in ijs perſiſtunt, et non ab ejuſmodi perniciosis gentilibuſq; ſtudijs averſantur et aufugiunt, Eccleſia omnino exturbandos decrevimus, ſicut et ſacri Canones dicunt. (b) *Quæ enim eſt luci cum tenebris communicatio,* ut ait Apoſtolus? *vel quæ templo Dei cum Idolis conſentio? vel quæ fideli cũ infideli pars eſt? quæ autẽ Chriſto cum Belial concordia et conſentio?*

Can. 61. *Thoſe alſo ought to be ſubject to ſixe yeares excommunication, who carry about *beares or ſuch like creatures for ſport, to the hurt of ſimple people; or tell fortunes or fates, and genealogies, and utter a multitude of ſuch like words out of the toyes of fallacy and impoſture: and thoſe alſo who are ſtiled charmers, givers of remedies and amulets, and prophets. And thoſe who perſiſt in theſe things, and are not turned from ſuch pernicious and heatheniſh practiſes, or doe not ſhunne them; wee decree, that they ſhall wholly bee thruſt out of the Church, even as the holy Canons affirme.* For what communion hath light with darkneſſe, *as the Apoſtle ſaith?* or what agreement hath the temple of God with Idols? or what part hath a beleever with an infidel? or what concord or agreement is there betweene Chriſt and Belial?

g Surius Tom. 4. p. 1049. Carranza. fol. 195.

* See Iohn Fields Declaration of Gods Iudgement at Paris Garden: & Mr. Stubs his Anatomy of Abuſes pag. 133, 134, 135. againſt Beare-baiting.

h 2 Cor. 6.

(i) *Canon:* 62. Kalendas quæ dicuntur, et vota brumalia quæ vocantur, et qui in primo Martij menſis die fit conventus, ex fidelium civitate omnino

Can. 62. *Thoſe things that are called Kalends, and thoſe that are named winter wiſhes, and that meeting which is made upon the firſt day of March, wee will ſhall bee wholly*

i Surius Tom. 2. p. 1049. Carranza fol. 195.

nino tolli volumus: sed et publicas mulierũ saltationes, multam noxam, exitiumq; afferentes: quin etiàm eas, quæ nomine eorum qui falso apud Græcos dij nominati sunt, vel nomine virorũ ac mulierum fiunt saltationes ac mysteria more antiquo et à vita Christianorum alieno, amandamus et expellimus: statuentes ut (*k*) nullus deinceps muliebri veste induatur, vel mulier veste viro conveniente. Sed neque comicas, vel satyricas, vel tragicas personas induat, neque execrandi Bacchi nomen, uvam in torcularibus exprimentes, invocent; neque vinum in dolijs effundentes, risum moveant, ignorantia vel vanitate ea quæ à dæmonis impostura procedunt exercentes. Eos ergo qui deinceps aliquid eorum, quæ scripta sunt, aggredietur uti ad horũ cognitionẽ pervenerint, si sint quidem Clerici, deponi jubemus; si verò Laici, segregari.

wholly taken away out of the Citty of the faithfull: as also we wholly forbid and expell the publike dancing of women bringing much hurt and destruction: and likewise those dances and mysteries that are made in the name of those, who are falsly named Gods among the Gracians, or in the name of men and women, after the ancient manner, farre differing from the life of Christians: ordaining that no man shall henceforth bee clothed in womans apparell, nor no woman in mans aray. Neither may any one put on comicall, satyricall or tragicall vizards in Enterludes, neither may they invocate the name of execrable Bacchus, when as they presse their grapes in winepresses; neither pouring out wine in tubbes, may they provoke laughter, exercising those things through ignorance or vanity which proceed from the imposture of the Divel. Those therefore who hereafter shall attempt any of these things that are written, after they shall come to the knowledge of them; if they be Clergy men, we command them to be deposed; and if Lay men, to bee excommunicated.

Canon:

(*k*) Deut. 22. 5. See here Act. 5. Scene 6. throughout. Hinc Charondas etiam legem posuit, contra signorum ordinumque in bellis desertores, aut arma pro patriæ tutela omnino detrectantes: ut id genus viri muliebri vestitu amicti triduum in foro desiderent: quæ constitutio cum leges alibi sancitas humanitate præstat, tum dissimulanter probri magnitudine eiusmodi ingenio præditos ab effæminata mollitie deterret. Siquidem mortẽ expetere longe præstat, quam tantum ignominiæ dedecus in patria experiri. *Diodorus Siculus Bibl. Hist. l. 12. sect. 15. f. 420.* Which shewes how execrably infamous mens wearing of womens apparell was among the very heathen, & shall it not be much more odious among Christians?

Canon:

(l) *Canon:* 65. Qui in Novilunijs à quibusdam ante suas officinas et domos accenduntur rogos, supra quos etiam antiqua quadam consuetudine salire ineptè et delirè solent, jubemus deinceps cessare. Quisquis ergo tale quid fecerit; si sit Clericus, deponatur; sin autem Laicus, segregetur. In (m) quarto enim Libro Regũ scriptũ est, *Et edificavit Manasses altare universæ militiæ cæli in duobus atrijs domus Dei, et filios suos traduxit per ignem, &c. et ambulavit in eo ut faceret malum coram Domino, ut eum ad iram provocaret.*

Canon: 66. A sancta Christi Dei nostri resurrectionis die usque ad novum Dominicum tota septimana in Ecclesijs vacare fideles iugiter oportet psalmis et hymnis et spiritualibus canticis in Christo gaudentes, festumq; celebrantes, (n) et divinarum Scripturarum lectioni mentem adhibentes, et sanctis mysterijs

Can. 65. *Those bonefires that are kindled by certaine people on New moones before their shops and houses, over which also they use ridiculously and foolishly to leape by a certaine ancient custome, we command them from henceforth to cease. Whoever therefore shall doe any such thing; if he be a Clergy man, let him be deposed; if a Layman, let him be excommunicated. For in the fourth Booke of the Kings, it is thus written,* And Manasses built an altar to all the hoast of heaven, in the two courts of the Lords house, and made his children to passe through the fire, &c. and walked in it that he might doe evill in the sight of the Lord to provoke him to wrath.

Can: 66. *From the holy day of Christ our God his resurrection to the new Lords day, the faithfull* (or Christians) *ought to spend the whole weeke in their Churches, rejoycing without intermission in Christ, in celebrating that feast with psalmes and hymnes and spirituall songs* (not with dancing, stage-playes, dice, tables, or such like revel-rout) *addicting their mindes to the* (n)

l Surius Tom. 2 p. 1045. See before p. 22. Carranza fol. 96.

m 4 Kings 21. 5, 6, &c. Bonefires therefore had their originall from this idolatrous custome as this generall Councell hath defined; therefore all Christians should avoid them.

n Lay men therfore ought to read the scriptures by this generall Councels resolution. See Canon 68. 95. & Apostolorum Canones Can. 84. Clemens Constit. Apostol. l. 1. c. 5, 6, 7, 8, 2. c. 61. Concil. Laodicenum Can 16, 59. Carthag. 2. Can. 47 & 4. Can. 98, 99. Arausicanum 1. Can. 18. Tarraconense Can. 13. Valentinum Can. 1. Nicenũ 2. Can. 2. 10. Cabilonense 2. Can. 54 59, 66, 67. Aquisgranense Can. 123. Toletanũ 3. Can. 7. & Leo Epist. Decret. Ep. 10. cit. accordingly.

rijs jucundè et lautè fruentes. Sic enim cũ Christo exaltabimur, et unà resurgemus. Nequaquam ergo prædictis diebus, equorum cursus, vel aliquod publicũ fiat spectaculũ. *Which if this Councel may be credited, are no fit sports for holy times.*

Canon: 71. Eos qui docentur leges civiles Græcis moribus uti non oportet; et neque in theatrum induci, nec eas quæ dicuntur cyliſtras peragere &c. Si quis autem deinceps hoc facere ausus fuerit, segregetur.

(o) *Canon:* 100. (p) *Oculi tui recta aspiciant, et omni custodia serva cor tuum, jubet sapientia.* Corporis enim sensus sua facilè in animam effundunt. (q) Picturas ergo quæ oculos præstringunt, et mentem corrumpunt, et ad turpium voluptatum movent incendia, nullo modo deinceps imprimi jubemus. Si quis autem hoc facere aggressus fuerit, deponatur.

reading of the holy Scriptures, and chearfully and richly enjoying the holy Sacraments. For thus wee shall bee exalted with Christ; and rise together with him. By no meanes therefore on the foresaid dayes let there be any horse-race, or any publike shewe or stage-playe made.

Can: 71. *Those who are taught civill lawes, ought not to use Greeke manners or customes; neither ought they to be brought into the theatre, or to practise any playes called Cyliſtræ. If any man shall presume to doe the contrary, let him be excommunicated.*

Can: 100. Let thine eyes behold right things, and keep thine heart with diligence, is the command of wisdome. *For the senses of the body doe easily infuse their objects into the soule. Therefore wee command, that such pictures as dazell the eyes, corrupt the minde, and stirre up flames of filthy lusts, be not henceforth made or printed upon any tearmes. And if any shall attempt to doe it, let him be deposed.*

Some of these recited Canons, as Canon 61, 65 & 100. condemne all *Bearehards, Bearebaiting, Bonefires,* and *filthy pictures*, (which (r) *Aristotle* himselfe condemnes)

o Surius Tom. 2 p. 1053. Carranza fol. 196.
p Prov. 4.
q See Synodus Augustensis Anno 1548. cap. 28. the 2. part of the homely against the Perill of Idolatry, p. 72, 73. Bernard. ad Gulielmum Abbatem Apologia. Aelredus Speculum charitatis c. 52. Bibl. Patr. Tom 13. p. 84. & Speculum charitatis l. 2. c. 24. Ibid. p. 111. Mapheus Vegius De Educatione liberorum lib. 1. c. 14.
r Talia etiam Spectacula et tabularum et fabularum prohibemus. Quare Magistratibus adhibenda cura est ut neque signis neq; tabulis obscænitas ulla aut sæditas ostendatur. Polit. l. 7. c. 17.

demnes:)yet withall they oppugne Stage-playes, *ex obliquo*, there being betweene them and Playes so great analogie, that the censure of one is the condemnation of the other. But the other Canons are so punctuall, so expresse against them, that there can be no evasion from them.

The seventeenth Synodicall authority against Stage-playes, is, *Synodus Francica*, under Pope *Zachary Anno Dom.* 742. which runnes thus. 17.

(ſ) Illas venationes et silvaticas vagationes cũ canibus omnibus servis Dei (*speaking of Clergie men*) interdicimus. Similiter ut accipitres vel falcones non habeant. Decrevimus quoq; ut secundum Canones unusquisq; Episcopus in sua parochia solicitudinem adhibeat, adjuvante Graphione, qui defensor Ecclesiæ est, ut populus Dei * Paganias non faciat, sed ut omnes spurcitias gentilitatis abjiciat et respuat, sive prophana sacrificia mortuorum, sive sortilegos vel divinos, &c. sive hostias immolatitias, quas stulti homines juxta Ecclesias ritu paganico faciunt, sub nomine sanctorum martyrum vel confessorũ, Deũ et suos sanctos ad iracundiam et vindictæ gravitatẽ provocantes. Sive illos

We prohibit those huntings and silvaticall wandrings abroad with hounds to all the servants of God, and likewise that they keepe neither haukes nor falcons. Wee decree also that according to the Canons every Bishop in his parish shall take care, the Graphio or Curate, who is defender of the Church, assisting him, that the people of God make no Pagan feasts or Enterludes, but that they reject and abominate all the uncleannesses of gentilisme, whether prophane sacrifices of the dead, or fortune-tellers, or diviners, &c. or immolated sacrifices, which foolish men make near unto Churches, after the Pagan manner, provoking God and his Saints to wrath, and vengeance. And that they diligently inhibit those sacrilegious fires which they call Nedfri (or bonefires) and all other observations of the Pagans whatsoever. Which *Canon* is likewise ratified in

(ſ) Surius Tom. 3. p. 40. See Ioannis Sarisberiensis De Nugis Curialium lib. 1. cap. 4. against hunting and hauking. Ambrose Ser. 41. Tom. 5. p. 29. in Psal. 118. Octon. 8. Tom. 2. p. 446. a. b. Bonifacii Epist. 105. Bibl. Patr. Tom. 8. p. 111. Petrus Blesensis Epist. 56. & 61. Gratian. Distinctio 2. HRabanus Maurus Tom. 5. p. 605.

* Carranza. fol. 204. b. Can. 5. reades it Paginas, but corruptly; which Synodus Suessionensis thus expounds; Populus Christianus Paganissimum non faciat.

illos sacrilegos ignes quos Nedfri vocant, sive omnes quæcumque sunt Paganorũ obſervationes, diligenter prohibeant.

in (t) *Synodo Sueſſionenſi, ſub Childerico Rege*, about the ſelfe ſame yeare wherein this Synode was held.

s Surius Tom. 3. p. 41.

18. The eighteenth Play-oppugning Councell, is, *Synodus Nicæna 2. Anno Dom:* 785. or 787. in which there were (t) *preſent* 350. or 377. *Biſhops*, as ſome record: which Councell (commonly reputed the 7. œcumenicall or univerſall Councell) determines thus of Stage-playes.

t Surius Tom. 3. Concil. p. 48, 49. Baronius & Spondanus Anno Christ. 787. ſect. 1.

(v) *Canon:* 22. Deo quidem univerſum dedicare et non proprijs voluntatibus ſervire res magna eſt. (x) *Sive enim editis, ſive bibitis*, inquit divinus Apoſtolus, *omnia in Dei gloriam facite &c.* Cuivis ergo homini neceſſe eſt comedere ut vivat, et quibus eſt vita quidem matrimonij, et liberorũ, et laici conſtitutionis, immixtim comedere viros et mulieres eſt ab omni reprehenſione alienum, ſi modo ei qui dat nutrimentũ gratias agunt; non cũ ſcenicis quibuſdã ſtudijs, ſive ſatanicis canticis et citharædicis ac meretricijs vocibus, quos prophetica execratio proſequitur ſic dicẽs: (y) *Væ qui cũ cythara et pſalterio vinũ bibunt, Domini*

v Surius Tom. 3. p. 196. Carranza fol. 54. Can. 5.

x 1 Cor. 10. 31.

Can: 22. *Verily to dedicate all to God, and not to ſerve our owne wills, is a great matter:* For whether ye eate or drinke (*ſaith the divine Apoſtle*) or whatſoever ye doe, doe all to the praiſe and glory of God, &c. *It is neceſſary therefore for every man to eate that he may live; and thoſe who live a married life, and have children, and are of a lay condition, for them to eate men and women together is farre from all reproofe, if ſo be they give thankes to him who giveth foode; not with Stage-playes, or certaine theatricall practiſes, or with ſatanicall ſongs, or citheredicall and meretricious tunes which the propheticall execration purſueth in theſe words:* Woe unto them who drinke wine with the harpe and viol, but they regard not the worke of the Lord, & the operation of his hands:

y Eſay 5. 11, 12

mini autẽ opera non respiciunt, et opera manuũ ejus non considerant. Et sicubi tales fuerint inter Christianos, corrigantur.

hands they consider not. *And if there be any such as these among Christians, let them be severely punished.*

Which Canon teacheth us, First, that Stage-playes and ribaldry songs or musick, are no fit pastimes for Christians to praise the Lord withall on festivall and solemne seasons. Which condemnes the atheisticall, if not diabolicall practise of those heathen Christians, who use them most at such times as these. Secondly, that they are directly contrary to the Scripture, and utterly unlawfull, not onely to Ministers, but to lay men too. Thirdly, that those Christians who frequent or use them, ought to be severely punished, by the expresse resolution of this whole generall Councell, in which all Christian Churches, (as the Papists cleerely vid.) were present by their Delegates.

* See Ibid. Actio 6. Surius Tom. 3. p. 147. 170. Epiphanius his Censure of Stage-playes, dancing, lasciuious pictures, Songs & musicke, approued by the whole Councell.

The nineteenth is, *Synodus Turonensis* 3. under *Charles* the Great, *Anno Christi* 813. which determines thus of Stage-players and their Enterludes, *that all Christians should avoid them*, as the ensuing Canons testifie.

19.

(z) *Canon: 7.* Ab omnibus quæcũq; ad auriũ et ad oculorũ pertinent illicebras, unde vigor animi emolliri posse credatur (quod de aliquibus generibus musicorum, aliisq; nonnullis rebus sentiri potest) Dei sacerdotes abstinere debent: quia per auriũ oculorũq; illicebras vitiorũ turba ad animã ingredi solet. Histrionum quoq; turpiũ, et obscænorum insolentias jocorum, et ipsi omnino

Can: 7. *The Ministers of God ought to abstaine from all allurements whatsoever, belonging either to the eares or eyes, from whence the vigour of the minde may be thought to be effeminated, (which may be conceived of certaine kindes of musicke, and some other things:) because through the intisements of the eyes and eares, the troope of vices is wont to enter into the soule. They ought likewise wholly to eschew the insolencies of filthy Stage-players. and of obscene*

z Surius Tom. 3. p. 274. See Capit. Caroli Magni. Apud Bochellum Decreta Eccles. Gal. l. 4. Tit. 1. c. 39. p. 549. & Tit. 10. c. 6. p. 593. where hee prohibits all enterludes, dancing, filthy and deboist songs, and diabolicall Playes in the streetes, in houses, or in any other places under paine of excommunication, because they were but reliques of Paganisme.

* See Concil. Wormatiense, Anno 868. Can. 17. Surius Tom. 3. p. 523. accordingly. Where this penalty is added. Quod si quis harum personarum hac fuerit voluptate detentus, Episcopus tribus mensibus se a communione suspendat, presbyter duobus mensibus, diaconus uno mense ab omni officio et communione abstineat.

nino effugere, cæteriſque effugienda prædicare debent.

Canon: 8. * Sacerdotibus non expedit, seculariбus et turpibus quibuslibet interesse jocis: venationes quoque ferarum vel avium minime sectentur.

jests, and also to preach to others, that they ought to be avoided.

Can: 8. *It is not expedient that Ministers should be present at any secular and dishoneſt Playes or sports; neither may they follow the hunting either of wilde beasts or birds.*

20.

a Surius Tom. 3. p. 279. * See Concil. Matisconense 2. Anno 588. Agathense Anno 420. Nanetense 1264. Andegauēse 1265. Lingonense 1404. Carnotēnse 1526. Senonense 1524. & Aquēnse 1585. Apud Bochellum Decret. Eccles. Gal. l. 6. Tit. 18. De Clerico Venatore p. 1024, 1025, accordingly.

The twentieth, is, *Synodus Cabilonensis* 2. under *Charles the Great*, *Anno Christi* 813. which defines thus of Players and Stage-playes; *that not onely Clergy men, but even all manner of Christians ought wholly to abandon them:* Witnesse this Canon which is almost the same with the last recited.

(a) *Can:* 9. Ab omnibus oculorum auriumq; illecebris sacerdotes abstinere debent, et * canum, accipitrum, falconū, vel cæterarū hujusmodi rerū curam parvi pendere; et histrionum sive scurronum, et turpium, seu obscænorum jocorum insolentiam, non solum ipsi respuant, verum etiàm fidelibus respuenda percenseant.

Can: 9. *Ministers ought to abstaine from all wanton entisements of the eyes and eares, and to neglect or disregard the care of dogges, haukes, falcons, and such other things: and not onely they themselves ought to contemne the insolency of Stage-players, Iesters, and of filthy or obscene jests and pastimes, but likewise to beleeve and teach, that they ought to bee rejected of all faithfull Christians.*

21.

The 21. is, *Concilium Moguntiacum* under the same Emperour *Anno* 813. where I finde this Canon.

b Surius Tom. 3. p. 287, 288.

(b) *Canon:* 14. Ministri autem Altaris Domini, vel

Can: 14. *We decree that the Ministers of the Lords Altar*

vel monachi, nobis placuit ut à negotijs secularibus omnino abstineant. Multa sunt secularia negotia &c. videlicet, conductores aut procuratores esse secularium rerũ: turpis verbi vel facti * joculatorem esse, vel jocum seculare diligere, aleas amare, (c) ornamentũ inconveniens proposito suo quærere, in delicijs vivere velle, gulam et ebrietatẽ sequi; canes et aves sequi ad venandum. Ecce talia et his similia (*under which all Stageplayes are included*) ministris altaris Domini, et monachis omnino cõtradicimus, de quibus dicit Apostolus: *Nemo militans Deo, implicat se negotijs secularibus.*

tar & Monkes shall altogether abstaine from secular affaires. Now there are many secular businesses; as to be hirers or sollicitors of secular affaires; to be a jester or actour of filthy words or deedes; or to love a secular jest; to affect dicing; to seeke after such attire or ornaments which are inconvenient for his degree, to desire to live in pleasures, to follow hounds and haukes a hunting. Loe these and such like things (which include all Stageplayes, dancing, and scurrilous songs and musicke) *wee altogether forbid the Ministers of the Lords Altar, and Monkes: of whom the Apostle saith thus.* (d) No man that warreth to the Lord intangleth himselfe in secular affaires.

* Such are all the Fooles or Clownes in Stage-playes.

c See Concil. Colonienſe Anno 1536. pars 1. cap. 26.

d 2 Tim. 2. 4.

The 22. is *Synodus Rhemensis*, under the same Emperour *Anno Christi* 813. concurring with the former. 22.

(e) *Canon:* 17. Vt Episcopi et Abbates ante se joca turpia facere non permittant, sed (f) pauperes et indigentes ad mensam secum habeant, (*which many of them now disdaine to speak to, much lesse to eate with, though Christ* (f) *commands it*) et

Can: 17. *Wee decree, that Bishops and Abbots permit no secular Playes or jests to bee made before them; but let them have the poore and needy with them at their tables:* (which some now scorne as a disparagement to their greatnesse:) *let the reading of the Scripture sound forth there,*

e Surius Tom. 3 p. 292.

* Iam. 2. 2, 3, 5, 6.

f Luke 14. 12, 13, 14, 21. 1 Cor. 13. 3. Iob 29. 12, 16. c. 31. 16, to 20.

et lectio divina ibi personet, et sumant cibũ cũ benedictione et laude Domini secundùm Apostolum; (g) *Sive manducatis, sive bibitis, omnia in laudem Dei facite.*

there, and let them eate their meate blessing and lauding the Lord, according to the Apostles rule; Whether yee eate or drinke, doe all to the praise and glory of God.

g 1 Cor. 10. 31.

23. The 23. is; *Concilium Aquisgranense*, under *Lewis the godly*, *Anno Christi* 816. which concludes thus of Playes, and prohibits all Clergy men especially, from resorting to them.

(h) *Canon:* 83. Quod non oporteat Sacerdotes aut Clericos quibuscunq; spectaculis in scenis aut in nuptijs interesse: sed antequã thylemici ingrediantur, exurgere eos cõvenit, aut inde discedere.

Can: 86. *Ministers and Clergie men ought not to bee present at any Spectacles or Stage-playes either in Playhouses or at marriages: but before the Fidlers or Players enter, they ought to rise up and depart thence.*

Canon: 100. (i) Clericis igitur lege patrũ cavetur, ut à vulgari vita secluſi, à mundanis voluptatibus sese abstineant. Non spectaculis, non pompis intersint.

Can: 100. *It is provided for Clergy men by the law of the Fathers, that being secluded from a vulgar life, they withdraw themselves from worldly pleasures. They may not be present at Stage-playes or shewes.*

(k) *Canon:* 145. Clerici contubernia fæminarum nullatenus appetant; non vanis oculis, aut petulanti tumidoq; gestu, ac dissolutis renibus incedant: non spectaculis, nõ pompis secularibus intersint: non aleæ, non quibuslibet venationibus inserviant: (l) nequaquam præciosis dele-

Can: 145. *Clergy men may by no meanes desire the company of women; they may not walke with vaine eyes, or with a wanton or proud gesture, or dissolute reines: they may not be present at worldly Spectacles or Enterludes: they may not give themselves to dice, or any kinde of hunting: they ought not to delight in costly apparell*

h Surius Tom. 3. p. 327.
i Isiodorus de Officiis l. 2. c. 2. Surius Ibid. p. 333.
k Surius Tom. 3 p. 357.
l See Concil. Colonienſe Anno 1536. pars 1. cap. 26. Concil. Mediolanense 1. apud Binium Tom. 4. Concil. p. 891, 892. & those other Councels quoted in my Answer to Mr. Cozens his Cozening Devotions: p. 71, 72. against the excesse and pride of Clergy men in their apparel. See Synodus Mogunt. c. 24.

delectentur vestibus &c. *and yet few now so richly, so sprucely apparelled as these, who should be patternes of humility and sobriety to others.*

apparell &c. as now too many of them doe, who are more like to Courtiers or Knights in their beavers, sattins, silkes or velvets, then to Ministers.

The 24. is, *Concilium Parisiense*, under *Lewis* and *Lotharius*, *Anno* 829. to the like effect as the former. 24.

(*m*) *Canon:* 38. Cùm ab omnibus Christianis, juxta Apostoli documentum, (*n*) *stultiloquium et scurrilitas sit cavenda*, multò magis à sacerdotibus Domini, qui alijs exemplum et condimentum salutis esse debent, caveri oportet. Hæc quippe à sanctis viris penitus sunt propellenda, quibus magis convenit lugere, quàm ad scurrilitates et stultiloquia, et histrionum obscænas jocationes et cæteras vanitates, quæ animam Christianam a rigore suæ rectitudinis. emollire solent, in cachinnos ora dissolvere. Neque enim decet aut fas est oculos sacerdotum Domini spectaculis fædari, aut mentem quibuslibet scurrilitatibus, aut turpiloquijs ad inania rapi. Ait quippe Dominus in Evangelio:

Can. 38. *Since that* fooliſh talking and ſcurrility, *according to the Apoſtles inſtruction*, ought to be avoided of all Chriſtians, *much more ought it to be eſchued by the Miniſters of the Lord, who ought to be an example, and condiment of ſalvation unto others. For theſe things are utterly to bee abandoned by holy men, whom it better becomes to mourne, than to laugh immoderately at ſcurrilities and fooliſh ſpeeches, and at the obſcene jeſts of Stage-players and other vanities, which are wont to ſoften a Chriſtian ſoule from the rigour of its rectitude and uprightneſſe. Neither is it ſeemely or lawfull, that the eyes of the Lords Miniſters ſhould bee defiled with Stage-playes, or their mindes carried away with any ſcurrilities or filthy ſpeeches. For the Lord ſaith in the Goſpell:* (*o*) Every idle word that men ſhall ſpeake, they ſhall give an account

m Surius Tom. 3. p. 380.

n Ephes. 5.

o Matth. 12.

gelio: *Omne verbum otiosum, quod loquuti fuerint homines, reddent de eo rationem in die judicij.* Paulus ad Ephesos, (q) *Omnis*, inquit, *sermo malus ex ore vestro non procedat, sed si quis, bonus ad ædificationem fidei, ut det gratiam audientibus, et nolite contristare Spiritum sanctum, in quo signati estis in die redemptionis.* Et non post multa, (r) *Fornicatio autem*, inquit, *et omnis immunditia, aut avaritia, nec nominetur in vobis, sicut decet sanctis; aut turpitudo, aut stultiloquium, aut scurrilitas, quæ ad rem non pertinent; sed magis gratiarum actio.* Et Esaias: (s) *Cythara et lyra, et tympanum, et tibia, et vinum in conviviis vestris, et opus Domini non respicitis, nec opera manuum ejus consideratis.* Sunt et alia hujusce rei innumera exempla, quæ prospecta et diligenter animadversa, non solum sacerdotibus, verum etiã cæteris fidelibus magno terrore sint necesse est; ne dum his contra fas se sub-

q Ephes. 4.

r Ephes. 5.

s Esay 5. 12.

count of it in the day of judgement. *Paul to the Ephesians, saith:* Let no corrupt communication proceed out of your mouth, but that which is good to the edification of faith, that it may administer grace to the hearers, and grieve not the holy Spirit by which ye are sealed to the day of redemption. *And not much after, he saith:* But fornication and all uncleanesse, or covetousnesse, let it not be named among you, as becommeth Saints; neither filthinesse, nor fooliſh talking, or scurrility, which are not convenient; but rather giving of thankes. *And Esay:* The harpe, and the violl, and the tabret and pipe, and wine are in their feasts, but they regard not the worke of the Lord, nor consider the operation of his hands. *There are other innumerable examples of this matter, which being seene and diligently considered, must needes bring great terrour, not onely to Ministers, but also to other Christians; lest whiles they subject themselves to these things against right, they neglect the salvation of their soules. Wherefore it*

hath

subdũt, animæ suæ salutẽ negligant. Proinde nobis omnibus in cõmune visũ fuit, ut si qui sacerdotum hactenus his vanitatibus usi fuerint, ab his deinceps Domino adjuvante, prorsus se cavere debere meminerint.

hath seemed good to us all in common, that if any Ministers have hitherto used any of these vanities, that from henceforth they remember, that they ought wholly to abstaine from these things.

So that not onely Clergie men, but even all Christians are prohibited from Stage-playes, *under perill of the losse and hazard of their soules*, by this Councell, which hath doomed *Stage-playes to be scurrilous, filthy and unlawfull pleasures, contrary to Gods word, which defile both the eyes, the eares and soules of the spectators.*

The 25. is *Synodus Moguntina, sub Rabano Archiepiscopo, Anno* 847. where I finde this Canon against Clergy mens resort to Playes. 25.

(t) *Canon:* 13. Providendum necessariò est, ut Clerici à * secularibus negotijs omnino abstineant &c. Multa autem sunt secularia negotia: turpis verbi vel facti joculatorẽ esse, vel jocum secularem diligere, aleas amare &c. (*as before in Concil: Mogunt: can.* 21.) Quæ omnia Ministris Altaris interdicimus; hortantes eos ante se joca secularia vel turpia fieri non permittere &c

Can: 13. *It is necessarily to be provided, that Clergy men wholly abstaine from secular affaires &c. But there are many secular businesses: as to be a jester or actor of any filthy word or deed* (as is the Clown in Stage-playes) *to love a secular jest, to affect dice-play &c. All which wee interdict to Ministers of the Altar; exhorting them not to suffer any worldly or filthy jests or playes to be made before them &c.* as in Synodo Rhemensi before, Can. 22.

t Surius Tom. 3 p. 425.
*See Linwood Prov. Constit. lib. 3. Tit. De Immunitate Ecclesiæ, f. 194, 195. Ioannis de Ato. Othoboni Constitutiones Ne Clerici Iurisdictionem exerceant; fol. 69, 70, 71.

The 26. is (v) *Synodus Constantipolitana* 8. *Anno Christi* 867, or 870 as others place it, consisting of 373 Bishops; which is commonly stiled, the 8 generall Councell; 26.

v Surius Tom. 3. p. 529. Baronius Anno 869 sect. 11.

Councell; wherein the personating of a Bishop (and so by consequence of other persons) is thus severely prohibited.

a Surius Tom. 3. p. 536. See Concil. Basiliense here, num. 32.

(x) *Canon:* 16. Colligere licet, solenne fuisse in aulis principum statis quibusdam diebus, componere aliquē laicum insignibus Episcopalibus, qui et tonsura et cæteris ornamentis (y) personatū Episcopū ageret; et creâsse etiā ridiculū Patriarchā, quo se oblectarent. Quæ omnia ut in dedecus Ecclesiæ accersita, prohibentur sub gravibus censuris.

Can: 16. *Wee may collect, that it hath beene a solemne custome in Princes Courts on some set dayes, to attire some Lay man in Episcopall robes, who both in tonsure and other ornaments should act a Bishops part; and likewise to create a ridiculous Patriarke, with whom they might sport themselves. All which things as brought in to the disgrace of the Church, are prohibited under grievous censures.*

y See Guagninus, Rerum Polonicarum, Tom. 2. p. 263, 264.

27.

The 27. is *Concilium Nanetense*, about the yeare 890: where I finde this Canon.

z Gratian. Distinctio 44.

(z) Nullus Presbyterorum quando ad anniversarium diem 30. aut 7. vel 3. alicujus defuncti, aut quacunq; vocatione ad collectam convenerit se inebriare nullatenus presumat; nec præcatus (a) amore sanctorum vel ipsius animæ bibere, aut alios ad bibendum cogere, vel se aliena præcatione ingurgitare, nec plausus et risus inconditos et fabulas inanes ibi referre aut cantare

No Minister when he shall come to the 30. or 7. or 3 anniversary day of any dead person, or bee invited to a gathering, may by no meanes presume to make himselfe drunke; neither may hee presume being intreated by the love of the Saints, or of his owne soule, to drinke, or to cause others to drinke, or to glut himselfe upon any others request, nor yet to use applauses or rude laughter, or there to relate or sing any vaine

a That is, by the love of any Saint whose health was drunke at such feasts and meetings. See Aug. De Tempore Sermo 231, 232 Ioannis de Atō Constitutiones Concilii Oxonienſis Anno 1212. & Edmundi Cant. Archiepiscopi bound up at the end of Linwood, fol. 124, 143. Ioannes Langhecrucius De Vita & Honest. Ecclesiast. l. 2. c. 11. p. 250. Ioannes Fredericus de Ritu Bibendi ad Sanitatem l. 1. c. 7. & my Healths Sicknes, p. 32, 36, 37. See here Concil. 28. & 38.

præ-

præsumat; aut turpia joca vel ursso, vel tornatricibus ante se fieri patiatur: nec larvas dæmonum ante se fieri consentiat: quia hoc diabolicum est, et sacris Canonibus prohibitum.

vaine fables; neither may he suffer fooliſh Playes or pastimes to be made before him with beares or tumblers: neither may he agree, that any vizards or ſhapes of Divels be carried before him: because this is diabolicall, and prohibited by ſacred Canons.

The whole scope of which Canon, is onely to inhibit Clergy men from drinking, pledging or enforcing Healthes, upon any occasion or intreaty whatsoever; and to debarre them from beholding Playes and Enterludes, especially such where any Divels had their parts or representations.

The 28. is *Concilium Lateranense sub Innocentio* 3. *Anno Christi* 1215. (*b*) *consisting of* 2 *Patriarkes*, 70 *Arch-bishops*, 412 *Bishops*, 800 *Abbots and Priors*; where these ensuing Canons were promulgated, which I wish all Clergy men would remember.

28.

b Surius Tom. 3. p. 734. Carranza fol. 238.

c Surius Tom. 3. p. 742. Carranza fol. 241. Ioannis de Burgo Pupilla Oculi pars 7. c. 10 C. D.

(*c*) *Canon:* 15, 16. A crapula et ebrietate omnes Clerici diligenter abstineant, unde vinum sibi temperent, et se vino; nec ad bibendum quispiam incitetur, cum ebrietas et mentis inducat exilium, et libidinis provocet incentivum. Vnde illum abusum decrevimus penitus abolendum, quo in quibusdam partibus ad * potus æqua-

Can: 15, 16. *Let all Clergy men diligently abstaine from surfeiting and drunkennesse; to which end let them keepe wine from themselves, and themselves from wine; neither let any one bee provoked to drinke, since drunkennesse banisheth wit, and provokes lust: whence we decree that abuse to be utterly abolished, whereby drinkers in certaine parts doe binde one another*

* This drinking of Healthes is likewise condemned by St. Edmond Archbishop of Canterbury, Anno Dom. 1240. in these very very tearmes. See Ioannis de Aton Constitutiones Provinciales, bound up at the end of Lindwood fol. 143. accordingly. See Concil. Oxon. Anno 1212. cap. ne fiant scottelli sive potationes communes. Ibid. f. 124. b. Ioannes Langhecrucius de Vita et Honest. Ecclesiast. l. 2. c. 11. p. 250. & My Healthes Sickneſſe; together with Concilium Colonienſe 1536. pars 2. cap. 24. & pars 5. c. 6. Surius Tom. 4. p. 761, 771, accordingly.

les suo modo se obligant potatores, et ille judicio talium plus laudatur, qui plures inebriat et calices fœcundiores exhaurit. Si quis autem super his culpabilem se exhibuerit, nisi à superiore commonitus satisfecerit competenter, à beneficio vel officio suspendatur. Venationem et aucupationem universis Clericis interdicimus, unde nec canes nec aves ad aucupandum habere præsumant. Clerici officia vel commercia secularia non exerceant, maximè inhonesta. Mimis, joculatoribus, et histrionibus non intendant, et tabernas prorsus evitent, nisi fortè causa necessitatis in itinere constituti. Ad aleas vel taxillos non ludant, nec hujusmodi ludis intersint. *This Councell and Canon was received in England.*

to drinke healthes (or equall cuppes) after their manner, and hee in the judgement of such is most applauded, who makes most drunke, and quaffes off most cups. And if any offend in these things, unlesse hee shall give competent satisfaction being admonished by his superiour, let him be suspended from his benefice or office. We prohibit hunting and hauking to all Clergy men, whence they may not presume to keepe either dogs or hawks to hawk with. Clergy men may not manage secular offices or affaires, especially such as are dishoneſt. Let them not addict themselves to tumblers, jesters, & Stage-players, and let them wholly avoid tavernes, unles perchance in case of necessity, when they are in a journey. Let them not play at dice or tables, nor yet be present at such Playes.

29. The 29. is, *Concilium apud Castrum Gonteri Anno* 1231. which decreeth in this manner.

(*d*) Statuimus, quod Clerici ribaldi, maximè qui Goliardi vulgo dicuntur et nuncupantur, per

We decree, that scurrilous or riming Clergy men, especially those who are usually called Goliardi (that is je-

d Bochellus Decreta Ecclesiæ Gallicanæ lib. 8. Tit. 70. c. 6. & Henrici Spelmanni Glossarium Goliardus. See the same Canon in effect made by Willielmus Parisiensis, apud Bochellum Decreta Eccles. Gal. l. 6. Tit. 14. c. 22. & in Sexti Decretalia l. 3. Tit. De Vita et Honest Clericorum. Ioannis De Burgo Pupilla Oculi pars 7. c. 10 P.

Episco-

sters,

Episcopos et alios Ecclesiæ Prælatos præcipiantur tondi, vel etiam radi, ità quod non remaneat in eis clericalis tonsura: ità tamẽ, quod ista sine scandalo et periculo fiant.

Ajest censure upon such disorderly Clergy men, who were not ashamed to turne Rimers, Iesters and common Actors or Tumblers, as many of the Popish Clergie did.

fters and Stage-players, as the marginall Authours expound it) *may by Bishops and other Prelates of the Church, bee commanded to bee polled, and likewise shaven, so that their clericall tonsure may not remaine upon them: provided notwithstanding, that these things bo done without scandall or danger.*

To passe by *Synodus Pictavienſis, Anno* 1377. which(e) *condemnes the dancing of young men and maides together, as the occasion of much luxury, wantonnesse, fornication, lewdnesse, and sundry other misdemeanours:* The 30. Councell against the acting and beholding of Stage-playes, is, *Synodus Lingonenſis Anno* 1404. Where I meete with this Canon.

30.

e See Bochellus Decreta Eccles. Gall. lib. 4. Tit. 1. cap. 49. p. 551

(f) Prohibemus clericis et viris ecclesiasticis, potissimè in sacris ordinibus constitutis, et maximè sacerdotibus et curatis, ne omnino ludant ad taxillos, ad aleas, neque ad chartas, neque ad stophum, neque ad luctã, neque ad jactum lapidis, ad saltum, ad choreas, neque ad clipeum, neque cum fistula vel alijs musicalibus instrumentis, quibus cum ore seu bucha luditur. Non ludant etiam ad bolas, ad cursum vel

Wee prohibit Clergy men and Ecclesiasticall persons, especially those in holy orders, and most of all Priests and Curates, that they play not at all at tables, at dice, nor at cards, neither at whirling, nor at wrestling, nor at throwing of the stone, at leaping, at dancing, neither at the buckler, neither with a pipe or other musicall instruments, which are played upon with the mouth or cheeks. Likewise they may not play at bowles, at running in the field for money or wine, at darting,

f Bochellus Decreta Ecclesiæ Gall. l. 6. Tit. 19. c. 1. p. 1025.

vel currendum in campo pro lucro, vel pro vino, ad jaculandum, vel gladiandum, neque ludant ad quillas, vel torneamenta, seu joſtas. Summopere caveant, ne interſint neque ludant in ludo quod dicitur * chareuari, in quo utuntur larvis in figura dæmonum, et horrenda ibidem committuntur: quem ludum non ſolũ Clericis, ſed generaliter omnibus ſubditis prohibemus ſub excommunicationis pæna, et decem librarum nobis applicandarum: neque etiã in ludis illis inhoneſtis quæ ſolent fieri in aliquibus Eccleſijs in feſto * Fatuorum, quod faciunt in (g) feſtivitatibus Natalis Domini. Non ludant etiã ad ludum ſcatorũ, niſi forſan rarò: quia quamvis ſit ludus honeſtus, et proveniat ex ſubtilitate ingenij, tamen magnam et inutilẽ requirit occupationem, et prolixitatem temporis.

darting, or ſword-playing, neither may they play at quintins, at torneies, or juſts. Let them diligently beware, that they be not preſent at, nor yet play in the play that is called Chareuari, in which they uſe vizards in the ſhape of divels, and horrible things are there committed: which Play wee prohibit not onely Clergy men, but generally all our ſubjects under paine of excommunication, and of ten pounds to be paid unto our uſe: nor yet in thoſe diſhoneſt Playes which are wont to be made in ſome Churches in the Feaſt of Innocents, which they make in the Feſtivalls of our Saviours Nativity. Moreover they may not play at Cheſſe, unleſſe it bee very rarely: for albeit it bee an honeſt play, and proceedes from the ſubtilty of wit, yet it requires great and unprofitable ſtudie, and much prolixity of time.

* A Play in nature of a Mummerie Maſque or Stage-play.

* Which wee call Innocents day.

g Our moderne Chriſtmas Playes and Paſtimes ſprung from theſe Popiſh Enterludes and diſorders.

Which Canon regulates the ſports and paſtimes of irregular Clergy men, prohibiting them from Stage-playes, among other Playes.

31. The 31. is, *Synodus Trecenſis, ſub Ioanne Leſguiſier Epiſcopo, Anno* 1427.

Curati

(*h*) Curati et Ecclesiarum rectores prohibeant suis parochianis ex parte nostri, ne in suis Ecclesijs, vel earum cimiterijs, ludos publicos, choreas vel alia hujusmodi de cætero exerceant &c.

Let Curates and rectours of Churches prohibit their Parishioners on our behalfe, that they suffer no publike Enterludes, dances, or such like things, to be henceforth exercised or acted in their Churches or Church-yards.

h Bochellus Decreta Eccles. Gall. l. 4. Tit. 1. cap. 122. p. 562.

The 32. is, *Concilium Basiliense, Anno* 1431. *Sessio* 21. *Cap. De Spectaculis in Ecclesia non faciendis:* which decrees thus. 32.

(*i*) Turpem illum abusum in quibusdam frequentatum Ecclesijs, quo (*k*) certis anni celebritatibus nonnulli cum mitra, baculo et vestibus pontificalibus, more Episcoporum benedicunt: alij ut reges, ac duces induti, quod festum fatuorum, vel innocentium seu puerorũ in quibusdam regionibus nuncupatur: alij larvales vel theatrales jocos: alij choros et tripudia marum ac mulierum facientes, homines ad spectacula et cachinnationes movent: hæc sancta Synodus detestans, statuit ac jubet tàm ordinarijs, quàm Ecclesiarum decanis et rectoribus, sub pœna suspensionis omnium proventuum Ecclesiasticorum trium mensium spatio, ne hæc et similia ludibria

This sacred Synode detesting that foule abuse frequent in certaine Churches, in which on certaine festivals of the yeare, certaine persons with a miter, staffe, and pontificall robes, blesse men after the manner of Bishops: others being clothed like Kings and Dukes, which is called the feast of fooles, of innocents, or of children in certaine Countries: others practising vizarded and theatricall sports; others making traines and dances of men and women, move men to spectacles and cachinnations: hath appointed and commanded as well ordinaries, as deanes and rectors of Churches, under paine of suspension of all their Ecclesiasticall revenues for three moneths space, that they suffer not these and such like Playes

i Surius Tom. 4. p. 62, Crab. Tom. 3. p. 63. Carranza fol. 255, 256.

k See Polydor Virgil. De Invent. rerum l. 5. c. 2. accordingly.

ludibria in Ecclesia, quæ domus orationis esse debet, ac etiam in cæmiterio exerceri amplius permittant, transgressoresq; per censuram Ecclesiasticam, aliaq; juris remedia punire non negligant.

and pastimes to be any more exercised in the Church, which ought to be the house of prayer, nor yet in the Church-yard, and that they neglect not to punish the offenders by Ecclesiasticall censures, and other remedies of law.

And in the Appendix of the same Councell I find this Constitution.

l Surius Tom. 4. p. 223. & Crab. Tom. 3. p. 226, 227.

(*l*) In via quilibet incedens pudicis oculis, cum modestia et gravitate, ad loca minus honesta non vadat, nec ad spectacula publica, choreas, ludos, hastiludia, torneamenta, et alia hujusmodi. Nemo ludat, aut familiares suos ad taxillos, vel alios ludos inhonestos ludere patiatur.

Every one walking in the way with chast eyes, with modesty and gravity may not goe to dishoneſt places, nor yet to publike spectacles, dances, Playes, tiltings, jests, and such like sports. Let none play, nor yet suffer his familiars to play at dice, or tables, or other dishonest games.

33. The 33. is, *Concilium Toletanum, sub Sixto quarto, Anno* 1473. where I finde these Constitutions.

m Binius Concil. Tom. 4. p. 521, 522.

(*m*) Quia tempore quo sacrorum Canonum decretis nuptiarum celebratio interdicitur et carnalis copula prohibetur; nonnullos laicos nubere et carnaliter commisceri, ac proinde convivia publica, strepitus, ac choreas facere; (*a thing much in use among the Russians, who at their weddings spend almost the whole night in dan-*

Becauſe in the time wherein by the Decrees of holy Canons, the solemnizing of marriages and carnall copulation are prohibited; it falls out for the most part that some lay men marrie, and use carnall copulation, and thereupon make publicke feasts, tumults, and dances; (prohibited at marriages by sundry forerecited Coūcels:) *and solemnly celebrate*

(n) *dancing, which practise the* (o) *Church of God hath alwayes disallowed:*) et cũ histrionibus ac joculatoribus solenniter celebrare, et ad Ecclesias sic incedere plerunq; contingit. Nos pernicioſã hujusmodi cõsuetudinẽ divellere cupientes, sacro approbante Concilio, commixtiones hujusmodi, strepitus, choreas, joculationes &c. fieri de cætero prohibemus &c.

Ab Ecclesia &c. turpitudo quæq; meritò est abolenda. Quia verò quædam tàm in Metropolitanis quã in Cathedralibus et alijs Ecclesijs nostræ provinciæ consuetudo inolevit, ut videlicet in festis * Nativitatis Domini nostri Iesu Christi, et sanctorum Stephani, Ioannis, Innocentium, alijsq; certis diebus festivis, etiàm in solennitatibus Missarum novarum dum divina aguntur, ludi theatrales, larvæ, monstra, spectacula, necnõ quàmplurima inhonesta et diversa figmenta in Ecclesijs introducuntur, tumultuationes quoq; et turpia carmina, et derisorij sermones dicuntur, adeo quod

brate their nuptialls with Stage-players, and so for the most part walke unto the Churches. Wee desiring to abolish this pernicious custome, the holy Councell approving it, prohibit such commixtures, tumults, dances, Playes &c. to be hereafter made &c. So that Stageplaies, Masques, Mummeries and dances, are altogether unlawfull at Mariages, by this Councels verdict.

All filthinesse is worthily to bee abandoned from the Church. But because as well in Metropolitan as in Cathedrall and other Churches of our Dioceſſe there hath a custome growne, that even in the feasts of our Lord Iesus Christs Nativity, and of St. Stephen, Iohn, Innocents, and other certain holy dayes, yea in the solemnities of new Masses whiles divine things are doing, Stageplayes, mummeries, monsters, spectacles, as also very many dishoneſt and various fictions are brought into the Churches; as also tumults, and filthy songs, and scoffing speeches are uttered, so that they hinder divine service, and make the people undevout.

n Convivæ utriusq; sexus saltando et ludendo, clamando et ridendo bonam noctis obscuræ partem consumũt &c. Vulgus interim ducendis choreis occupatur &c. In nuptiis et aliis solennitatibus persæpe ad manuum complosarum fragorem choreas ducunt. *Guagninus Rerum Polonicarum Tom. 2. p. 400. 408.*

o See here p. 22, 38, 222.

* Here we may see whence our disorderly Christmas keeping had its derivation.

quod divinum officiũ impediunt, et populum reddunt indevotũ. Nos hanc corruptelam ſacro approbante Concilio, revocantes, hujuſmodi larvas, ludos, monſtra, ſpectacula, figmenta, et tumultuationes fieri; carmina quoque turpia et ſermones illicitos dici tàm in Metropolitanis quã in Cathedralibus, cæteriſq; noſtræ provinciæ Eccleſijs, dum divina celebrantur, præſentiũ ſerie omninò prohibemus: ſtatuentes nihilominus ut Clerici qui præmiſſa ludibria, et inhoneſta figmenta officijs divinis immiſcuerint, aut immiſceri permiſerint, ſi in præfatis Metropolitanis ſeu Cathedralibus Eccleſijs beneficiati extiterint, eo ipſo per menſem portionibus ſuis mulctentur: ſi verò in parochialibus fuerint beneficiati, triginta; et ſi beneficiati non fuerint, quindecẽ regaliũ pœnam incurrant, fabricis Eccleſiarũ et teſti Synodali æqualiter applicandam. Per hoc tamen honeſtas repræſentationes et devotas quæ populum ad devotionẽ movent, tàm in

Wee repealing this corruption by the approbation of this holy Councell, doe by the contents of theſe preſents, utterly prohibit theſe diſguiſed Playes, monſters, ſpectacles, fictions, and tumults to be made, and likewiſe all filthy verſes and unlawfull ſpeeches to be uttered, as well in Metropolitan as in Cathedrall and other Churches of our province, whiles divine things are celebrating: ordaining nevertheleſſe that Clergie men who ſhall intermixe the foreſaid Playes and diſhoneſt figments with divine offices, or ſuffer them to be intermixed, if they ſhall be beneficed in the ſaid Metropolitane or Collegiate Churches, ſhall for this cauſe and this offence forfeit their pentions for a moneth: but if they are beneficed in Pariſh Churches, they ſhall incurre the penalty of thirty; and if they are not beneficed, of fifteene royalls, to be equally beſtowed upon the fabrickes of Churches and the Chapter houſe. But yet by this wee intend not to prohibit honeſt and devout repreſentations which ſtirre up the people

to

in præfatis diebus, quã in alijs non intendimus prohibere.

to devotion either on the foresaid dayes or others.

Which last clause extends not to authorize any publike or private Stage-playes, either on the stage or elsewhere, but onely to those representations of our Saviours passion, or the Legends and Martyrdomes of such Saints as the Priests did use to personate in their Churches on festivall and solemne dayes: Which shewes and representations were afterwards particularly prohibited, condemned by the Councels of *Millaine*, *Mogunce*, and *others*, before and after recorded, *though the* (p) *Papists still retaine them*, to their eternall infamie.

p See Ioannis Molanus Historia SS. Imaginum l. 4. c. 18 p. 424, 425. & Act. 3. Scene 5. p. 112. to 119. Polydor Virgil. De Invent. Rerum l. 6. c. 3. & Lud. Vives Notæ in August. De Civit. Dei l. 8. c. 27. d.

The 34. is, *Synodus Senonensis, Anno* 1524. in which these Canons were enacted. 34.

(q) Quoniam refrigescente nunc Christicolarum devotione, intelleximus ex nimia festorum multiplicatione populum ocio et vaniloquio illis diebus deditum, ebrietatibus, commessationibus, ludis et lascivijs, magis quàm rei divinæ, orationibus et contemplationibus vacare &c. Moneant itaque Ecclesiarum rectores suos parochianos, ut illis diebus eadem Ecclesias frequentent, orationibus insistant, Deum et Sanctos quorum solennia aguntur; pia mente et devoto affectu venerentur et colant: verbum Domini, seu * prædicationes vigilanter et attentè

Because the devotion of Christians now waxing cold, we have understood through the multiplication of holy-dayes, that the people given to idleness and vaine discourse doe in these dayes addict themselves more to drunkennesse, surfetting, Playes and wantonnesse, than to divine things, prayers, and contemplations, &c. Therefore let the rectors of Churches admonish their Parishioners, that on those dayes they frequent their Churches, and be instant in prayers: that they reverence and worship God, and the Saints, whose solemnities are observed, with a pious minde, and devout affection: that

q Bochellus Decreta Eccles. Gall. l. 4. Tit. 7. cap. 41, 42. p. 584, 585.

* Nota.

tentè audiant. Cessent his diebus, ludi, choreæ, commessationes, ebrietates, vaniloquia, lasciviæ, ab omni vitio abstineatur, &c. *Which are no fit holy-day exercises, and recreations, if this Councel erre not*

[r] Bochellus Decreta Ecclesiæ Gall. l. 6. Tit. 19. c. 2. p. 1025.

(r) Non solum omnem alearum, taxillorum et sortis ludum, aut interesse dictis, interdictum Clericis esse constitutionis Concilij generalis denunciamus, prout eisdem autoritate dicti Concilij interdicimus, sed et turpes plausus, cachinnos, risus inconditos, larvales et theatrales jocos, et tripudia, et his similia ludibria, nec non omnem alium ludum per quem Ecclesiæ honestas inquinari potest prædictis Clericis prohibemus. Non immisceantur cætibus ubi amatoria cantantur et turpia; ubi obscæni motus corporis choreis et saltibus efferuntur: ne Clerici qui sacris mysterijs deputati sunt, turpium spectaculorum atque verborum contagione polluantur.

they vigilantly and attentively heare the word of the Lord, and preaching. Let Playes, dances, surfetting, drunkennes, idle discourses, lasciviousnesse cease on these dayes, and let there be an abstinence from all vice &c.

We denounce not onely all Playes of dice, tables, and lot, or to be present at them, to be inhibited Clergy men by the constitution of a generall Councell, as we forbid them by the authority of the said Councell; but wee likewise prohibit the aforesaid Clergy men all unseemely applausses, cachinnations, uncivill laughter, disguised and theatricall Playes, and dances, with all such ridiculous Enterludes, and likewise all other Pastimes by which the honestie of the Church may be defiled. They may not mix themselves with such assemblies where amorous and filthy things are sung: where obscene motions of the body are expressed in dances and galliards: lest Clergy men who are devoted to holy mysteries, should bee polluted with the contagion of filthy Spectacles and words.

Which reason extends as well to the Laity as the Clergie:

Clergie: since filthy Spectacles and words are as apt to pollute the one as the other. And dare any Clergy men then after such expresse inhibitions resort to Play-houses, or behold or practise any of these interdicted games and sports?

The 35. is *Synodus Ratisponæ Anno* 1524. intituled, *Reformatio Cleri Germaniæ:* where we reade thus. 35.

(*s*) *Canon:* 4. Insuper tabernas publicas Cleri evitent, nisi eas peregrè proficiscentes ingredi oporteat, (*which our English* (*t*) *Canons have seconded:*) et tàm in ibi, quàm domo et alibi à crapula et ebrietate, omniq; ludo à jure prohibito, blasphemijs, rixis ac alijs quibuscunq; excessibus et offensionibus penitus abstineant. Choreas, Spectacula et convivia publica evitent, ne ob luxum petulantiamq; eorum nomen Ecclesiasticum malè audiat.

Can: 4. *Moreover Clergy men must avoid all publike tavernes,* (which too many of them now frequent) *unlesse they are enforced to enter them when they travell: and as well there, as at home and elsewhere they ought wholly to abstaine from surfetting and drunkennesse, and from every Play prohibited by law, from blasphemies, brawles, and all other excesses and offences whatsoever. Let them shunne dances, Stage-playes & publike feasts, lest for their luxury and wantonnesse the Ecclesiasticall name be ill reported of.*

s Surius Tom. 4 p. 713.

t Queene Eliz. Iniunctions Iniunct. 7. Canons. 1603. Can. 75. See my Healthes Sicknesse, p. 33.

The 36. is, *Synodus Carnotensis, Anno* 1526. Where these subsequent Constitutions were compiled. 36.

(*v*) Cessent diebus festis, judicia, causarum cognitiones, venditiones, mercatus, commessationes, ebrietates ludi, et nundinæ. Contra facientes, citentur coram nobis aut Officiali nostro &c. In festo Sancti

On holy dayes let matters of judicature, hearing of causes, sales, merchandice, luxury, drunkennesse, Playes, and faires cease. Those who doe contrarie, let them be cited before us or our officiall &c. In the feast of St Nicholas, Ka-

v Bochellus Decreta Eccles. Gall. l. 4 Tit. 7. c. 43, 44, 46. p. 586.

Sancti Nicholai, Catherinæ, Innocentium, aut alio quovis die prætextu recreationis, ne Scholastici, Clerici, Sacerdotesve stultum aliquid aut ridiculum faciant in Ecclesia, aut ab alijs fieri permittant. Denique ab Ecclesia ejiciantur vestes fatuorum personas scenicas agentium.

(x) Quia solent in plerisque locis nostræ Diæcesis deferri baculi ipsarum confratriarum, præcedentibus mimis et lusoribus cum tympanis, quod maximè dedecet honorem Dei et Sanctorum: non enim debent ante eorum imagines baculis confratriarum infixas præcedere instrumenta illa musica ad choream et tripudia potius quàm ad devotionem audientes excitantia. Idcirco prohibemus districtè, ne posthac tales baculi deferantur publicè per vicos histrionico ritu, et modulatione musica choreis accommodata &c.

Quoniam in confratrijs primum rectè constitutis, et postea in deterius prolapsis, multa conspiciuntur

x Bochellus Decreta Eccles. Gal. l. 6. Tit. 10. cap. 6, 7. p. 975.

Katherine, Innocents, or any other day, let not Schollers, Clergy men, or Priests, under pretence of recreation, act any fooliſh or ridiculous thing in the Church, or permit others to doe it. Finally let the clothes of thoſe who act the ſcenicall perſons of Innocents or fooles, be caſt out of the Church.

Becauſe the ſtaves of the fraternities themſelves are wont to be carried about in moſt places of our Dioceſſe with Stage-players, Fidlers and tymbrels going before them, which doth moſt of all unbeſeeme the honour of God and the Saints: for thoſe muſicall inſtruments ſtirring up the auditors rather to Carantoes and dancing than to devotion, ought not to precede their images faſtned in the ſtaves of the fraternities. Therefore wee ſtrictly prohibit, that after this ſuch ſtaves be not carried about publikely through villages after an hiſtrionical manner, or with muſicall melody fitted to dances &c.

Becauſe in fraternities rightly ordained at the firſt, and afterwards declining unto worſe, many things are

ſeene

tur committi, ab honestate et Christianæ mentis religione penitus aliena; ut illis congruum adhibeamus remedium, imprimis ordinamus; Ne in ipsarum confratriarum congregationibus fiant dissoluta convivia, compotationes ad ebrietatem inducentes, choreæ, tripudia, et cætera id genus, ad Bacchanalia magis quàm ad Christianam religionem spectantia. *Quod nota.*

seene to be committed altogether different from honesty, and the religion of a Christian minde: that we may apply a fitting remedy to them, wee first of all ordaine; That in the assemblies of the fraternities themselves, no dissolute feasts be made, no compotations (or Healthes) conducing to drunkennes, no dances, galliards, and other things of this nature, belonging rather to the feasts of Bacchus, than to Christian religion.

(y) Interdicimus, ne Clerici publice aut in privato exerceant ludos turpes aut ludibriosos unde scandalũ oriri, et ministeriũ ecclesiasticum vituperari possit, pro loco et tempore, causa et personis quibus, propter quam, et cum quibus hujusmodi ludos exerceri contingeret. A ludo autem alearum, taxillorum, et similium quæ in sorte pendent sic abstineant, ut neque etiam alijs ludentibus fautores aut testes sint, intersint.

We prohibit, that Clergie men use no dishoneſt nor ludicrous Playes either in publike or private whence scandall may arise, and the ecclesiasticall ministery be disgraced, according to the place and time, the occasion and persons, in which, for which, and with which such Playes shall happen to be used. Let them so abstaine from the play of dice, of tables, and the like which depend on chance, that they bee not so much as present among them that play, either as countenancers, or witnesses.

y Bochellus Decret. Eccles. Gall. l. 6. Tit. 19. c. 3, 4, 20, 21.

Districtè prohibemus, ne sacerdotes choreis publicis, tripudiationibus, saltationibusve sese commisceant:

Wee strictly forbid, that Ministers intermixe not themselves in publike morrices, dances or carantoes: that

ceant; ne turpes, amatorias, aut lascivas decantent cantilenas, aut cantantibus faveant aut intersint. (z) *Corrumpunt siquidem bonos mores colloquia prava.* Denique non sint vagi oculis, non dicaces, non joculatores, non histriones; ea enim omnia indecora, ijs præcipuè quibus animarum cura cōmissa est.

z 1 Cor. 15. 33.

Sacerdotes qui in diebus primarum Missarum novorum Presbyterorum, post festivas epulas et grandia convivia commessationesq; * exeunt in publicum ad exhibendas populo et plebeculæ comœdias, maximè crassas et impudicas, et choreas in plateis, committunt sine dubio in legem Ecclesiæ et Apostolorum dogma. Quare qui tales fuerunt, si perseveraverint, sciant se condignam punitionem et correctionem non evasuros. Item prohibemus sacerdotibus ne in festo Sancti Nicholai, Innocentium, aut alio quovis die stultum aliquod aut ridiculum in Ecclesijs aut alio quocunque loco publico faciant

* Such was the prophanes and irregularity of the Roman Clergie.

they sing no ribaldry, amorous or lascivious songs, nor yet favour, or keepe company with those that sing them: For evill communications corrupt good manners. *Finally, let them not be roving with their eyes, no talkers, no jesters, no stage-players, for all these things are unseemely especially to those to whom the cure of soules is committed.*

Priests who in the dayes of the first Masses of new Presbyters, after merry banquets and great feasts and entertainments goe forth in publike to exhibit most grosse and unchast Comedies and dances in the streetes to the common people, offend without doubt against the law of the Church, and the Apostolicall decree. Wherefore those who have beene such, if they shall persevere, let them know, that they shall not escape condigne punishment and correction. Also we inhibit Ministers, that they neither act nor suffer to be acted any foolish or ridiculous thing, either on the feasts of St. Nicholas, Innocents, or on any other day, neither in Churches, nor in any

faciant fierive permittant, larvati aut quocunq; tempore, aut quovis in loco incedant.

any other publike place: and that they diſguiſe not themſelves at any time in any publike or private place.

The 37. is, *Concilium Senonenſe, Anno* 1528. where *Inter Decreta morum,* we have theſe two Canons. 37.

(a) *Canon:* 16. Cum autē deceat domum Dei ſanctitudo &c. Prohibemus idcirco, ne hiſtriones aut mimi intrent Eccleſiam, ad pulſandum tympana, cythara, aut alio quovis inſtrumento muſicali: neq; in Eccleſia aut juxta Eccleſiam ſuis pulſent inſtrumentis: prohibemus inſuper, ne fiat deinceps feſtū fatuorum aut innocentiū, neque erigatur decanatus patellæ.

Can: 16. *And ſince holineſſe becommeth the houſe of God: therefore we prohibit, that no ſtage-players or tumblers ſhall enter into the Church to ſtrike up any tabret, harpe or other muſicall inſtrument; neither ſhall they play upon their inſtruments in or neare the Church: moreover wee prohibit that the feaſt of fools or Innocents be not from henceforth obſerved, neither may the deanery of the platter be erected.*

Canon: 25. Clerici neque in publico ludant pylâ, aut alijs ludis, maximè cum laicis. A ludo alearum aliiſq; qui à ſorte pendent abſtineant, neque ludentium fautores, ſpectatores aut teſtes exiſtant. Non ſe admiſceant choreis publicis, tripudiationibus aut ſaltationibus: non turpes amatorias aut laſcivas depromant cantilenas, ſeu cantantibus faveant aut adſint. Nec in ſcenam velut hiſtriones prodeant, non

Can. 25. *Clergy men may not play publikely at ball or other playes, eſpecially with lay men: they ſhall abſtaine from dice-play, and all other games that depend on chance; neither may they bee cheriſhers, witneſſes or ſpectators of ſuch as play: They ſhall not intermixe themſelves in publike morrices, galliards and dances: they ſhall not ſing any filthy amorous or laſcivious ſongs, nor yet favour or be preſent with thoſe that ſing them. They may not*

a Surius Concil. Tom. 4. p. 740, 742, 743. Crab. Tom. 3. p. 757, 760. Binius Tom. 4. p. 681, 683.

* Therefore they may not act academicall Enterludes in Colledges.

non comædias vernaculas agant, non spectaculum corporis sui faciant in publico privatove loco. Quæ omnia, cùm omnibus sacerdotibus sunt indecora, et ordini clericali multum detrahentia, tùm illis præcipuè quibus animarum cura est commissa.

come forth upon the stage as Actors, nor act Comædies in their mother tongue: they shall make no spectacle of their body in any publike or private place. All which, as they are unseemely to all Ministers, and much derogatory from the clericall order, so especially to those to whom the cure of soules is committed.

38. The 38. is, *Concilium Colonienſe, Anno* 1536. where we have these canonicall Injunctions following.

b Surius Tom. 4. p. 761. Crab. Tom. 3. p. 780.

(b) *Pars* 2. *cap.* 25, 26. Vivere quidem de Altario sacerdoti licet, luxuriari non permittitur. A crapula itaque et ebrietate, à (c) compotationibus illis ad haustus æquales, à luxu, ab alea, ab immoderatis sumptibus et commessationibus, Concilium generale Clericos revocat universos, sequutum veteris testamenti institutum, quo (d) *ministri templi vino et sicera prohibebantur*, ne ebrietate gravarentur corda eorum, et ut sensus eorum semper vigeret et esset tenuis. Et *Apostolus* ait: *Nolite inebriari vino in quo est luxuria, sed impleamini spiritu sancto.* Et iterum: *Non*

Part. 2. cap. 25, 26. *It is lawfull for a Priest to live of the Altar, but to be riotous is not permitted. Therefore a generall Councell recalls all Clergy men from surfetting and drunkennesse, & from drinking of healths, from riot, from dice, from immoderate expences and feasts, following the institution of the olde Testament, wherein the* Ministers of the temple were prohibited wine and strong drinke, *lest their hearts should be overcome with drunkennesse, that so their sence might be alwayes vigorous and thinne. And the* Apostle *saith:* Be ye not drunken with wine wherein is excesse, but be ye filled with the holy Ghost. *And*

c See Concil. 27, & 28 before.

d Levit. 10. 9.

e Ephes. 5. 18.

(f) *Non in commessationibus et ebrietatibus &c.* Olim tanta honestas desiderabatur in Clerico, ut ne (g) *nuptialibus quidem conviviis ipsis interesse liceret, non immisceri spectaculis ac catibus ubi amatoria cantantur, aut obscæni motus corporis, choreis aut saltationibus efferuntur*; ne auditus et intuitus sacris mysterijs deputatus, turpium spectaculorum atque verborum contagione polluereture. Quid si videret Ecclesia illa prisca Clericos nostri temporis tabernarios; (h) taberniscq; (quasi domos non haberent) noctu diuque alligatos? quàm execraretur hoc facinus? Posthac ergo non solum nullus ex clero sordidissimum cauponem aut tabernarium agat, sed (i) ne in tabernas quidem, nisi necessitatis causâ divertat: alioquin pœnæ canonicæ imminent illi qui ordini suo hanc ignominiosam notam inurere tentaverit.

And againe: Not in rioting and drunkennesse &c. *Heretofore so great honesty was required in the Clergy, that it was not lawfull for them to bee present at marriage-feasts, nor to intermixe themselves in Stage-playes and assemblies where amorous poems were sung, or obscene motions of the body expressed either in dances or galliards; lest the hearing and sight deputed to sacred mysteries should be polluted with the contagion of filthy spectacles and words. What if that ancient Church should behold the taverne-haunting Clergy men of our times; who (as if they had no houses) are tyed to Tavernes both night and day? how would she detest this wickednes? From henceforth therefore, let no Clergy man not onely keepe no taverne or base victualling house, but let him not so much as turne aside into tavernes, but in case of necessity: otherwise canonicall punishments hang over his head who shal attempt to stampe such a brand of infamie upon his order.*

f Rom. 13. 13.

g See Concil. 4, 5, 6, 10, 15. 16, before accordingly.

h Dolentes referimus quod non solum quidam minores Clerici, verum etiam aliqui Ecclesiarum Prælati, circa commessationes superfluas et confabulationes illicitas ut deinceps taceamus, fere medium noctis expendunt, et somno residuum relinquentes, vix ad divinum concentum auium excitantur, transcurrendo undique continuata syncopa matutinũ &c. *Concil. Lateran. sub Innocentio 3. cap. 17. Surius Tom. 3. f. 742.*

i See Concilium Laodicenũ Can. 24. Aphricanum Can. 7. Agathense Can. 41. Venetticum Can. 13. Turonense 1. Can. 2. Constantinop. 6. Can. 9. Turonicum 3. Can. 21. 46. Cabilonense 2. Can. 10. 44. Moguntinum Can. 46. Rhemense Can. 18. 26. accordingly; besides others here quoted. See Ioannes Langhecrucius, De Vita et Honest. Clericorum l. 2. c. 6. to 20.

k Crab. Tom. 3. p. 785. Surius Tom. 4. p. 786. * See Concil. 31, 32, 33, 36, 37 before.

l Surius Tom. 4. p. 771. * 1 Tim. 3. 2, 3 * See Concil. 27, & 28 before.

m Prohibitionem scotalliarum, seu scotallarum, et aliarum potationum convivii pro salute animarum et corporum, introductam providа approbatione prosequentes, rectoribus, vicariis et capellanis parochialibus præcipimus sub obedientiæ debito firmiter iungendo, quod parochianis crebra exhortatione, diligenter indicant, ne prohibitionis huius temerarii violatores. Alioquin quos in hac parte culpabiles invenerint ab ingressu Ecclesiæ et Sacramenti in communicatione tamdiu suspensos esse denuncient donec aliis cessantibus ad penitentiarium nostrum accesserint &c. Communes autem potationes declaramus, quoties virorum multitudo quæ numerum denarium excesserit, eisdem domiciliis potationis gratia immoratur. Communes potationes quas scotallas mutato nomine charitatis appellant, derestantes huiusmodi potationum authores, et publice convenientes ad easdē excōmunicatos percipimus publice et solenniter denunciari, donec super hoc satisfecerint competenter, et absolutionis beneficium meruerint obtinere. *Ioannis de Aton Constit. Provinciales Concilij Oxonienſis Anno* 1222. *bound up at the end of* Linwood, *fol.* 124. *b.*

(k) *Pars* 3. *c.* 26. which hath this title, *Theatrales ludos non inferendos tēplis.* Olim theatrales quoq; ludi et larvarum ludibria inferebantur * templis, pessimo quidem exemplo, adeo ut provisione canonica, qua hic deterrimus abusus aboleretur, opus fuerit: quem ex nostris diæcesibus jam, ut speramus, ejectum gaudemus.

(l) *Pars* 5. *cap.* 6. Denique procul absint parochi ab omni luxu: * *Sobrium enim vult parochum Paulus, nec multo vino deditum, ac vino potius ad necessitatem, quàm ad voluptatem utentem.* Nesciat ergo parochi domus commessationes crapulosas; execretur * cōpotationes illas, ad æquales haustus obligatorias, *(which our owne (m) English Councel at Oxford Anno* 1222. *doth*

Part 3. c. 26. That Stage-playes are not to bee brought into the Church. *Heretofore Stage-playes and Mummeries were brought into Churches by a most lewd example, so that there needed a canonicall provision, by which this most vile abuse might bee abolished; which wee rejoyce, that now, as wee hope, it is cast out of our dioces.*

Part 5. cap. 6. *Finally let parish priests be farre from all luxurie: For* Paul will have a parish priest to be sober, not given to much wine, and using wine rather for necessity than for pleasure. *Let a Bishops or Ministers house therefore know no riotous feasts; let it abominate all drinking of Healths, binding men to pledge them by equall cuppes,* (which healthes an ancient English Councell at Oxford, Anno

solemnly | 1222.

solemnly censure and condemne, under paine of excommunication.) Turpissimum putet nisi causa necessitatis intrare tabernam, quasi domum non habeat ad edendum et bibendum. Breviter, vitet omnia quæ pastoralem authoritatem aut dedecorant, aut imminuunt,&c.

(n) *Pars* 9. *c.* 9, 10. Diligenter quoq; populus admonendus est, cur feriæ, et potissimum dies Dominicus, qui à temporibus Apostolorum in Ecclesia semper celebris fuit, instituta sint: nempe, ut in unum omnes pariter convenirent, ad audiendum verbum Domini, ad audiendum quoque sacrum et communicandum. Breviter, ad vacandum Deo soli; ut dies illa tantùm orationibus, hymnis, psalmis, et canticis spiritualibus transigatur. Hoccine. est sanctificare Sabbatum. Quamobrem cupimus hisce diebus prohiberi nundinas, claudi cauponas, vitari commessationes, ebrietates, lusus improbos, choreas plenas insanijs, colloquia prava, cantilenas turpes:

1222. hath long since solemnly condemned under paine of excommunication) *Let him repute it a most dishoneſt thing to enter into a taverne, unles it be in caſe of neceſſity; as if he had no houſe to eate and drinke in. Briefly, let him avoid all things which either diſgrace or diminiſh his paſtoral authority.*

Part 9. c. 9, 10. *The people alſo is diligently to be admoniſhed, why holy dayes, and eſpecially the Lords day, which hath beene alwayes famous in the Church from the Apoſtles times, were inſtituted: to wit, that all might equally come together to heare the word of the Lord, and likewiſe to heare and receive the holy Sacrament. Briefly, that they might apply their mindes to God aloxe; and that they might be ſpent only in prayers, hymnes, pſalmes, and ſpirituall ſongs. For this is to ſanctifie the Sabboth. Wherefore wee deſire, that on theſe dayes all Playes ſhould be prohibited, all victualling houſes ſhut up, all riot, drunkenneſſe, diſhoneſt Playes, dances fraught with frenſies, wicked diſcourſes, filthy ſongs: briefly, all luxurie*

n Crab. Tom. 3. p. 806. Surius Tom. 4. p. 786.

turpes: breviter, omnem luxū. Nā hisce, et (quæ hæc ferè semper consequuntur) blasphemijs et perjurijs, nomen Domini profanatur, et sabbatum (quod nos admonet, ut quiescamus perversè agere, et benefacere discamus) contaminatur.

luxurie to be avoided. For by these things, and that (which for the most part followes them) by blasphemies. and perjuries, the name of the Lord is profaned, and the Sabbath (which admonisheth us that wee should cease to doe ill, and learne to do good) is polluted.

• See Ioannes Langhecrucius De Vita et Honest. Ecclesiasticorum l. 2. c. 11. & 12. accordingly.

So that if we beleeve this Councell, *Stage-playes, dancing*, feasting, and drinking, are (o) *no fit holy-day or Lords-day exercises*, which should be wholly consecrated to Gods service.

39. The 39. is, *Synodus Heidelsheimensis*, *Anno* 1539. which doth thus expresse its resolution in our case.

p Crab. Concil. Tom. 3. p. 832.

(p) *Canon:* 14. Item ut Clericorum, maximè beneficiatorum, vita sit exemplaris et accepta, universis Clericis beneficiatis in sacris, et nostra diœcesi constitutis, constitutione præsenti districtius inhibemus, ne ludis taxillorum aut alijs levitatibus, ac choreis, hastiludijs, torneamentis et alijs spectaculis publicis et prohibitis interfint, aut talia exerceant prout pœnas condignas in contra facientes facti exigente qualitate, authoritate nostra infligendas, voluerint evitare &c. *Vid. Ibidem.*

Can: 14. *Moreover that the life of Clergy men, especially of such who are beneficed, may be exemplary and acceptable: we strictly inhibit all beneficed Clergy men, which are in orders within our dioceſſe, by this present Canon, that they be not present at any games at tables, or at any other vanities, dances, tiltings, torneies, or other publike prohibited spectacles, and that they practise not any of these themselves, as they will avoid condigne punishments against the offenders, the quality of the fact requiring it, to be inflicted by our authority.*

40. The 40. is, *Concilium Treverense*, *Anno* 1549. which in

in *Cap: De Moderandis Feriis*, decrees as followeth.

(q) Et si quis sive Clericus, sive laicus in prænominatis celebribus festis, compotationibus, choreis, ludis, aut id genus lascivijs et levitatibus, temerè aut contumaciter se dederit aut immiscuerit, ab Officialibus nostris arbitrariò prò modo delicti, etiam brachij secularis auxilio (si opus erit) invocato, puniri mandamus.

And if any whether a Clerk or lay man in the forenamed eminent festivalls shall rashly or contemptuously give himselfe to drunkennesse, dances, Playes, or such like lasciviousnesse and lightnesse, or shall intermixe himselfe with them, we command that he be punished by our Officials as they shall thinke fit, according to the measure of his offence, calling in likewise (if neede be) the assistance of the secular power.

q Surius Tom. 4. p. 886. See Bochellus Decreta Ecclesiæ Gallicanæ l. 4. Tit. 7. & 11. throughout to the same purpose.

Which shewes how unseasonable Dancing, Stage-playes, and such other sports and pastimes are, on Lords-dayes, holy-dayes, and other Christian festivals, *set apart onely and wholly for Gods worship and service*, not for such vanities and Playes as these; as our *owne* (r) *Statutes*, as well as these recited Councels teach us.

r 5. & 6. Ed. 6. cap. 3. 27. H. 6. cap. 5. 1. Car. cap. 1. See here p. 241, 242, 243.

The 41. is *Synodus Augustensis, Anno* 1549. which excludes all Stage-players and Dice-players from the Sacrament.

41.

(s) *Cap.* 19. Item ne hoc præcellens Sacramentum aliqua afficiatur injuria et contemptu, ex sanctorum Patrum decreto et institutione etiam infames omnes ab ejus perceptione prohibendi sunt. Præstigiatores, incantatores, publicè rei, et scurræ, et qui ludis vacãt jure pontificio prohibitis:

Cap. 13. *Also lest this most excellent Sacrament should suffer any injurie or contempt, even by the decree and ordinance of the holy Fathers, all infamous persons are prohibited from receiving it. Inglers, inchanters, publike offenders, jesters, and those who addict themselves to Playes prohibited by the Canon Law* as

s Surius Tom. 4 p. 807.

hibitis: 'itidemq; scortæ et lenones, ij, inquam, omnes ab Altaris Sacramento removendi sunt, donec vita sua improba penitus abdicata irrogatam sibi pœnitentiæ mulctam persolverint. Item ijs annumerandi sunt, qui alearum lusui perpetuò vacant, *quibus non est porrigendum venerabile sacramentum, donec inde abstineant. *Which accords well with* (t) *Concilium Eliberinum, Canon* 79. Si quis fidelis alea, id est, tabula luserit, placuit, eum abstinere: et si emendatus cessaverit, post annum poterit communione reconciliari. *And with the 6. generall Councell of Constantinople, Can.* 50. (v) Nullum omniũ sive Clericum, sive Laicum, ab hoc deinceps tempore alea ludere decrevimus. Si quis autem hoc deinceps facere ab hoc tempore aggressus fuerit; si sit quidem Clericus, deponatur, si Laicus, segregetur.

Stage-playes are) *as also whores and panders, all these are to be put from the Sacrament of the Altar, untill their wicked life being wholly abandoned they shall have satisfied that mulct of penance that is imposed on them. To these also are those to be added who perpetually give thẽselves to Dice-play, to whom the venerable sacrament is not to be administred untill they abstaine from dicing.* Which accords well with the Councell of Eliberis: Canon 79. *If any beleever (or Christian) shall play at dice, or tables, wee ordaine, that hee shall be excommunicated: and if being reformed, he shall give it over, after a yeares space, he may be reconciled and admitted to the Sacrament.* And with the 6. Councell of Constantinople Can. 50. *We decree, that none of all the Clergy or Laity, shall from this time forwards play at dice. And if any one from henceforth shall hereafter attempt to doe it; if he be a Clergy man, let him be deposed; if a Lay man, let him be excommunicated.*

Which Councells I would our common Dice-players and gamesters would seriously consider.

* See Ioannis Sarisberiensis De Nugis Curialium lib. 1. cap. 5. Gratian. Distinctio 35. Alexander Alensis pars 4. Quæst. 11. Memb. 2. Artic. 2. sect. 4. p. 391, 392. Mr. Northbrooks Treatise against Dice-play.

t Surius Tom. 1. p. 367. Crab. Tom. 1. p. 286. Carranza fol. 39.

v Surius Tom. 2. p. 1048. Carranza fol. 194.

The

The 42. is, *Concilium Colonienſe, Anno* 1549. where I finde this notable Canon to our preſent purpoſe. 42.

Cap: 17. Percepimus Comædiarũ actores quoſdam, non ſcena et theatris contentos tranſire etiam ad monaſteria monialium, ubi geſtibus prophanis, amatoribus et ſecularijs commoveant virginibus voluptatem. Quæ ſpectacula, etiamſi de rebus ſacris et pijs exhiberentur, parum tamen boni, mali verò plurimùm relinquere in ſanctimonialium mentibus poſſunt, geſtus externos ſpectantibus et mirantibus, cæterum verba non intelligentibus. Ideo prohibemus et vetamus poſthac, vel comædias admitti in virginum monaſteria, vel virgines comædias ſpectare.

Cap. 17. *We have underſtood that certaine Actors of Comedies not contented with the ſtage and theatres, have entred into Nonneries, where they make the Nons merry with their prophane, amorous and ſecular geſtures. Which Stage-playes,* *although they conſiſted of ſacred and pious ſubjects, can yet notwithſtanding leave little good, but much hurt in the mindes of holy virgins who behold and admire the externall geſtures onely, but underſtand not the words. Therefore we prohibit and forbid, that from henceforth no comadies ſhall be admitted into the Monaſteries of Nonnes, neither ſhall Virgins be ſpectators of comedies.*

x Surius Tom. 4. p. 852. Binius Tom. 4. p. 765.

* Nota.

* So the Papiſts repute them, though many of them have beene and yet are notorious ſtrumpets. See Bales, Acts of Engliſh Votaries. Onus Eccleſiæ, cap. 22. ſect. 12. & the Anatomy of the Engliſh Nonnery at Lisborne, accordingly.

An unanſwerable evidence of the deſperate venemous corruption of Stageplayes. For if comædies even of religious and holy ſubjects, void of all ſcurrility, would with their very geſtures and action contaminate the mindes, and enflame the luſts of **devoted mortified Nons themſelves*, and the moſt chaſt virgin ſpectators, much more will amarous wanton Comedies corrupt all other actors and ſpectators, and kindle a very flame of noyſome luſts within their breaſts.

The 43. is, *Synodus Moguntina, Anno* 1549. which decreeth thus againſt Stage-playes, dancing, and the like. 43.

y Surius Tom. 4. p. 870, 874.

(y) *Cap.* 60, 61. Dum à novitijs sacerdotibus hujus sacri primitiæ celebrantur, serio mandamus, choreas et seculares pompas omittendas &c. Sed et sanctorum celebritates in diem dominicam incidentes censemus submovendas, et in feriam aliquam præcedentem vel subsequentem transferendas, quô sanctorum omnium Domino sua conservetur solennitas &c. Et quo Dei gloria in observatione divini cultus magis illustretur, et fidelium devotio minus impediatur; diebus dominicis et festivitatibus celebrioribus, mercimonia, tripudia, saltationes, quas damnat Concilium * Toletanum, et prophana spectacula, decernimus non permittenda: simul etiam ludicra quædam à pietate aliena, et theatris, quàm Templis aptiora, censemus in Ecclesijs non admittenda.

* See Concil. 1333, here.

Cap. 74. Clerici insuper tabernas publicas evitent nisi cas peregre proficiscentes ingredi oporteat, et tàm inibi quàm domi et alibi à crapula et ebrietatibus,

Cap: 60, 61. *We seriously command, that whiles the first fruites of this sacrifice are celebrated by new-ordained Priests, dances and all secular shewes be wholly omitted &c. Wee likewise decree, that those solemnities of the Saints which happen upon the Lords day, shall be removed and transferred to some precedent or subsequent holy day, whereby due solemnity may be preserved to the Lord of all Saints &c. And that the glory of God may be more illustrated in the observatiõ of divine worship, and the devotion of the faithfull may be losse hindred; wee decree that on Lords-dayes & more eminent festivals, merchandises, dances, morrices and prophane Playes, which the Councel of Toledo condemns, are not to be tolerated: and we likewise resolve, that certaine Playes that are farre frõ piety, & more fit for Theatres than Temples, are not to be admitted in Churches.*

Cap. 74. *Moreover Clergy men must avoid all publike tavernes, unles it be upon occasion whiles they are travelling; and as well there as at home and elsewhere they must wholly*

tibus omnique ludo à jure prohibito, blasphemiis, rixis, et alijs quibuscunque excessibus et offensionibus, penitus abstineant. Choreas, spectaculaq; et convivia publica vitent, ne ob luxum petulantiamq; eorum nomen Ecclesiasticum malè audiat.

wholly abstaine from surfetting and drunkennesse, and every Play prohibited by law (as all Stage-playes are) from blasphemies, brawles, and all other excesses and offences whatsoever. They must shun dances, stage-playes, and publike feasts, lest the Ecclesiasticall name be ill reported of for their luxury & wantõnes

The former part of which Canon *prohibits Clergymen from wearing costly apparell, silkes and velvets, which sundry other (z) Councels have condemned in Bishops, Ministers, and all other Clergy men, who should be patternes of humility and frugality, not of luxury, pride, and worldly pompe to others,* as many silken and satyn Divines now are.

z See Concil. Carthag. 4. Cã. 15. 45. Aquisgranense Can. 45. Matisconense 1. Can. 5. & 2. Can. 13. 15. Constantinop. 6. Can. 27. Forojulienſe Can. 6, 7. Turonense 3. Can. 4, 5, 7, 8. Lateranense sub Innocentio 3. Can. 16, 17, 19. & sub Leone 10. Sess. 9. De Cardinalibus. Londinense apud Matth. Paris. Hist. p. 457. Mediolanense 1. apud Binium, Tom. 4. p. 891, 892. Nicænum 2. Can. 16. Valentinum Can. 13. Cabilonense 2. Can. 4. Tridentinum Sess. 22. Decretum De Reformatione cap. Concilii Basilien. Appendix. Surius Tom. 4. p. 222, 223. See Ioannis Langhecrucius De Vita et Honestate Clericorum lib. 2. c. 2, 3, . & Bochellus Decretorum Ecclesiæ Gallicanæ lib. 6. Tit. 17. De Vestibus et Ornatu Clericorum p. 1016. &c. where sundry other Councels are cited to this purpose.

The 44. is, *Concilium Parisiense, Anno* 1557. where I finde these Constitutions.

44. a Bochellus Decretorum Ecclesiæ Gallicanæ l. 4. Tit. 7. cap. 33, 36. p. 583. See HRabanus Maurus Homilia In Dominicis diebus, Operum Tom. 5. p. 604, 605, accordingly.

(i) Cæteros dies festos Dominicis Ecclesia addidit, ut beneficiorum à Deo et sanctis ejus nobis collatorum memores essemus, sanctorum exempla sectaremur &c. orationi vacaremus, non autem ocio et ludis &c. Moneant autem Ecclesiarum Rectores subditos suos ut prædictis diebus festis in templum con-

The Church hath added other holy-dayes to Lords-dayes, that wee might be mindefull of the benefits bestowed upon us by God and his Saints, that wee might follow the examples of the Saints, that wee might devote our selves to prayer, not to idlenes and Playes. Therfore let Rectors of Churches admonish their Parishioners,

conveniant, illudq; frequentent piè ac religiosè audituri quæ in ijs sacra aguntur.* Conciones attentè audiant, Deum pia mente et religioso affectu venerentur et colant. His autem diebus, ut dictum est, cessent ludi, choreæ, ebrietates, vaniloquia, et quæcunque divinam possunt offendere majestatem &c.

that on the foresaid feast dayes they come together into the Church, and that they frequent it piously and religiously, to heare those holy things that are done in them. Let thẽ attentively heare sermons, let them reverence and worship God with a pious minde and religious affection. And on these dayes, as it is said, let playes, dances, drunkẽnes, vain discourses, and what ever may offend Gods majesty, cease &c.

* Nota.

We reject those fraternities which are for the most part made for rioting and drunkennesse. Moreover we strictly inhibit under paine of excommunication, and an arbitrary mulct, the carrying about of staves with images to the houses of lay men with a company of Priests, of women and Stage-players: and specially wee prohibit Clergy men, that they joyne not themselves with such assemblies, nor yet assent unto them by any meanes.

b Bochellus Decretorum Ecclesiæ Gallicanæ l. 6. Tit. 10 c. 1. p. 974. See Concil. 36. before.

(*b*) Fraternitates eas quæ ad commessationes et ebrietates ut plurimum fiunt, reprobamus. Insuper baculorum cum imaginibus conductum ad domos laicorum, cum turba sacerdotum; mulierum, et mimorum, districtè sub pœna excommunicationis, et emendæ arbitrariæ inhibemus, et præcipuè clericis, ne talibus sese immisceant, aut assensum quovis modo præstent.

45. The 45. is, *Concilium Tridentinum*, which the (*c*) *Papists boast to be oecumenicall*, though (*d*) *Protestants gainsay it.* Which Councell, *Sessio* 24. *Anno Dom:* 1563. *Decretũ de Reformatione Can.* 12. decreeth as followeth.

c See Surius, Binius, & Carranza, Andradius Defens. Concilii Tridentini, & Bellarm. De Conciliis. *d* See Bishop Iewels Epistle concerning the Councell of Trent, History of the Councell of Trent, Edit. 2. p. 811. &c. Dr. Crakenthorp His Vigilius Dormitans, c. 19. sect. 32. to 40.

Omnes

(e) Omnes vero Clerici per se, et non per substitutos compellantur obire officia &c. Ab illicitisque venationibus, aucupijs, choreis, tabernis, lusibusque abstineant, atque ea, morum integritate polleant, ut merito Ecclesiæ Senatus dici possint.

Let all Clergy men be compelled to discharge their duties or cures by themselves, not by their substitutes. Let them abstaine from hunting, hawking, dances, tavernes and Playes; and let them excell in that integrity of maners, that they may be deservedly called, the Senate of the Church.

So much pretended goodnesse at least was there in this *Trent Councell*, as to prohibit *all Clergy mens resort to tavernes, dances, Playes, and such like sports*: and to enjoyne them even in *proper person for to feede their flockes, and not by proxie*; *Non-residence* being such an *odious crime in these Bishops, Pastors and Ministers who have the cure of soules*; that this *very* (f) *Trent Conncell*, together with *some* (g) 54 *others*, and sundry (h) *Canonicall*

e Concilium Tridentinum Sessio 24. Surius Tom. 4. pag. 979.

f See Sessio 6. De Reformatione Can. 1, 2. Sessio 7. De Reformat. c. 2, 3. Sesio 14. De Reformat. Can. 8, 9. & Sessio 23. De Reformat. Can. 1. & 16.

g Concilium Nicænum 1. Can. 15, 16. Eliberinum Can. 19. Arelatense 1. Can. 2. 22. & 2. Can. Can. 13. Antiochenum Can. 3, 17, 21, 22. Sardicense Can. 1, 2, 3, 15, 20. Constantipolitanum 1. Can. 2. & 6. Can. 8. Carthaginense 3. Can. 37, 38. & 4. Can. 14, 20, 27. & 5. Can. 5. & 6. Can. 15, 16. Aphricanum Can. 38. Agatense Can. 64. Chalcedonense Can. 3, 10, 20, 23, 25. Surius Tom. 2. p. 198, 201, 204, 205. & Actio 10. p. 177. Veneticum Can. 14. Ibid. p. 277. Tarraconense Can. 7. Ibid. p. 291. Londinense sub Ottone, Matth. Paris. Hist. Angliæ p. 436. Turonense 1. Can. 11. & 3. Can. 4. Toletanum 2. Can. 2 & 11. Can. 2. Aurelianense 2. Can. 14. & 3. Can. 11. Bracarense 3. Can. 8. Apud Palatium Vernis Can. 12. Nicænum 2. Can. 10, 15. Arelatense 4. Can. 3, 10. Cabilonense 2. Can. 52, 54. Aquisgranense Anno 816. Can. 45, 50, 71, 87. & Sub Ludovico Pio Anno 833. Can. 11, 16. Parisiense l. 1. c. 21, 36. Meldense Cap. 28, 29, 36, 50. Valentinū Cap. 14, 16. Capit. Græcarum Synodorum Cap. 1. Can. 5, 6, 11, 12, & 34. Surius Tom. 2. p. 753, 754, 756. Concilium Ariminense Cap. 40. Surius Tom. 1. p 437. a. Mediolanense apud Binium Tom. 4. p. 894. Synodus Heldesheimensis Anno 1539. apud Crab. Tom. 3. p. 823. Concil. Lingonense Anno 1404. Nanetense Anno 1264. Apud Salmurum 1278. Pictavience 1387. Lingonense Anno 1431, & 1455, & 1537. Andegavense 1269. Carnotense 1536. Parisiense 1557. Ebroicense 1576. Burdigense 1582. Rhemense 1583. Turonense 1583. Aquense 1585. & Tholosanum 1590. Apud Bochellum Decret. Ecclesiæ Gall. lib. 5. Tit. 10. De Pastorum Residentia. Vid. Ibidem.

h Apostolorum Canones Can. 13, 14, 15, 37, 57. Epist. Damasi Papæ 1. Apud Surium Tom. 1. p. 466, 467. Leo Epist. Decretalium, Epist. 82. c. 8. Decreta Hilarij Papæ, c. 2, 3, 5. Surius Tom. 2. p. 283, 284. Decreta Ioannis 2. cap. 3. Ibid. p. 656, 657. Decreta Pelagii 2. Ibid. p. 663, 664. 21. Capit. Adrianæ Papæ. Surius Tom. 3. p. 256. Decreta Eugenii Papæ cap. 11. Ibid. p. 358.

Nicholai 1 Rescripta, Tit. 10. cap. 5, 6, 7. Linwood Constit. Provinc. l. 3. Tit. de Clericis Nonresidentibus, fol. 96, 97. Othoboni Constitutiones Apud Ioan. de Aton De Residentia Vicariorum, fol. 74. De Residentia Archiepisc. et Episc. fol. 92. & de Institutionibus fol 98. to 113. Summa Angelica: Clericus: sect. 7. Summa Rosella Tit. Residentia. Ioannis de Burgo Pupilla Oculi, pars 9. c. 4. cum infinitis aliis. Alvarus Pelagius. De Planctu Ecclesiæ l. 2. Artic. 20. f. 123. Artic. 21. f. 106. l. 28. f. 134. Rebuffus Praxis Beneficiorum. Tom. 2. f. 174. 175. 226. to. 225. See p. 594. B12.

nicall Constitutions, have solemnly condemned it, as our owne Canons and Writers doe.

46. The 46. is, *Concilium Mediolanense* 1. *Anno* 1560. where I finde these following Constitutions.

i Binius Tom. 4 p. 883. Langhecrucius de Vita et Honestate Clericorum l. 2. c. 22. p. 322, 323.

(i) Et quoniam piè introducta consuetudo repræsentandi populo venerandam Christi Domini passionem, et gloriosa martyrum certamina, aliorumque sanctorum res gestas, hominum perversitate eo deducta est, ut multis offensioni, multis etiam risui et despectui sit; ideo statuimus, ut deinceps Salvatoris passio nec in sacro, nec in prophano loco agatur, sed doctè et graviter eatenus à concionatoribus exponatur, ut qui sunt uberes concionum fructus, pietatem et lachrymas commoveant auditoribus, quod adjuvabit proposita crucifixi Salvatoris imago, cæteriq; pij actus externi quos Ecclesiæ probatos esse Episcopus judicabit. Item sanctorum martyria et actiones, ne agantur,

*And because the piously introduced custome of representing to the people the venerable passion of Christ the Lord, and the glorious combates of martyrs and acts of other Saints, is brought to such a passe by the perverseness of men, that it is an offence to many, and likewise a matter of much * derision and contempt to many: we therefore decree, that from henceforth the passion of our Saviour be no more acted neither in any sacred or profane place, but that it be learnedly and gravely declared by the preachers in such sort, as that they may stirre up piety and teares in the auditors, (which are the most profitable fruites of sermons) which the picture of our crucified Saviour set before them, and other externall pious actions which the Bishop shall judge to be approved by the Church, will helpe*

* Nota.

to

ne agantur, sed ità piè narrentur, ut auditores ad eorum imitationem, venerationem et invocationem excitentur.

(k) *Cap. De Festorum dierũ cultu.* Ijs etiã diebus studebunt Episcopi, ne personati homines incedant; ne ludi equestres, certamina, aut alia ludicra aut inania spectacula adhibeantur. Choreæ, saltationes in urbibus, suburbijs, opidis, vicis, aut usquam omnino ne patiantur.

(l) *Cap. De armis, ludis, spectaculis, et ejusmodi à Clerico vitandis.* Clerici personati non incedant: choreas publicas vel privatas non agant. A venatione abstinebunt, fabulis, comædiis, hastiludijs, alijsq; prophanis et inanibus spectaculis non intererunt; ne aures et oculi sacris officijs addicti, ludicris et impuris actionibus sermonibusque distracti polluantur. Clericalis ordinis hominibus omni genere saltationis et ludi præsertim verò aleæ et tesse-

to further. Likewise let not the martyrdomes & actions of the Saints be played, but so piously related, that the auditors may bee excited to their imitation, veneration, and invocation.

Cap. Of the observation of holy-dayes. *On these dayes the Bishops shall endeavour, that no man goe disguised; that no Cirque-playes, combates, or other pastimes or vaine spectacles be exhibited. Let no morrice-dances be suffered in Citties, suburbes, townes, villages, or in any other place whatsoever.*

k Binius Tom. 4. p. 884.

Cap. Of weapons, playes, spectacles, and such like to be shunned by Clergy men. *Clergy men may not disguize themselves, or put on a vizard; they may not lead any publike or private dances. They shall abstaine from hunting, tables, comadies, and tiltings, neither shall they be present at other profane or ridiculous spectacles; lest the eyes and eares devoted to sacred offices being distracted, should be polluted with impure actions and speeches. We prohibit Clergy men all kinde of dancing, and of play, but especially of dice and tables. Neither doe we onely*

l Binius Ibid. p. 893.

m Binius Ibid. p.906,907.
n See St. Cyprian de Ludo Aleæ, Paris de Puteo de Ludo. Baptista Caccilialupus de Ludo. Stephanus Costa de Ludo in Tractat. Tractatuum. Lugduni Anno 1543. p.157. to 170. Ioannis Sarisberiensis De Nugis Curialium l.1.c.5. Lyræ Præceptorium in octavo Præcepto. Alexander Fabricius Destructorium Vitiorum pars 4. c.

tesserarum ac talorum interdicimus. Nec solum ludere vetamus, sed eos ludorum spectatores esse noluimus, aut quenquam ludentem in ædibus suis permittere.

(m) *Cap. De Histrionibus et Aleatoribus.* De his etiam Principes et Magistratus commonendos esse duximus, ut histriones et mimos, cæteroſq; circulatores et ejus generis perditos homines è suis finibus ejiciant, et in caupones et alios quicunque eos receperint acriter animadvertant. Et quoniam usu

forbid them to play, but wee will not so much as have them spectators of plaies, or to admit any one to play in their houses.

And were not these ranke Puritans thinke ye?

Chapter. Of Stage-players and Dicers. *Of these also wee have thought good to admonish Princes and Magistrates, that they banish out of their territories all Stage-players, tumblers, juglers, jesters, and other castawayes of this kinde, and that they severely punish victuallers and all others whatsoever who shall receive them. And because it is found by experience, that (n) robberies,*

23 Alvarus Pelagius De Planctu Ecclesiæ lib.2. Artic.28. fol. 133. B. Danæus De Ludo Aleæ, lib. Alexander Alensis Summa Theologiæ pars 4. Quæst. 11. Memb. 2. sect. 4. p.391,392. Mapheus Vegius de Educatione Liberorum l.3.c. 7. Bibl. Patrum. Tom.15.p.864 F.G. & l.1.c.14.p.848.C. Roger Hutchinson his Image of God and man. Epistle Dedicatory. Sir Thomas Eliot: Governour. l.1.c.26. Agrippa de Vanitate Scientiarum, Cap.14. Mr. George Whetston his Enemie of Vnthriftiuesse or mirrour for all Magistrates, fol.23. to 30. Media Villa pars 4. In Sentent. Distinctio 15. Artic. 57. Quæst. 8. fol.225,226. Mr. Stubs his Anatomy of Abuses, pag. 129. to 134. Mr. Northbrooke his Treatise against dice-play. Mr. Samuel Byrd his Treatise of the pleasures of this present life. Epistle to the Reader. & cap. 1, 2, 3. Richard Rice his destruction of small Vices: Ioannis Langhecrucins de Vita et Honestate Ecclesiasticorum l.2. c.19. & l.3.c.1. Summa Angelica, & Summa Rosella. Tit. Ludus et Alea. Bp. Babington, Beacon, Perkins, Lake, Dod, Elton, Downham, Williams, Ames, and others upon the 8. Commandement Dr Humphrey of Nobility lib.3. Mr. Thomas Gataker of the Right use of Lots, and his defence of that Treatise, R. Rawlidge his scourging of typlers p.1. to 6. Tostatus Tom.10. in part 3. Matth 6. Quæst. 51. to 57. and 67. Olaus Magnus Historiæ l.15. c.12,13. p.572,573. Marianus Socinus Senensis super part. 2. lib.5. Decretalium de Excessibus Prælatorum cap 11. f. 73. to 80. Lessius de Iustitia et Iure l.2 c.26.p.313. to 318. with infinite others who have written against dice-play. Vincentius Speculum doctrinale l.11.c.97.

com- ries,

compertum est, ex aleæ ludo sæpè furta, rapinæ, fraudes, blasphemias, aliaq; id generis flagitia proficisci, prohibeãt taxillis aut alea ludi, et graviter in publicos aleatores, et in eos qui hujusmodi ludis intersint, quive domum ad recipiendos ludentes expositam habent animadvertant. Maximè vero efficiant, ut bonis artibus instituendis vel renovandis, otia, quantũ fieri poterit, è civitatibus tollantur.

ries, thefts, fraudes, blasphemies, and other wickednesses of this kinde, doe oft proceede from dice-play, * *let them forbid all playing at tables and dice, and severely punish all common dicers, and those who are present at such games, or keepe houses to receive such gamesters. But let them chiefly endeavour to effect, that idlenesse may as much as may bee quite banished out of Cities by instituting or renewing good arts.*

* See Constitutiones Carolinæ Rubr. 30, 31. Andreas Fricius de Republica Emendenda l. 1. c. 17. p. 62, 63, accordingly.

If therefore all Stage-players, tumblers, and common dicers are thus to be banished and cast out of the common wealth, and all those to be severely punished who entertaine or harbour them, their Playes must certainly be execrable, intollerable, which make their persons such.

The 47. is *Synodus Ebroicensis Anno* 1576. where I finde these following Canons. 47.

(o) Dies festos secundum Scripturas instituit Deus in monumentũ ac memoriã suorũ beneficiorũ, ut ea homo agnosceret, et de ipsis gratias ageret, &c. quoniam festa à creatione mundi fuerunt introducta, ut animus cum corpore cessaret à sæculo, et avocaretur à solicitudinibus et labo-

God according to the Scriptures hath appointed holydayes for a monument and remembrance of his benefits, that men might acknowledge them, and give thankes for them, &c. because feasts were introduced from the beginning of the world, that the minde with the body might cease from the world, and might be avocated from the cares and labours

b Bochellus decretorum Ecclesiæ Gallicanæ l. 4. Tit. 7. c. 52. p. 587, 588.

laboribus hujus mundi, occuparetur verò in Dei obsequio, recognoscendis ejus beneficijs et gratijs referendis. Arbitramur vero nullo seculo gravius nec frequentius peccari contra festorum sanctã et legitimã observationẽ quàm in nostro; quandoquidẽ plures ipsa insumũt voluptatibus hujus seculi sectandis, in tabernis, ganeis, lusibus illicitis, ac alijs vanis atq; etiam vicijsis actionibus &c. (p) Ecclesiæ hostiarij ergo diebus festis observẽt et notẽt, qui de presbyteris et parochianis absfuerint ab Ecclesijs; et inquirant, qua de causa defecerint; an interea cauponis et lusibus tempus insumant &c.

bours of this world, but yet occupied in the service of God, in recognizing his benefits, and rendring thankes. But wee thinke verily, that in no age men offended more grievously and frequently against the holy and lawfull observation of festivalls, than in ours; since many consume them in following the pleasures of this world, in tavernes, in brothels, in unlawfull Playes, and in other vaine, yea, and vitious actions, &c. Let therefore the doore-keepers of the Church upon holy dayes observe and note which of the Presbyters and Parishioners shall be absent from the Churches Offices, and inquire for what cause they were absent; whether they spend the time in Ale-houses or in Playes &c.

p Bochellus ibid. Tit. 1. cap 24. p. 545.

48. The 48. is, *Synodus Rothomagi, Anno* 1581. which decreeth thus as followeth.

(q) Curatis Ecclesiarũ præcipimus, ne sinant in Cæmeterijs choreas duci, aut alios lusus et insanias fieri, sed potius ea quæ luctus et mortis memoriam inducunt.

Wee command the Curates of Churches, that they suffer no dances, or other Playes or fooleries to be made in Church yards, but those things rather which may put men in minde of sorrow and death.

q Bochellus Decret. Eccles. Gall. l. 4. Tit. 1. cap. 6. p. 544.

(r) Novimus et experimur astutias Diaboli ad derogandum cultui Dei, et

We have knowne and tried the subtleties of the Divell to derogate from Gods worship, and

r Bochellus Ibid. Tit. 7. cap. 26, 27, 30. p. 581, 582.

et ad suũ substituendũ in illius locum. In nostris enim diœcesibus per omnia festa solennia Apostolorum et aliorum sanctorũ, ad augendũ sacrilegiũ, impudica atq; obscœna ludicra in his admiscet, ut totũ hominem perdat in sabbatho sibiq; subjiciat. Dies vero Dominicos videbatur à nũdinis eximere, sed eos nõ dissimili ratione fœdavit ac prophanavit, &c. Eleemosynam enim vertit in crapulas, orationem in choreas, et concionem in scurrilitatẽ. Ad has festorũ prophanationes mundandas &c. præcipimus Curatis ut paratũ habeãt concionatorẽ, qui verbũ Dei prædicet bis in die (*pray marke it*) si fieri possit, ut contineatur populus in pietate, mane scilicet et à prandio. Cõmessationes, ebrietates, sumptus, lites, lusus improbos et inhonestos, choreas plenas insanijs, cantilenas turpes; breviter omnẽ luxũ et lasciviã atque omnẽ festorũ prophanationem damnamus et reprobamus.

*and to substitute his owne in its roome. For in our Dioceſſe through all ſolemne feaſts of the Apoſtles and other Saints, to augment ſacriledge, he admixeth unchaſt and obſcene Playes in theſe, that hee may deſtroy the whole man upon the Sabbath, and ſubject him to himſelf. But he thought good to exempt Lords-dayes from faires, yet he hath defiled and prophaned them with a like ſacriledge: for hee turneth almes into riot, prayer into dances, and Sermons into ſcurrility. To cleanſe theſe prophanations of holy dayes &c. wee command Curates that they provide a Preacher, which may preach the word of God * twice in a day* (pray marke it) *if it be poſſible, that the people may be kept exerciſed in piety both morning and evening, even from dinner. Wee condemne and reprobate rioting, drunkenneſſe, prodigality, contentions, wicked and diſhoneſt plaies, dances fraught with fooleries, filthy ſongs; briefly all luxurie, laſciviouſneſſe, and all prophanation of holy-dayes, under paine of excommunication.* Vide Ibidem.

* If then Papiſts thus provide for two Sermons every Lords day and holy day to keepe the people from Playes and ſinfull Paſtimes: ſhall Proteſtants thinke one ſermon every Lords-day enough? Certainly Mr. Bucer was of another minde; for, ſaith he, Dominicis diebus in ſingulis parochiis ad minimum duæ, ſi non tres habentur conciones. *Bucer in Matth. 12.8.11. & Dr. Bond of the Sabbath p. 168.* See Bp. Hoopers paſſage to this purpoſe, Act. 6. Scene 12.

So abominable, so unlawfull are dances, Playes and amorous Pastorals on Lords-dayes, holy-dayes and all solemne festivals devoted to Gods service.

49. The 49. is, *Concilium Burdigense, Anno* 1582. Which as it complaines that Lords-dayes and holy-dayes were much prophaned with Playes, Pastimes, drunkennesse and other villanies in these words.

(*s*) Tametsi Dominici festiq; dies ad hoc unum instituti sunt, ut fideles Christiani ab * externis operibus abstinentes, liberius et majori cum pietate divino cultui vacarent &c. Nihilominus nostris temporibus præposterè fieri solet, ut tàm solennes et religiosi dies non solum in illicitis et secularibus negotijs procurandis, verum etiam in luxu, lascivia, jocis et ludis vetitis, compotationibus cæterisq; flagitijs exercendis toti transigantur. *Which abuses it enjoynes Magistrates & Officials to suppresse: So it decreeth thus.* (*t*) Clerici nunquam personati incedant; neq; comædias, fabulas, choreas, vel aliquid aliud ludicrum ex ijs quæ ab histrionibus exhibentur, agant vel spectent, ne visus et obtutus sacris mysterijs dicati turpium specta-

Although Lords-dayes and holy-dayes were instituted for this onely purpose, that faithfull Christians abstaining from externall workes, might more freely and with greater piety addict themselves to Gods worship &c. Notwithstanding it is preposterously usuall in our times, that even religious dayes are wholly spent not onely in following unlawfull and secular affaires, but even in riot, lasciviousnes, prohibited sports and playes, compotations and other execrable wickednesses. Which abuses it enjoynes Magistrates and Officials to censure and prohibit: So it decrees thus. *Clergy men may never put on vizards or goe disguized, neither may they act or behold comedies, fables, dances, or any other of those Playes that are exhibited by Stage-players, lest the sight and hearing dedicated to sacred mysteries should be polluted with the contagion*

(*s*) Bochellus Decretorum Ecclesiæ Gallicanæ l. 4. Tit. 7. c. 21. p. 580, 581.

* Dominicus dies ideo Dominicus appellatur, ut in eo a terrenis operibus, vel mundi illicebris abstinentes, tantum divinis cultibus serviamus. *Alchuinus de Divinis Officijs cap.* 27. *Col.* 1072.

(*t*) Bochellus Decretoram Ecclesiæ Gallicanæ l. 6. Tit. 19. c. 7. p. 1026.

ſpectaculorum contagione polluantur. Ab alea, teſſeris, chartis, et quovis alio vetito et indecoro ludo cũ privatim, tũ publicè penitus abſtineant. Cõmeſſationibus et minus honeſtis convivijs nunquã interſint. Forum, mercatus, andronas fugiãt; nec tabernas et diverſoria niſi longioris itineris neceſſitate unquam ingrediantur &c.

gion of filthy ſpectacles. Let them wholly abſtaine as well in private as in publike from dice, tables, cards, or every other prohibited and unſeemely play. Let them be never preſent at riotous and diſhoneſt feaſts: let them avoid places of judicature, markets, and places of reſort; neither let them ever enter into tavernes and innes, but being neceſſitated by ſome long journey.

The 50. is, *Concilium Rhemenſe, Anno* 1583. Which condemnes the uſe of Stage-playes and dancing, eſpecially on Lordſ-dayes, holy-dayes, and the Chriſtmas ſeaſon, when they are moſt in uſe, under paine of excommunication. 50.

(v) Diebus Dominicis et Feſtis in ſuas Paræſeas populus conveniat, et Miſſæ, concioni, et veſperijs interſit. Ijſdem diebus nemo luſibus aut choreis det operam, maximè dum divinum celebratur officiũ, monebiturq; ab Ordinario vel paræco Magiſtratus, ut id nequaquã fieri permittat. Ludos theatrales etiam prætextu conſuetudinis exhiberi ſolitos, et puerilia cæteraque ludicra, quibus Eccleſiæ inquinatur honeſtas et ſanctitas in * Chriſti

Let the people meete together in their pariſh Churches on Lords dayes and holy dayes, and let them be preſent at Maſſe, at Sermon and Veſpers. Let no man give himſelfe on theſe dayes to Playes or dances, eſpecially whiles divine ſervice is celebrating, and the Magiſtrate ſhall be admoniſhed by the Ordinary or Pariſh Prieſt, that hee by no meanes ſuffer theſe things to be done. Wee utterly prohibit Stage-playes and other childiſh paſtimes accuſtomed to be preſented under pretext of cuſtome, with which the honeſty

v Bochellus Decret. Eccleſ. Gall. l. 4. Tit. 7. c. 28, 29. p. 582.

* Our Chriſtmas Enterludes and Paſtimes then had their originall from theſe Popiſh Enterludes.

sti et Sanctorum festivitatibus omnino prohibemus; contra nitentes autem pœnis coerceri volumus à superioribus.

honesty and sanctity of the Church is defiled in the festivalls of Christ, and of the Saints: those that doe contrary, wee will shall be punished by their superiours.

51. The 51. is, *Synodus Turonensis, Anno* 1583. which is somewhat observable.

x Bochellus Decretorum Ecclesiæ Gallicanæ l. 4. Tit. 7. c. 40. p. 548.

(x) Cùm juxta divi Pauli præceptum, qui Christi sunt sobrietatem semper sectari debeant, diebus Dominicis præsertim et alijs festis, commessationes, convivia publica, tripudia, saltationes, strepitus et choreas fieri, vænatu et aucupatu tempus terere, in hospitijs seu cauponis alijs quã peregrinis cibaria et vinum ministrari, ludos palmarios et alios (maximè dum sacra conficiantur, laudesq; Deo decantantur) aperiri: comædias, ludos scenicos vel theatrales, et alia ejus generis irreligiosa spectacula agi, sub anathematis pœna prohibet hæc Synodus: præcipitque omnibus et singulis Paræciarum rectoribus eos apud Episcopum deferre, qui huic decreto non paruerint, ut illius ordinatione nominatim

Since according to the precept of St. Paul, those who are Christs ought alwayes to follow sobriety, especially on Lords dayes and other festivalls: this Synode prohibits under paine of excommunication (on the foresaid dayes especially) all rioting, publike feasts, galliards, dances, clamours and Morrices to be made, to spend time in hunting and hauking; to serve wine or victualls in Innes or victualling houses to any but to strangers; any prizes or other playes to be shewed, (especially whiles divine things are performed, and praises sung to God:) any comedies, Stage-playes, and other irreligious spectacles of this kinde (so it stiles them) to be acted: and it enjoyneth all and singular Rectors of parishes to cite those before the Bishop who shall not obey this decree, that in his name they may be denounced and proclaimed

tim excommunicati denuncientur et publicentur: *valdè etenim est absurdū fideles, ijs diebus qui propitiando Deo sunt destinati, fallacibus illis Sathanæ blanditijs illectos à divinis officijs, religiosis supplicationibus concionibusq; sacris abduci.

claimed excommunicated: for it is very absurd, that Christians, on those dayes that are destinated to appease Gods anger, allured with those deceitfull inticements of Satan, should bee drawne away from divine Offices, religious supplications, and holy Sermons.

So that by this Synodes expresse resolution, *Stage-playes are irreligious spectacles, and the deceitfull inticements of Satan, to withdraw mens hearts from God, and from his service*; which should cause all Christians to abominate them.

The 52. is, *Concilium Biturienſe, Anno* 1584. where these constitutions were compiled. 52.

(y) Prohibetur populus prophana sodalitia et commessationes, choreas, tripudia, larvas et theatrales ludos diebus Dominicis et festis exercere; pompas instrumentorum musicorum et tympanorum in gestationibus imaginū per vias et compita exhibere; à caupona abstineant, et nihil nisi quod pietatē redoleat exerceant. Imitentur Christiani totis hisce diebus sanctos illos quorum memoriam colant per opera charitatis.

The people are prohibited to exercise prophane assemblies, and riotous feasts, dances, morrices, disguises and Stage-playes on Lords dayes and holy dayes: to exhibit shewes or pompes of musicall instruments and tabers in the processions of images through the streetes and crosse wayes: let them abstaine from the Ale-house, and practise nothing but that which may savour of piety. Let Christians all these dayes imitate by the workes of charitie, those Saints whose memorie they observe.

y Bochellus Decret. Eccles. Gall. l. 6. Tit. 10. c. 19. p. 977.

(z) Clerici nunquam personati sint: a comœdijs,

Let Clergy men never put on vizards: let them abstaine

z Bochellus Decret. Eccles. Gall. l. 6. Tit. 19 c. 8. & 4. p. 1026. 1028.

dijs, Mimis, choreis, et saltationibus agendis atq; spectandis abstineant. Aleas, tesseras, chartas, omnes ludos vetitos, cõmessationes, ac inverecunda convivia, mercatus et nundinationes, tabernas ac diversoria præterquã in itinere devitent &c. Hortatur etiam hæc Synodus Christianos omnes ut pro Christiani nominis honore et dignitate se gerant, tripudia et saltationes, publicos ludos, mimos, larvas, et aleas, quãtũ fieri poterit, devitent.

from acting and beholding comædies, Stage-playes, morrices and dances. Let them shun dice, tables, cards, all prohibited Playes, riotous and immodest feasts, markets, faires, tavernes and Innes, but onely when they travell. This Synode doth likewise exhort all Christians, that they carry themselves for the honour and credit of Christianity, and that they avoid and shun Masques and dances, publike Playes, Iesters, Stage-players, vizards and dice, as much as may be. Which stands not with the honour of Christianity.

Which Councel extending unto all Christians as well as to Clergy men, and exhorting them as much as may be, to abstaine from all dancing, dicing, Stage-playes, Mummeries, Stage-players and the like, even for the honour of religion, is an unanswerable evidence, that these sports, these Enterludes are altogether unseemely and unlawfull unto Christians.

53. The 53. is, *Synodus Aquensis, Anno* 1585. which decreeth thus.

(a) Cessent in die sanctorum Innocentium ludibria omnia et pueriles ac theatrales lusus.

(b) Nullus etiam vestibus religiosorum hominũ aut mulierum utatur ad larvas, vel scurrilia, sub pœna excõmunicationis ipso facto incurrenda.

Let all pastimes, all childish and theatricall Enterludes on the day of the holy Innocents, cease.

Let none likewise use the garments of religious men or women for Masques and scurrilous Playes, under paine of excommunication to bee ipso facto incurred.

a Bochellus Decretorum Ecclesiæ Gallicanæ l. 4. Tit. 7. c. 45. p. 586.

b Bochellus ibid. Tit. 2. c. 3. p. 563. See Codex Theodosii l. 15. Tit. 7.

Sacerdotes

Ministers

(c) Sacerdotes ne pagellis, aut alea, aliove hujusmodi ludo ludant, aut ludentes spectent. Ne personati unquam incedant, neve comædiarum aut chorearum aut profani ullius spectaculi actores sint vel spectatores. Tabernas ne frequentent adeantve nisi itineris causa. A comessationibus aut minus honestis convivijs abstineant omninò: nec dicterijs aut mordacibus utantur salibus, neve sacræ Scripturæ verbis ad profanos sermones abutantur.

Ministers may not play at cards or dice, or any other such like play, nr look upõ those that play. They may not walke disguized, neither may they be actours or spectatours of comædies or dances, or of any prophane Play. Let them not frequent or goe to tavernes, but by reason of travell. Let them wholly abstaine from riotous and dishonest feasts: neither let them use scoffes or biting jests, nor yet abuse the words of holy Scripture to prophane discourses. A good pious Canon, which I wish all Ministers would observe.

c Bochellus Decret. Eccl. Gall. l. 6, Tit. 19. cap 6. & 13. p. 1026, 1027.

The 54. and last printed Councell with which I will conclude, is *Concilium Tholosanum*, *Anno* 1590. which concludes in this manner. 54.

(d) Ludis, spectaculis, histrionumq; circulationibus, Ecclesiam cæmiteriumque deinceps patere prohibemus.

Wee prohibit the Church and Churchyard from henceforth to stand open to Playes, to Spectacles, and the jests of Stage-players.

d Bochellus Decret. Eccles. Gall. l. 4. Tit. 1. cap. 98. p. 560.

(e) Et quoniã Sacerdotũ vitia ut apparere maximè et primo conspectu occurrere, majori deniq; dedecore haberi, imò et quæ in alijs levia, in illis graviſſima censeri consueverunt, ijs tripudia, ludos publicos, aliaq; omnia, quibus reliquos homines

And because the vices of Ministers are wont most of all to appear & to come in ure at the first sight, and to be accounted more shamefull, yea and those things that are reputed slight things in others, are deemed most hainous in them; wee wholly interdict and prohibit them dances, publike Playes,

e Ibid. lib. 5. Tit. 11. cap. 47. p. 812.

mines damnoso aliquo scandalo offendere possent, omnino interdicimus et prohibemus.

and all other things, by which they may offend any other men by any hurtfull scandall.

55. To these I shall adde as a Corollary, the *Nationall Protestant Synode at Rochell, Anno Dom.* 1571. Where these two Canons were unanimously composed by all the Protestants in *France*.

f These Canons I have in a French Manuscript, intituled; Le Discipline Ecclesiastique Des Egglises reformees du Roiaume de France

(f) All Congregations shall be admonished by their Ministers seriously to reprehend and suppresse all Dances, Mummeries and Enterludes. And it shall not be lawfull for any Christians to act, or to be present at any Comedies, Tragedies, Playes, Enterludes, or any other such sports, either in publike, or in private chambers. Considering, THAT THEY HAVE ALVVAYES BEENE OPPOSED, CONDEMNED AND SVPPRESSED IN AND BY THE CHVRCH AS BRINGING ALONG WITH THEM THE CORRVPTION OF GOOD MANNERS, *especially when as the holy Scripture is prophaned; which is not delivered to be acted or played, but onely to be preached.*

'Danting-masters, or those who make any dancing-meetings, after they have been often admonished to desist, ought to be excommunicated for this their pertinacy and rebellion.

g See Andreas Fricius De Repub. Emendanda l. 1. c. 23. p. 90. Lydii Waldensispars 2. p. 358. here p. 226, 228, to 233, accordingly.

h Antea namq; et Reginæ in conviviis virorum saltabant, sicut filiam Herodiadis fecisse legimus, nunc vero vix famula dignatur hoc facere. *Chrysost. Hom. de Spiritu Tom. 3. col. 787. A.*

By which it is most apparant; *that Stage-playes, 'Dances and Mummeries, have beene evermore condemned in and by the Church of God, as the corruptions of mens manners, and unlawfull Pastimes.* Whence the *(g) French* Protestants (as I am informed by those who have lived among them) doe wholly abandon Stage-playes and Dancing, *as (h) unchristian* & sinfull pastimes; neither will they suffer their sonnes or daughters to dance, or to resort unto a dancing-schoole as the French Papists doe, who delight and glory in nothing more than dancing, to which they are naturally addicted; whereas effeminate, amorous dancing either of men or women together,

ther, or of men in the presence of women, or of women in the sight of men, hath beene alwayes an allurement to lewdnesse, a *grand occasion of much whoredome and uncleannesse, a recreation fit for none but whores adulteresses, &c.* as (*h*) *Philo Iudæus*, (*i*) *Chrysostome*, (*k*) *Nazienzen*, (*l*) *Basil*, (*m*) *Vincentius*, (*n*) *Hugo Cardinalis*, and (*o*) *Bellarmine himselfe*, with sundry other Fathers and Authors formerly quoted Act. 5. Scene 8. most plentifully testifie.

By all these 55 severall Councels and Synodes, in divers ages and Countries (3 or 4 of which are confessed to be (*f*) *oecumenicall and universall*, to which all the Christian Churches in these knowne parts of the world subscribed by their selected Bishops and proxies,) it is most apparant, (*to passe by dicing, carding, dancing, healthdrinking, bonefires, New-yeares gifts, scurrilous songs,* and other recited particulars concerning *Clergy men, which they have condemned:*) First, that the profession of a Stage-player is altogether unchristian, abominable and unlawfull: and that all common Actors and Stage-players ought to stand excommunicated *ipso facto*, both from the Church, the Sacraments and all Christian society, till they have utterly renounced and quite given over their infamous, execrable lewd profession, which is no wayes tolerable among Christians. And if the very profession of a Stage-player bee so execrable by these Councels resolution, much more abominably execrable must Stage-playes be, which make it so. Secondly, that all Christian Princes and Magistrates ought to suppresse all Stage-playes, all common Actors, and to banish them their territories and dominions; severely punishing all such persons who dare to harbour or protect them. Thirdly, that Stage-playes are diabolicall heathenish, unchristian polluted spectacles, which defile the eyes,

h Aspectibus meretriciis & verborum lenocinio, saltationibus etiam ac lascivis gestibus, iuvenum partem non contemnendam pelliciunt, pertrahuntque in stupri societatem &c. *De Fornitudine lib. p.*1006.

i Hom. 56. in Genesis. & Hom. 12. in 1 Cor. c. 4.

k Colores vero parietibus relinquamus, iisque mulierculis quæ cæno suo iuvenes in rabiem agunt. Illæ sane et impudenter saltent et rideant. *Adversus Mulieres p.*994.

l De Ebrietate et luxu Sermo. See here p.224, 225.

m Speculum Morale cap. 3. Distinctio 6. pars 9. p.251, 252.

n In Matth. c. 14.

o Concio 6. & 19. Operum Tom. 6. Coloniæ Agrippinæ 1617. Col. 60, 61, 204, 205.
f Viz. Concilium Constantinopolitanum 6. Synodus Nicæna 2. Concil. Constantinop. 8. Concil. Lateranense sub Innocentio 3.

the eares, the soules; corrupt the manners, enflame the lusts of those who act, who see or heare them acted, disabling them likewise to,* and withdrawing them from Gods holy worship and service. Fourthly, that Stage-playes even in private houses, at marriages or feasts, are unlawfull, and misbeseeming Christians; as well as in publike Theatres. Fifthly, that the acting of Stage-playes whether publike or private, by common Actors or others, especially in Churches and Church-yards, is altogether abominable and unlawfull; though it be still permitted in some places, among the Papists in forraigne parts. Sixthly, that the acting of our Saviours passion, or of any other sacred history, either in the Church, or on the Stage, (a (g) *practise yet in use among the prophane sacrilegious Papists and Iesuites,*) is altogether to be abandoned, and condemned. Seventhly, that dancing, dicing, carding, and Stage-playes, are unlawfull and abominable, as at all other times, so chiefly upon Lords dayes, holy dayes, and solemne Christian festivalls, (especially on Easter, Whitsontide and Christtide, set apart and consecrated to Gods peculiar and more speciall worship;) when they are now most in use.

* See Act. 6. Scene 12.

4.

5.

6.

(g) See Act. 3. Scen. 5. & Ioannis Molanus Hist. SS. Imaginum l. 4. c. 18.

7.

If any here demand of me, how the beginning and ending of Lords dayes and holy dayes (on which these Stage-Playes and Pastimes are more specially prohibited) should be accounted? I answer; that the Lords day (notwithstanding some (h) late reverend opinions to the contrary) hath alwayes anciently beene reputed to *begin at saturday evening, (not at midnight, or daybreaking,* as some now teach,) *and so to continue to the evening following.* At the time of the creation, it is most apparant, that the day began at evening: *For, the (i) evening and the morning were the first, second, third, fourth, fifth, sixth,* (and so by consequent the seventh) *day:* in ratification of which originall law of nature for the beginning and ending of dayes, the Lord himselfe above two thousand yeares after, commanded the Israelites to celebrate their Sabbath

(h) Wolphius Chronol. l. 2. c. 1 Dr. Bond Of the Sabbath, l. 2. p. 46. and others who have since followed their mistake.

(i) Gen. 1. 5, 8, 13 19, 23, 31. In Genesi nox nō præcedentis diei est sed subsequentis; id est, principium futuri, non finis præteriti. *Hierom. in Ionam cap. 2. Tom. 5. p. 137. G.*

Sabbath from evening to evening. *Levit.* 23.32. *From even to even shall you celebrate your Sabbath.* By vertue of which precept, the (*k*) *Iewes did alwayes begin and keepe their Sabbaths, and solemne festivalls from evening to evening*, till our Saviours passion, and this present day. Neither did our Saviours resurrection on the first day of the weeke, alter the beginning and end of that day, nor yet of the Sabbath, which we now keepe upon it: For if the first day on which our Saviour rose againe tooke its beginning onely from the time of his resurrection (as some affirme;) then our Saviour could not possibly be (*l*) *three dayes in the grave, nor yet be truly said, to rise againe the third day according to the Scriptures*: the night in which our Saviour rose, being according to this computation, a part of the seventh day, and no part of the first, of which the (*m*) *Fathers and all other Expositors have alwayes made it parcell, to justifie the truth of our Saviours resurrection on the third day.* And whereas some object, that it is absurd, that our Christian sabbath should begin before the houre of our Saviours resurrection, which is the ground of it; for this were to put the effect before the cause, and to make the sabbath precede Christs resurrection, which was the cause of its commencement. I answer first; that Christs resurrection did not sanctifie onely the first houre, but the first day on which he rose: therefore the antecedent part of the first day, (which was past before his resurrection) as well as the subsequent: For as Christians celebrate the day of our Saviours passion, even from the very morning, though our Saviour suffered not till towards evening: and as the Israelites by Gods owne appointment, were *to begin their Passeover*, (*n*) *the evening*

k See Exodus 16.2,23,to 30. & c. 27.10,11. Iosephus Contra Appionem l. 1. p. 823. Chrysost. Hom. 4. in Genes. Tom. 1. Col. 26. B. & Hom. 82. in Matth. Tom. 2. Col. 859. C. Hierom. Com. in Ionam cap. 2 Tom. 5. p. 137. G. Iosephus Scaliger de Emendatione Temporum l. 2. De Anno Iudæorum novitio, p. 119. & l. 6. p. 323,523. Godwin his Iewish Antiquities, l. 3. c. 2. p. 121. & Ainsworth his Annotations on Genesis c. 1. v. 5.

l Matth. 12.40. c. 16.21. Luke 24.6. Acts 10. 40. 1 Cor. 15.4. & our Creed.

m Hierom. Cō in Ionam c. 2. Tom. 5. p. 127. G. & Com. in Matth. 12. v. 46. Augustin. Quæst. Super Evangelia l. 1. Quæst. 6. & 7. Gregory Nyssen De Resurrect. Christi Oratio 1. p. 145. Theophilus Antiochenus Com. in Matth. l. 1. Bibl. Patrum Tom. 2. p. 152. Anastatius Sianita Quæst. 152, 153. Bibl. Patrum Tom. 6. pars 1. p. 794, 795. Theophylact. Com. in Matth. c. 12. v. 40. See Marlorat, Musculus, Lyra, Gorran, Calvin, Bucer, Arctius, and others in Matth. 12. v. 40. & 16. v. 21. accordingly. *n* Exod. 12.6.

ning

ning of the foureteenth day, not at midnight; though the Angell slew not the first-borne of Egypt, nor yet passed over the Israelites till (o) midnight: And as all Christians keepe holy the mornings of those dayes wherein they receive any publike deliverances, as well as the evening, though the deliverances perchance were not till noone, or after. And as if our Saviour should have risen at two of the clocke in the afternoone, (*about which (p) time he first shewed himselfe to his Disciples*) yet no man would have argued; that therefore the sabbath must not begin before that houre, (& so be kept from noone to noone) becauſe we obserue not the houre, but the intire day: So our Christian sabbath by the selfsame reason, must be still kept from evening to evening, though our Saviour rose not till the morning; becauſe we obserue not the houre, the minute, but the intire day whereon he rose againe, which then began at evening. Secondly, I would demand, on what day our Saviour rose? on the seventh, or on the first day of the weeke? If on the seventh, then he was not three dayes in the grave; and then we have no ground for sanctifying the first day: If on the first day of the weeke, then the day was begun before he rose: for if the day began not till he was risen; then he rose not on it, but before it. If he rose after the day began (*as it is certaine he did, (q) by severall Scriptures,*) then his resurrection did not change the beginning of the day, it being begun before: (elſe this day should have two beginnings, and so it was begun before it began, and after it began, which is a contradiction:) and if it altered not the beginning of the first day, then by what authority is it changed now? Neither can it be here replied, that the first day hath one beginning, and the Sabbath or Lords day another: for as it is said of the seventh day: (*r*) *that the seventh day is the sabbath, and the sabbath the seventh day:* so it may be truly said; *that the (ſ) Lords day is the first day of the weeke, and the first day of the weeke the Lords day*, they having both the selfe-same limits.

Thirdly,

o Exod. 12. 29.

p Luke 24. 13, 29. &c. compared together.

2.

q Matth. 16. 21. compared with cap. 28. 1. 6. Mark 16. 1, 2. Iohn 20. 1. Luk 24. 1. 6. Acts 10. 40. 1 Cor. 15. 4.

r Exod. 16. 25, 26. c. 20. 8. 10, 12. Deut. 5. 12, 14.

ſ 1 Cor. 16. 2. Rev. 1. 6. compared with Matth. 28. 1. Marke 16. 1. Luke 24. 1. Ioh. 20. 1.

Thirdly, no Scripture informes us, that our Saviours resurrection changed the beginning or end of the sabbath, that it should now begin at midnight, or morning, not at evening; therefore it keepes the selfesame beginning and end it had before. Neither doth the objected reason, (*viz:* that the cause should precede the effect, warranted by no Scripture,) prove any thing at all. Indeed if any had celebrated the first day as a sabbath, before our Saviour had risen, the reason had beene good: but since our Saviour was risen againe before the first day was ever kept holy; *and since his resurrection on it was the* (t) *cause why Christians subsequently observed* the whole day, not the very minute or houre on which he rose, or that part onely of the day which remained after he was risen; the reason is of no weight at all: For if our Saviours resurrection should not extend to consecrate that part of the first day which preceded it, because the effect should not goe before the cause: a man might by the selfesame reason argue; that our Saviours passion did not relate *à parte ante*, to save those beleevers who died before, but only *à parte post*, to redeeme such onely who departed after his incarnation: which were blasphemy for to thinke; since our Saviour was virtually and in destination (though not actually) (v) *a lambe slaine from the beginning of the world.* Now that the Christian sabbath or Lords day begins at even, and so ought to be sanctified from even to even, not from morning to morning, or from midnight to midnight; (which ecclesiasticall beginning of dayes we never find in Scripture, or in any Ecclesiasticall Writers;) it is most apparant: First, because we reade of no other beginning or end of the sabbath in Scripture but this: and to make it begin from the very houre or minute of our Saviours resurrection, is to make it arbitrary and altogether uncertaine, because the very houre and minute of his resurrection is not, neither can it certainly be knowne. Secondly, because the sabbath being nothing else in pro-

3.

t See Iustin Martyr, Apologia 2. pro Christianis. Augustine de Tempore p. 251. Dr. Bond Of the Sabbath, and all Commentaries on the 4. Commandement, & others who have written of the Sabbath, accordingly.

v Rev. 13. 8.

1.

2.

per ſpeach, but a day of reſt, it is moſt naturall and proper it ſhould then begin when as God and man begin their reſt; and leave off their labour; not when as they begin their worke: (x) *but God began his reſt at the end of the ſixth day, not on the morning or midnight of the ſeventh day*: and men begin their (y) reſt at evening, not at midnight or morning: Witneſſe *Pſal.* 104. 22, 23. *The Sunne ariſeth, and man goeth forth to his worke and to his labour unto the evening:* and *Iohn* 9.4. *I muſt worke the workes of him that ſent me whiles it is called to day: the night commeth when no man can worke:* therefore it is moſt conſonant to reaſon and nature that it ſhould begin at evening. Thirdly, this beginning of the Lords day on ſaturday at even doth beſt prepare Chriſtians for the ſanctification and duties of the Lords day: For it makes them put a period to their labours in due time, it disburdens them the ſooner of their weekday imployments; it cauſeth them to goe to bed ſooner, to riſe earlier, and to prepare themſelves the better for the duties of the enſuing morning; and upon this ground did the Church appoint (z) *Vigils and Evening Saturday ſervice* in ancient times, that Chriſtians laying aſide all ſecular imployments, and reſorting then unto Gods publike worſhip, might (after the manner of the Iews, who**had their preparatiõ of the ſabbath*) the better prepare themſelves for the ſacred duties of the Lords day. And hence perchance it is that we have ſeldome any Playes or Maſques at Court upon ſaturday nights. Laſtly, it is infallibly evident by the conſtant practiſe of the primitive Church, who kept the Lords day onely frõ evening to evening, *not from morning to morning*; as is evidenced (not onely by the aſſemblies of the primitive Chriſtians, who *met together* before day-breake upon the Lords day to praiſe their Lord and Saviour Chriſt*,) but by ſundry Councels, Fathers, and Imperiall Conſtitutions.

x Gen. 2. 1, 2, 3 Exod. 20. 8. to 13. y Noctem enim ad quietem corporis datam eſſe cognoſcimus, non ad muneris alicuius vel operis functionem, quæ ſomno et oblivione trãſcurritur. *Ambroſii Hexaem. l. 1. c. 10.*

3.

z Concilium Conſtantinop. 6. Can. 90. & Aquiſgranenſe ſub Ludovico Pio Can. 130. Polydor Virgil. De Inventoribus rerum l. 6. c. 4. Ioannes Langhecrueius De Vita et Honeſtate Eccleſiaſticorum l. 2. c. 11. 14.
* Luke 23. 54. Iohn 19. 42.

4.

* Chriſtiani ſoliti erant ſtato die ante lucem convenire, carmenq; Chriſto, quaſi Deo dicere ſecum & invicem. *Plinius Secundus Epiſt.* vocationes. *Ad*

l. 10. *Epiſt.* 97. Which meetings Tertullian ſtiles, Nocturnæ con- *Vxorem l.* 2. *c.* 3. And others. *Anſelmus casus.*

To

To begin with Councels. Survey we *Concilium Tarraconense Can.7. Surius Concil. Tom.2.p. 292. Matiscoense 2. Can. 2. Ib. p.683. Toletanum 4. Can* 8. *Ib.p.729. Constantinop.6. Can.90. Ib.p.1052. Foro-julience Can.13. Surius Tom.3.p.266. Turonicum 3. sub Carolo Magno Can.40. Ib.p.272.* (a) *Concilium apud Compendium, Apud Alexandr: Alesium, Summa Theolog. pars 3. Quæst 32. Artic. 2.p. 245.* (b) *Synodus Francfordiana Anno Dom. 793. cap.22.* (c) *Concilium Moguntinum Anno 813. apud Iuonis Decreta, pars 4. c. 16. Synodus Galonis et Simonis Legatoris An.1212. & Synodus Andegavensis An.1282.* All these expresly decree. *Vt dies Dominicus à vespera usque ad vesperam servetur. Omnes dies Dominicos à vespera in vesperam omni veneratione decernimus observari, et ab omni illicito opere abstinere. Nec aliquis à vespera diei Sabbathi, usque ad vesperã diei Dominicæ ad molendina aquarii, nec ad aliqua alia molere audeat &c.* So that by the expresse resolution of all these severall Councels, whereof one is œcumenicall: *the Lords day ought to be kept onely from evening to evening*; and so to begin and end at evening. If we peruse the Fathers; we shall finde (d) *St. Augustine, enjoyning Christians to celebrate the Lords day from evening to evening, as the Iewes did celebrate their sabbath.* And that the Lords day and our Christian sabbath begins at evening, not at morning or midnight, it is the direct and punctuall verdict of *Dionysius Alexandrinus Epist.1. Bibl. Patrum Tom.3. p.81. A.to H. Of Theophilus Antiochenus Comment. in Evangelia, l 1. Bib. Patr. Tom.2.p.153. C, D. Of Gregory Nysse Oratio 1 & 2. De Resurrect. Christi p.145, 146, 151, 152. Of Hierõ. Com. in Ionã c.2. Tõ.5.p.137. E. & Cõ. in Mat. 12. v.40. Tõ.6.p.22 23. of Leo Epist. Decret. Epist.81.c.1. HRabanus Maurus Homil. De Dominicis Diebus: Operum Tom.5.p.605. Chrysost. Hom.5. in Genes: Tom.1. Col: 26 B. & Hom:82. in Matth: Tom:2. Col:559. B. Theophylus*

a And Apud Radulphum Tungrensem De Canonum Observantia Propositio 15. Bibl. Patrum Tom.11.p.445 F. G. & Tom 14.p.242.

b Apud Alchuvini Opera Col.1893.

c Apud Bochellum Decret. Ecclesiæ Gallicanæ l.4 Tit.7. cap. 14.p.578. & Tit 10.c.12. p.595. See cap. 6. Ibid.

d Observemus ergo diem dominicam fratres, & sanctificemus illam sicut i antiquis præceptum est de Sabbato, dicente Legislatore; A vespere usque ad vesperam celebrabis Sabbata vestra. Videamus ne otium nostrum vanum sit, sed a vespera diei Sabbati usque in vesperam diei dominicæ sequestralia rurali

opere et ab omni negotio, solo divino cultui vacemus. *De Tempore Sermo 251.* See Quæstiones super Evangelia, l.1. Quæst.6,7.

ophylus Alexandrinus Epist: Paschalis 3. *Bibl: Patrum Tom:* 4. *p:* 723. *G. Cassianus de Incarnatione Domini lib:* 5 *Bibl: Patr: Tom:* 5. *pars* 2. *p:* 81. *F, G. Anastatius Sianita* (*e*) *Anagogicarum Contemplationum Hexaem. l.* 2. *Bibl: Patr: Tom:* 6 *pars* 1. *p.* 634. *E.* (*f*) *Quæstionum lib: Quæst:* 87. *Ibid: p:* 778. *Quæst:* (*g*) 152, 153. *Ibid: p:* 794, 795. *Theophylact. in Matth:* 12. *v:* 40. *&* 28. *v.* 1. *Anselmus in Matth:* 12. *Tom.* 1. *p:* 60, 61. *& in cap:* 28. 1. *p:* 116. *Eusebius Gallicanus de Symbolo Hom:* 2. *Bibl: Patr: Tom:* 5. *pars* 1. *p:* 554. *G, H. Paschatius Rhadbertus in Matth: l:* 12 *Bib. Pat: Tom:* 9. *pars* 2. *p:* 1230. *Haymo Halberstattensis Homil. in Die Paschatis, p.* 7, 8. *Radulphus Tungrensis De Canonum observantia lib: Propositio* 23. *Bibl: Patr: Tom:* 11. *p:* 455. *F, G. & Propositio* 15. *Ibid: p:* 445. *F, G. & Tom:* 14. *p:* 242. *B. C. Amalarius Fortunatus De Ecclesiasticis Officijs l:* 1. *c:* 11. *Bibl: Patr: Tom:* 9. *pars* 1. *p:* 311. *F. Honorius Augustodunensis De Imagine Mundi lib.* 1. *cap:* 27. *Bibl: Patr: Tom:* 12. *pars* 1. *p:* 947. *H. & De Antiquo ritu Miss: lib:* 1. *c:* 191. *p:* 1047. *F. Christianus Grammaticus Expositio in Matth: Bibl: Patr: Tom:* 9. *pars* 1. *p:* 941. *D, E. Zacharias Chrysopolitanus in unum ex quatuor lib.* 4. *c.* 173. *Bibl: Patr: Tom:* 12. *pars* 1. *p:* 203, 204. To which I may adde *Gregorius* 9. *Decretal. l.* 2. *Tit.* 9. *De Feriis cap.* 2. *p.* 595. *Summa Angelica Tit. Dies. sect.* 1. *& Constitutiones Symonis Islepe Archiepisc. Cantuarienſis, apud Gulielmum Lindwood. Constit. Provinciales l.* 2 *Tit. de Feriis fol.* 74. *B. & Ioan. Aton. fol* 148. *a.* where he decreeth thus. *In primis sacrũ diem dominicum ab hora diei Sabbati vespertina inchoandum &c.* to which the forequoted Authours suffragate. Lastly, (*h*) *King Edgar and Canutus enacted by their Lawes, That the Sunday should be kept holy from*

e Propterea enim Scriptura tenebras ponit ante lucem, quoniam prius eramus in errore, deinde trãsivimus ad lucem. Propterea prior est vespera, deinde dies. Hinc lege est constitutum, ut inciperetur a vespera, dominica; quoniam a morte obscura processimus ad lucem resurrectionis. *Ibid.*

f Nos dominicam a vespera Sabbati auspicamur. *Ibid.*

g Quemlibet diem a vespera computare, et cum præcedente nocte, ceu unum copulare solemus. Sic etiam et Moyses &c. vacationem a laboribus in Sabbato ita descripsit, ut et præcedente nocte et sequenti die otium agerent. Testes do Iudæos qui usque in hodiernum diem id observant; quippe qui non illam noctem, quæ Sabbatum subsequitur, sed illam quæ antegreditur cessatione ab operibus quiete colunt. Et nos in observatione diei dominici, præcedentem noctem, tanquam cum die copulatam, et non sequentem noctem veneramur. *Ibid.* A most full testimony.

h Booke of Martyrs, Edit. 1610. p. 715.

Saturday

saturday at noone till monday in the morning. And *Charles the Great, Capit. lib. 6.* enacted: (i) *that the Lords day should be kept holy from evening to evening.* By all which testimonies and reasons it is most apparant, that Lords dayes and holy dayes begin at evening, and so ought to be celebrated and kept holy from evening to evening. Therfore all *dancing, dicing, carding, masques, stageplaies,* (together with all ordinary imployments of mens callings) *upon saturday nights, are altogether unlawfull by the verdict of the forequoted Councels*; because the Lords day (as all these ancient Authorities and reasons, against all new opinions prove,) is even then begun. Neither will it hereupon follow, that we may dance, dice, see Masques or Playes on Lords-day nights (as too many doe,) because the Lords day is then ended; since these Councels prohibit them altogether at all times whatsoever. But put case they were lawfull at other times, yet it were unseasonable to practise thē on Lords day nights: For this were but to (k) *begin in the spirit, and end in the flesh*; to conclude holy daies & duties with prophane exercises; and (l) *immediately after the service of God to serve the Divell*, and to commit our selves to his protection. Wee must therefore know, that though the Lords day end at evening, yet there are then evening-duties still remaining, answerable to the workes of the precedent day: as the (m) *repetition, meditation, and try-all of those heavenly instructions which we have heard or read in the day-time*; (n) *prayer to God for a blessing upon all those holy ordinances of which wee have beene made partakers*: (o) *thanksgiving to him for his manifold mercies*: (p) *singing of psalmes and hymnes and spirituall songs*: (q) *instruction and examination of our children, servants and families*: (r) *examination of our owne hearts, estates, and wayes by the touch-stone of Gods word*: together with a (s) *serious commendation of our soules and bodies into the hands of God by prayer and well-doing, when as we are lying downe to our rest.* All which most serious necessary duties, with which wee should close

i A vespera usq; ad vesperam dies Dominicus servetur. *Bribellus Decret. Eccles. Gal. l. 4. Tit. 3. c. 59. p. 589.* A vespera diei Sabbati usque ad vesperam diei dominici sequestrati a rurali opere, et omni negotio, solo divino cultui vacemus *HRabanus Maurus Homilia in Dominicis diebus. operum Tom. 5. p. 605. A.*

k Gal. 3. 3.

l See Tertullian De Spectaculis c. 25, 26. & Here Act. 6. Scene 12. accordingly.

m Psal. 1. 1, 2. Deut. 6. 4, 5, 6. Acts 17. 11. 1 Iohn 4. 1.

n Ephes. 3. 14. to 21. Phil. 1. 9, 10. 1 Tim. 2. 1. 8.

o Hebr. 12. 15.

p Eph. 5. 19, 20. Col 3. 15.

q Col. 3. 15. Deut 6. 5, 6, 7. Ephes. 5. 4.

r Psal. 4. 4. Lam. 3. 40. 2 Cor. 13. 5.

s Psal. 4. 8. Psal. 31. 5. Luk. 23. 46. 1 Pet. 4. 19.

close up every day and night, (t) *(it being for ought we know the vtmost period of our lives,)* will out all dancing, dicing, Masques and Stage-playes, which are incompatible with these holy duties, and altogether unseasonable for the night, which God made *for* (u) *sleepe and rest*; not for these dishonest workes of darknesse in which too many spend whole nights, who never imployed one halfe night (or day) in prayer, *as their* (x) *Saviour*, and (y) *King David did.* Since therefore we never reade of any faithfull Saints of God in former times who practised dancing, dicing, Masques or Enterludes on Lords day nights, (*no* (z) *nor yet on any other dayes or nights for ought appeares by any Author*,) though they have oft times spent whole dayes and nights in prayer: let us not take up this godlesse practise now, which will keepe us off from God and better things. But let us rather follow (a) *Edgars and Canutus Lawes, keeping the Sunday holy from saturday evening, till monday morning*; spending the (b) *whole day and night in* (c) *prayer and praises unto God, and in such holy actions,* as we would be content, that (d) *Christ and death should finde us doing.* No man I am sure would be willing that Christ, that death, or the day of judgement should deprehend him (e) whiles he is *dancing, drinking, gaming, Masquing, acting, or beholding Stage-playes:* yea who would not tremble to be taken away sodainly at such sports as these, especially on a Sunday night, when every mans conscience secretly informes him that they are unexpedient, unseasonable, if not unlawful too? Let us therfore alwaies end the Lords day, yea every weekday too with such holy exercises, in which we *would* (f) *willingly end our dayes:* then neede we not be ashamed for to live nor feare to die. Lastly, it is evidently resolved by the foregoing Councels that the very beholding and acting of Stage-playes either in publike or private, is al-

t Quis scit an adiiciant hodiernæ crastina summæ Tempora dii superi? *Horat. Carm. l. 4. Ode 9.* Nemo in crastinum sui certus. *Seneca Epist. 92.* Nemo tam divos habuit faventes crastinum ut possit sibi polliceri. *Seneca, Thyestes Act. 3.*

u Psal. 104. 23. Psal. 127. 2. Prov. 3. 24. 2 Thess. 5. 8. See Chrysost. Oratio habita Kalendis.

x Luke 6 12.

y Psal. 6. 6. Ps. 16. 7. Ps. 42. 8. Ps. 77 6. Ps. 99. 1 Ps. 119. 62.

z See Act. 5. Scene 8.

a See pag. 644.

b See Psal. 92. 1, 2. Isay 58. 13. See here page 242. & 5. & 6. Ed. 6. c. 3.

c See Psal. 92. 1, 2. Ps. 134. 1, 2.

d Matth. 24. 46.

e See Matth. 24 38, 39. 1 Sam. 30. 16, 17. Ioh. 21. 11, 12, 13.

f Pulchra res quam temporis est consummare vitam ante mortem, deinde expectare securus reliqui partem. *Seneca Epist. 22.*

together

together unlawfull unto Christians, and more especially to Clergy men, (who now are not ashamed to * frequent them, against the expresse resolution of all these Councels:) who are neither to behold nor countenance any dancing, dicing, carding, table-playing, much lesse any publike or (k) *private Stage-playes*; the very acting or beholding of which subjects them both to suspension and degradation; as the recited Canons witnesse to the full: which I wish all Ministers would now at last remember.

* Yea sometimes to act them too in our Vniversities.

k Therefore no Academicall Stage-playes.

If any man here object: that many of the alledged Councels prohibit Clergy men onely from acting and beholding Stage-playes; therefore Lay men may safely personate and frequent them still.

Object.

To this I answer. First that most of these Councels expresly inhibit as well Lay men as Clergy men both from acting and beholding Stage-playes: therefore the objection is but idle. Secondly, the very reason alledged by these Councels, why Clergy men should abstaine from Stage-playes: to wit; *lest their eyes and eares deputed unto holy mysteries should be defiled by them &c.* * extends as well to the Laity as the Clergie; since every Lay Christian is as apt to be defiled by Playes, and (l) *ought to be as holy in all manner of conversation*, as Clergy men. Every Lay Christian is, or ought to be a (m) *spirituall Priest, to offer up spirituall sacrifices of prayer and praise to God both morning and evening, and at all other seasons*: whence God himselfe enjoynes even Lay men as well as others; (n) *to cleanse themselves from all pollution of flesh and spirit perfecting holinesse in the feare of God*; (o) *to keepe themselves unspotted of the world*; (p) *to abstaine from fleshly lusts which warre against the soule*; and (q) *to be holy even as God is holy.*

Answ.

* See Chrysost. Hom. 2. in Mat. Tom. 2. Col. 15. D. & Hom. 7. in Mat. here, p. 410 411, where hee proves that Lay men as well as Monkes & Ministers ought to abstain from Stage-playes.

l 1 Pet. 1. 13, 14, 15, 16. 2 Pet. 3. 11.

m 1 Pet. 2. 5, 9. Rev. 1. 6. Hebr. 13. 15, 16. Exo. 19. 6. Isay 61. 6. & 65. 21. Nonne et Laici Sacerdotes sumus? Scriptum est, Nos Sacerdotes Deo et Patri suo fecit. Differentiam inter Ordinem et plebem constituit Ecclesiæ authoritas. Sed et ubi tres, Ecclesia est, licet Laici. *Tertullian. Exhortatio ad Castitatem cap. 5.* n 2 Cor. 7. 1. o Iam. 1. 27. p 1 Pet. 2. 11. q Levit. 11. 44. c. 19. 2. c. 20. 7. 1 Pet. 1. 15, 16.

There

There is the selfesame holinesse required both of the Laity and Clergy; both of them ought to be alike spirituall Priests to God (at leastwise in respect of (r)*family-duties, and private exercises of piety and devotion:*) if therfore Stage-playes unsanctifie or pollute the one, and indispose them to Gods service, needes must they (o)*defile* the other too: and so they are equally unlawfull to both by these Councels verdict. Lastly, though many of these Councels prohibit only Clergie men frō acting or beholding Stage-plaies; partly because their (p) *Canons bound none but Clergy men, not the Laity, untill they were received:* and partlie, because the reformation of the Clergie (*whose* (q) *resort to Stage-playes did seduce the Laity,*) was the speediest meanes to reclaime all Laicks: yet they intended not to give anie libertie to Lay men, to haunt Plaies or theatres; for as they inhibit Ministers themselves from Plaies, *so they* (r) *charge them likewise both by preaching, by ecclesiasticall censures, & all other meanes, to withdraw their parishioners and all others from them.* So that the objection is meerelie frivolous; and I may safelie conclude, that these 55 recited Councels have censured and condemned all kinde of Stage-plaies, together with their Actors and spectatours. And dare then anie Clergie man, anie Lay man or Christian whatsoever after all these pious Constitutions, these deliberate resolutions of above a double Grand-Iurie of œcumenicall, nationall, provinciall Synodes and Councels, of all times, all ages of the Church; after the solemne verdict of above 5000 reverend Bishops and Prelates, (who were present at these Councels, and subscribed them with their hands,) once open his eyes to see, his eares to heare, his purse to cherish, his mouth to justifie Plaies or Plaiers? I hope there is none will be so desperately shameless, so graceless as to doe it now, though they did it out of ignorance heretofore.

To these forenamed Councels I shall accumulate some Canonicall Play-condemning Constitutions to the same effect,

r Gen. 18. 19. Deut. 6. 6, 7. 1 Tim. 2. 8. Hebr. 3. 13. Col. 3. 16, 17. Ephes. 4. 29. c. 5. 17, 19, 20. & c. 6. 4.

o See Act. 6. Scene 3, 4. & 12 accordingly.

p See The Difference betweene the Ecclesiastical Power and Regall Englished by Henry Lord Stafford; and dedicated to the Duke of Sommerset; printed cum Privilegio; & Dr. Crakenthorp Of the Popes Temporall Monarchy accordingly.

q See Concil. 54.

r See Concil. 19. 23, 31, 34, 36, 38, 44, 47, 50, & 55, accordingly.

effect, according to their severall antiquities.

The first of them (if we beleeve *Clemens Romanus*) are the very Canons and Constitutions of the Apostles themselves, who decree thus.

(s) *Can.* 17. Qui accepit meretricem, vel mimam seu scenicam, non potest esse Presbyter, vel Episcopus, vel Diaconus, vel omnino in numero sacerdotali

Hee who hath married a strumpet, or a woman-actor or stagereſſe, cannot be an Elder, a Bishop, or Deacon, nor yet in the number of the Clergy.

If then the marrying with a woman-actor or Stage-hauntresse (*who were commonly* (t) *notorious prostituted strumpets in ancient times,*) disables men from bearing any ecclesiastical function, by the Apostles owne verdict; how execrable must Stage-plaies themselves and Plaiers be? The same Apostles in their Constitutions (recorded by the selfesame *Clemens,*) will informe us: where thus they write.

(v) David dixit, (x) *Odi Ecclesiam malignantium, et cum iniqua gerentibus non ingrediare.* Et rursus. (y) *Beatus vir qui non ambulavit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentium non sedit, sed in lege Domini voluntas ejus, et in lege ejus meditatibur die ac nocte.* Tu vero relicto fidelium cætu, Dei Ecclesijs ac legibus, respicis speluncas latronum, sancta ducens quæ nefaria esse voluit: non solumq; id facis, sed etiam ad Græcorum

David hath said, I have hated the congregation of evil doers, and have not kept companie with those who doe wicked things. *And againe.* Blessed is the man, who hath not walked in the counsell of the wicked, and hath not stood in the way of sinners, and hath not sate in the seat of contagious persons, but his delight is in the law of the Lord, and in his law will he meditate day and night. *But thou leaving the assembly of the faithfull, the Church and lawes of God, regardest the dens of theeves, accounting those things holy,*

1.

s Apostolorum Canones apud Surium Concil. Tom. 1. p. 23. Gratian. Distinctio 34. Carranza fol. 2 Can. 18. See Binius & Crab Tom. 1 Conciliorum, Apostolorum Canones, Can. 17.

t See here Act. 5. Scen. 6. p. 214 215. Act. 6. Scene 3, 4. Dr. Reinolds Overthrow of Stage-playes, p. 70. & Codex Theodosii lib. 15. Tit. 7. accordingly. Whence Scenica mulier, or mima, is used for a whore. See Nazienzen Oratio 28. p. 472. Chrysost. Hom. 10. in Matth. 12 Col. 79. D.

v Constitutionum Apostol. l. 2. c. 65. apud Surium Concil. Tom. 1. p. 68, 69.

x Psal. 26. 5.

y Psal. 1. 1, 2.

eorum ludos curris, et ad Theatra properas, expetens unus ex venientibus eò numerari, et particeps fieri auditionum turpium, ne dicam abominabilium: nec audisti *Hieremiam* dicentem: *Domine, non sedi in consilio ludentium, sed timui à conspectu manûs tuæ*: neque *Iob* dicentem similia: *(a) Si verò et cum risoribus ambulavi aliquando, appendor enim in statera justa.* Quid verò cupis Græcos sermones percipere hominum mortuorum, afflatu Diaboli tradentium ea, quæ mortem afferunt, fidem evertunt, ad deorum multitudinem credendam inducunt eos, qui ad illos attentionem adhibent? Vos ergo divinis legibus invigilantes, vitæ hujus necessitatibus putate eas præstantiores, majoremq; ijs honorem deferentes, convenite ad Ecclesiam Domini, *(b) quam acquisivit sanguine Christi dilecti, (c) primogeniti omnis creaturæ.* Ea est enim altissimi filia, quæ parturit nos per verbum gratiæ, et *(c)* formavit

z Ier. 15. 17.

a Iob 31.

b Acts 24.

c Col. 1.

which he reputeth wicked: and thou doest not that onely, but thou runnest likewise to the Gracian Playes, & hastests to theaters, desiring to be reputed among those who resort thither, & to be made a partaker of filthy, that I say not abominable hearings: neither hast thou heard Ieremie *saying:* O Lord, I have not sate in the assembly of Players, but I have feared because of thy hand: *nor yet* Iob, *uttering the like:* And if I have at any time walked with scoffers, for I am weighed in a just ballance. *But why desirest thou to heare the Greeke speeches of dead men, delivering those things by the instinct of the Divell which bring in death, overturne faith, induce those to beleeve a multitude of gods, who give attention to those things? But you waiting upon the divine lawes, esteeme them more excellent than the necessaries of this life, and giving them greater honour, come together to the Church of the Lord,* which he hath purchased with the blood of his beloved Christ, the first-borne of every creature. *For she is the daughter of the most high, who hath begotten us by*

the

vit in nobis Christum, cujus participes facti, (d) *sacra membra existitis et dilecta, non habentia maculam neque rugam, neque aliquid hujusmodi. sed tanquam sancti et irreprahensibiles in fide, perfecti estis in ipso, secundum imaginem ejus qui creavit vos.* Cavete igitur, ne conventus celebretis cum ijs qui pereunt, quæ est Synagoga Gentium ad deceptionē et interitum. (e) *Nulla est enim Dei societas cum Diabolo:* Nam qui congregatur una cum ijs, qui cum Diabolo idem sentiunt, unus ex ipsis connumerabitur, et væ habebit. Fugite quoque indecora spectacula, theatra (inquam) et Græcorum ludos &c. Propterea enim oportet fidelem fugere impiorum cætus, Græcorum et Iudæorum, ne ubi unà cum ijs degimus, animis nostris laqueos paremus: et ne ubi in eorum festis versamur, quæ in honorem dæmonum celebrantur, cum ijs habeamus societatē impietatis. Vitandi quoq; sunt illorum mercatus, et qui in

the word of grace, and hath formed Christ in us, *of whom being made partakers*, you become holie and beloved members, not having spot or wrinkle, or anie such thing, but as holie and unblameable in faith, you are perfect in him, according to the image of him who hath created you. *Beware therefore that you celebrate no meetings with those that perish, which is the Synagogue of the Gentiles, to deceit and destruction.* For God hath no fellowshippe with the Divell; *for hee who is assembled together with those, who thinke the same with the Divell, shall bee accounted one of them, and shall have woe. Fly likewise (I say) the unseemely Spectacles and Theatres of the Gracians. For therefore ought a Christian to shun the assemblies of wicked men, of Greeks and Iewes, lest where wee live together with them, wee provide snares for our soules, and lest whiles wee are conversant in their feasts, which are celebrated to the honour of Divels, wee become partakers with them of impiety. Their markets likewise are to be eschued, and the Playes that are made*

d Ephes. 5.

e 2 Cor. 6.

in ijs fiunt ludi. Vitate igitur omnem idolorum pompam, speciem, mercatum, convivia, gladiatores, denique omnia dæmoniaca spectacula.

in them. Shunne therefore all the pompe, the shew, the market, the feasts, the Gladiators of Idolls, and finally all damoniacall Playes and Spectacles.

Than which Apostolicall Constitutions, there can be nothing more expresse and punctuall against Stage-playes.

To these Play-censuring Canons of all the Apostles together, I shall adde these Constitutions of *St. Paul* in particular, registred by the selfesame *Clement* of *Rome*, in these very words.

(f) Scenicus si accedat, sive vir sit sive mulier, auriga, gladiator, cursor stadij, ludius, Olympius choraules, cytharedus, lyristes, saltator, caupo, vel desistat, vel rejiciatur.

If a Stage-player, be it man or woman, a Chariotor, gladiator, race-runner, a fencer, a practiser of the Olympian games, a flute-player, a fidler, a harper, a dancer, an alehouse-keeper, come to turne Christian; either let him give over these professions, or else be rejected.

f Clemens Romanus Constit. Apost. l. 8 c. 38. Canones Varii Pauli Apostoli, p. 120.

Which Canon extends to Actors onely, not to Spectators.

Theatralibus ludis qui dat operã, venationibus, equorum cursibus, ac certaminibus; vel desistat, vel rejiciatur. Græcos mores qui sequitur, vel mutet se, vel rejiciatur.

He who gives himselfe to Stageplaies, huntings, horseraces, or prizes; either let him desist, or let him be cast out of the Church. He who followeth Greeke fashions, let him reforme himselfe, or be rejected.*

* He meanes hunting of aad combating with wilde beasts in Amphitheaters, which was stiled, Venatio. See Tertullian. De Spectac. lib. & Lypsius de Amphitheatro, & Bulengerus De Venatione Circi lib. accordingly.

Which extends to Actors and Spectators too. So that if the very *Apostles themselves*, or *St. Paul* may be umpires; the very acting and beholding of Stage-playes is unlawfull unto Christians of all sorts; as these their Canons and Constitutions largely prove.

2.

The 2. Constitution which I shall here remember, is that of *Pope Eusebius*, about the yeare of our Lord 369.

Oportet

(g) Oportet Episcopũ moderatis epulis contentum esse, suosq; convivas ad comedendum et bibendum non urgere, quin potius sobrietatis præbere exemplum. Removcantur ab ejus convivio cuncta turpitudinis augmenta, non ludicra spectacula, non acroamatum vaniloquia, non fatuorum stultiloquia, non scurrilium admittantur præstigia: (*A full clause against these stageplayes:*) Adsint peregrini et pauperes et debiles, qui de sacerdotali mensa Christum benedicentes, benedictionem percipiant. Recitetur sacra lectio, subsequatur vivæ vocis exhortatio, ut non tantum corporali cibo, immo verbi spiritualis alimento, convivantes se refectos gratulentur, ut in omnibus honorificetur Deus per Iesum Christum.

A Bishop ought to be content with moderate feasts, and not to urge his guests to eate or drinke, but rather to give them an example of sobriety. Let all augmentations of filthinesse be removed from his feast, and let no ludicrous Stage-playes, no vaine recitall of comicall verses, no foolish speeches of fooles, nor legerdemaines of jesters be admitted. Let strangers, let poore and feeble persons be present, who blessing Christ for the sacerdotall table, may receive a blessing. Let the Scripture be there recited, and let the exhortation of the living voice follow it, that the guests may rejoyce that they are fed not onely with corporall food, but likewise with the foode of the spiritnall word, that God in all things may bee glorified through Iesus Christ our Lord. Such should Bishops, such Ministers feasts and entertainments be, though now grown out of use with many.

g Surius Concil. Tom. 1. p. 314. Iuo Decretorum pars 13. c. 75. Buchardus l. 14 Decretorum cap. 7. Ioannes Langhecrucius de Vita et Honestate Ecclesiasticorum l. 2. c. 16. p. 284.

The 3. is the Decree of *Pope Innocent the first, Anno Christi* 408. Capit. 1. sect. 11. 3.

(h) Præterea, frequenter quidam ex fratribus nostris, curiales, vel quibuslibet publicis functionibus occupatos, clericos facere

Moreover certaine of our brethren strive to make Courtiers, or those who are imployed in certaine publike functions, Clergy men, from whom

h Surius Concil. Tom. 1. p. 529. & Gratian. Distinctio 51.

facere contendunt, quibus postea major tristitia &c. Constat enim eos in ipsis munijs etiam voluptates exhibere, quas à diabolo inventas esse non est dubiũ; et ludorũ vel* munerũ apparatibus aut præesse, aut interesse &c.

greater sorrow ariseth afterwards. For it appeares that in their very offices themselves they exhibit pleasures, which without doubt were invented by the Divell, and are either chiefe overseers or spectators of Playes and publike spectacles.

* Stageplayes and such like spectacles were stiled Munera, because they were freely bestowed by the Magistrates on the people as a boone or gift. See Codex Theodosii l. 15. Tit. 5, 6, 7.

Stage-playes therefore by this Popes verdict (for of them he speakes) are the very *inventions of the Divell.*

The 4. is the *Decretall of Pope Sextus*, where we reade as followeth.

4.

(i) Clerici qui non modicum dignitati clericalis ordinis detrahunt, et se joculatores seu Goliardos aut buffones faciunt, si per annum ignominiosam artem illam exercuerint, ipso jure, si minori tempore, et non desistunt post tertiam monitionem, carent omni privilegio clericali.

*Clergy men who doe not a little detract from the dignitie of the clericall order, and make themselves jesters, * Stage-players or Buffones, if they shall exercise that ignominious art for a yeares space, or for a lesser time, if they desist not after the third admonition, are ipso jure deprived of all clericall priviledge.*

i Ioannis de Wankel. Breviarium Sexti. l. 3. Tit. 1. De Vita et Honestate Clericorum fol. 88. Ioannis De Burgo Pupilla Oculi, pars 7. c. 10. P.

* So Wankel, Spelman, and others interpret the word *Goliardos*: so doth Gulielmus Parisiensis De Vitiis et Virtutibus c. 6. p. 262.

The 5 is the *Constitution of Pope Clement* the 5. *An.* 1310. which as it (k) *prohibits Clergy men and Monkes to hunt or hauke*; so it likewise decreeth:

5.

(l) Ne moniales aut comatis aut cornutis utantur crinibus, aut choreis, ludis, aut secularibus intersint festis.

That Nonnes shall not use broydered or horned haire, nor yet be present at dances, Playes, or secular feasts.

k Ioannis De Wankel Clementinarum Conclusiones, Tit. De Statu Monachorum fol. 60, 61 62.

l Ibidem.

The 6. is the *Synodall Decrees of Odo Parisiensis*, about the yeare of our Lord 1200. which ordaine:

6.

(m) Ne sacerdotes in

It is wholly prohibited Cler-

m Carranza fol. 357. Bochellus Decretorum Ecclesiæ Galli. l. 8. Tit. 19. c. 5. 17, 18.

suis

gie

suis domibus habeant scachos, et aleas, omnino prohibetur.

Prohibetur penitus universis sacerdotibus ludere cũ decijs, et interesse spectaculis, vel * choreis assistere, et intrare tabernas, causa potandi, aut discurrere per vicos aut plateas, et ne habeant vestes inordinatas ónino prohibetur

gie men, that they keepe no checker-men, or tables and dice in their houses.

All Clergy men are utterly prohibited to play at dice, to bee present at Stage-playes, or stand by dancers, or to enter into tavernes to drinke, or to runne through villages or streetes, or to weare disorderly apparell.

* See Ioannis Nyder. Expositio Præcepto. rum Decalogi, Præceptum 6. cap. 3. fol. 124.

The 7. is the Constitution of *Pope Pius* the 5. *Anno Dom.* 1566. which runnes thus.

7.

* Pii 5. Constitut. An. 1566 & Ioan. Langhecrucius De Vita et Honest. Ecclesiastic. l. 2. c. 21. p. 318.

*Vt Clerici quos propter Christum spectaculũ fieri oporteat mundo, Angelis, et hominibus, maximè debeant ab ijs spectaculis, quæ Christum non sapiunt, abstinere; et ne comædias, fabulas, choreas, hastiludia, aut ludicrum, et profanum ullum spectaculi genus agant vel spectent. Ne talis, tesseris, pagellis pictis, et omnino alea, aut ullo præterea vetito aut indecoro ludi genere ludant, neve hujusmodi ludi spectatores sint. Ne comessationibus aut minus honestis convivijs interfint, cauponasque aut tabernas ne ingrediantur, nisi longioris itineris causa: ne cuiquam

That Clergy men who ought to bee made a spectacle to the world, to Angels and to men for Christ, ought chiefly to abstaine from those spectacles, which savour not of Christ; neither may they act or behold Comedies, Playes, dances, Iusts, or any prophane sport or spectacle. Let them not play at tables, dice, cards, or any game at dice: (which games even * Mahomet himselfe hath condemned and prohibited his followers in his Alcoran, as the greatest sinnes, and the Divells engine, to breed discords among men, and to withdraw them from prayer and Gods service:) *nor at any other prohibited or unseemely kinde of play; neither may they bee spectators*

* Schiscitantibus de schachis talis et aleis, et huiusmodi, dic peccatum maximum esse huiusmodi ludum *Mahumetis Alcoran, printed* 1550. *Azoara.* 3. *p.* 17. Viri boni, aleas vel scacos, cum nõ sint res licitæ, sed Diaboli machina, per quæ inter homines inimicitiam et abhorrationem iniicere, et eos ab orationibus et invocatione Dei retrahere maxime nititur, prætermittite. *Ibid. Azoara* 3. *p.* 43.

quam propinent, aut provocati ad bibendum respondeant, sed sobriè et castè ex doctrina Apostoli vivant. *Which (Constitution was framed out of the* fore-recited Decree of the Councell of Trent, of which this Pope (*writes *Langhecrucius,) was a most diligent observer and practiser.*

* Here p. 623.

spectators of such playes or games. They may not be present at riotous or dishonest feasts, neither shall they enter into any tavernes or alehouses unles it be by reason of some long journey. Let them not drinke (or begin an health) to any one; nor yet pledge others when they are provoked to drinke; but let them live soberly and chastly according to the Apostles doctrine.

And is it not then a shame for Protestant Ministers to frequent, to use these Playes, these games and sports, or to practise these abuses, which Popes, and Papists thus condemne, at leastwise by their publike Decrees, though they still approve them by their practise?

To these Canonicall, I shall here annexe these Imperiall Constitutions following; which inhibit all Clergy men under severe penalties, yea and other Christians too, from dancing, dicing, acting or beholding Stage-playes, and such like Spectacles as these.

1.

The first is the Decree of *Iustinian* himselfe, directed to *Epiphanius* the Patriarke, in these words.

n Iustinian. Codicis lib. 1. Tit. 6. De Episcopis et Clericis. Lex. 34. Corpus Iuris Civilis Tom. 4. Col. 161, 162

(n) Vehementer credimus quod Sacerdotũ puritas et decus, et ad Dominũ Deũ et Salvatorẽ nostrum Iesum Christum fervor, et ab ipsis missæ perpetuæ præces, multam propitiationẽ nostræ reipub: et incrementũ præbent, per quas datur nobis et barbaros subjugare, et dominum fieri eorum

We verily beleeve that the puritie and honour of Ministers, and their zeale to our Lord God and Saviour Iesus Christ, and their perpetuall prayers, afford much reconciliation and increase to our Republike; by which there is power given to us, both to subdue the barbarians, and to be made Lord of those things which before we have not obtained,

rum quæ anteà non obtinuimus; et quantò plus rebus illorum accedit honestatis et decoris, tanto magis et nostram remp. augeri credimus. Si enim hi prætulerint vitam honestam et undique irreprehensibilem, et reliquum populum instruerint, ut is ad honestatem illorum respiciens multis peccatis abstineat, planè est, quod inde et animæ omnibus meliores erunt, et facilè nobis tribuetur à maximo Deo et Salvatore nostro Iesu Christo clementia conveniens. Hæc igitur nobis speculantibus, nunciatum est, præter communem rerum fidē, quosdam ex reverendissimis diaconis itemq; presbyteris, (nam eo amplius dicere erubescimus, Deo amantissimos nempe Episcopos,) quosdam, inquam, ex his non vereri, alios quidem per se, aleas seu tesseras contrectare, et adeò pudicum, ATQVE ETIAM IDIOTIS A NOBIS FREQVENTER INTERDICTVM SPECTACVLVM participare: alios verò talem ludum non accusare,

tained, and by how much the more honesty and comelinesse accrues to their affaires, we beleeve that our commonweale shall bee so much the more increased. For if these shall live an honest, and every way unblameable life, and shall instruct the residue of the people, that they beholding their honesty may abstaine from many sinnes, it is manifest, that frō thence even all mens soules will be the better, and convenient mercy shall be easily granted to us by our great God and Saviour Iesus Christ. We therfore contemplating these things, it is tolde us, beyond the common truth of things, that certaine of the most reverend Deacons and Presbyters, (for wee are more ashamed to say, that even Bishops who are best beloved of God,) I say, that some of these, are not afraid, some of them by themselves, to play at tables or dice, and to participate of so shamefull a SPECTACLE, WHICH WEE HAVE OFT PROHIBITED EVEN LAYMEN THEMSELVES: *that others verily blame not this play, but either communicate*

sare, sed vel communicare facientibus, aut sedere spectatores actus indecori, et spectare quidem cum aviditate omnimoda, res omnium rerum importunissimas, sermones verò audire blasphemos, quos in talibus necesse est fieri, polluere etiam suas manus, et oculos, et aures SIC DAMNATIS ET PROHIBITIS LVDIS; alios vero neque obscurè et latenter, aut equorum certaminibus se immiscere, aut etiam invitare aliquos super equorũ profligatione aut victoria, vel per seipsos vel per alios quosdam. Et quia nõ decẽter talia ludãt, aut SCENICORVM aut thylemicorũ SPECTATORES FIVNT LVDORVM, aut earum quæ in theatris certantium ferarum pugnæ fiunt, quemadmodum ipsi vel his qui modo et recens initiati sunt, et adorandis mysterijs dignati, ipsi prædicant, ut ABRENVNCIENT ADVERSARII DÆMONIS CVLTVI, ET OMNIBVS POMPIS EIVS, QVARVM NON MINIMA PARS TALIA SPECTACVLA SVNT.

with those who use it, or sit spectators of this unseemely act, beholding even with all greedinesse the most inconvenient fooliſh thing of any, and hearing blasphemous speeches which must necessarily be uttered in such sports, (o) *polluting even their hands, their eyes & eares with such* CONDEMNED AND PROHIBITED PLAYES: *that others truly, not obscurely and covertly, intermingle themselves in Cirque-playes and horse-races, or else bett with others upon the discomfiting and victorie of horses, either by themselves or some others. And because they cannot conveniently use such Playes, they become* SPECTATORS OF STAGE-PLAYES *and Enterludes, or of those combates of wilde beasts that are made in theaters; albeit they thẽselves doe preach even to those that are even now but newly admitted to and made partakers of the sacred mysteries, that they should* RENOVNCE THE WORSHIP OF THE DIVEL THEIR ADVERSARY, AND ALL HIS POMPES; OF WHICH SVCH SPECTACLES OR STAGE-

o Stage-playes therefore and the beholding of Dicers, and Dice-play, pollute mens eyes, their eares, their hands and soules.

p Stage-playes therefore are the very pomps of the Divell, which wee renounce in baptisme.

SVNT. Sæpè quidem istis talia custodiri prædicamus: videntes autem de his factam nobis relationē in necessitatem incidimus ad præsentem veniendi legem, tum propter nostrum super religione studium, tum etiam propter sacerdotij ipsius simul et communis reipub: utilitatem. Et sancimus, neminem neque diaconum, neque presbyterum, et multo magis neque Episcopum, (quod quidem et incredibile fortè videri possit,) ut quorū in ordinationibus præces ad Dominum mittuntur Christum Deum nostrum, et invocatio sancti et adorandi sit Spiritus, et eorum capitibus aut manibus imponuntur sanctissima eorum quæ apud nos sunt mysteriorum, ut scilicet ipsis omnia sensoria instrumenta pura fiant et consecrentur Deo. Neminem igitur horum audere de cætero et post divinam nostram legem aut cubicare, (id est tesseris seu aleis ludere,) quocunque aleæ genere aut ludo, aut ita ludentibus communicare aut conversari, aut recreari, aut unà

STAGEPLAYES ARE NOT THE LEAST PART. *Truly we have ofttimes proclaimed that such things should bee observed by them: but seeing there is a relation of these things made unto us, we are fallen into a necessity of comming to the present law, both in respect of our care for religion, as also for the publike benefit of the ministry it self; and of the Republike. And we decree, that no Deacon nor Presbyter, and much more no Bishop, (which truly may chance to seeme incredible,) as in whose ordinations praiers are sent up to our Lord God Iesus Christ, and the holy and adored Spirit is invocated, and the most holy mysteries that are among us are imposed on their heads or hāds, that so al their sensitive instruments may be made pure and consecrated unto God.* * *Let none of them therefore hereafter presume after our divine law, either to play at tables or dice, or at any kinde of diceplay, or game, or to communicate or converse, or to be recreated with those who play thus, or to play together with them, or to beare witnesse to*

* Let Clergy men mark this well.

unà cum ijs agere, aut eis testimoniũ perhibere, aut interesse PLEBEIIS HVIVSMODI SPECTACVLIS quæ prius diximus, aut quid eorum quæ in his prohibẽtur facere, sed OMNI AD ILLA PARTICIPIO IN POSTERVM ABSTINERE &c. Si vero quis de cætero tale quid faciens deprehensus fuerit &c. et convictus fuerit diaconus et presbyter vel aleator esse, vel aleatorum particeps, aut talibus assidens vanitatibus, vel prædictis interesse spectaculis; aut etiã fortè aliquis Deo amabilium Episcoporum (quod quidẽ neque eventurum esse confidimus,) prorsus tales cujusdã participes esse spectaculi, aut cum aleatoribus unà sedere, et disponere, aut pacisci, aut sponsiones facere, de cætero ausus fuerit, *eum à sacra seperari liturgia jubemus, ac imponi ipsi canonicã pœnam, et definiri tempus infra quod conveniat metrapolitanũ suũ jejunijs et supplicationibus utentem magnum propitiari Deum super tali transgressione: et si per definitũ tempus

*them, or to be present at such PLEBEIAN SPECTACLES AND STAGE-PLAYES *which wee have spoken of before, or to doe any of those things that are here prohibited, but to* ABSTAINE HEREAFTER FROM ALL PARTICIPATION WITH THEM. *And if any one shall henceforth bee deprehended doing any such thing, and if any Deacon or Presbyter shal bee convicted to bee either a dicer, or a partner with dicers, or one that sitteth by such vanities, or to be present at the foresaid Enterludes: or if perchance any one of the Bishops beloved of God (which * truly we trust will never happen,) shall henceforth presume to be a partaker of any spectacle or play, or to sit together with dicers, and to direct, or bargaine, or bett, wee command him to be sequestred from the sacred liturgie, and canonicall punishment to be inflicted on him, and a convenient time to bee appointed within which hee may resort to his Metropolitan with fasting and supplications, to appease the great God for this his offence: and if during the appointed*

* Yet some perchance there are who have Stage-playes acted before them now and then to their shame, and the ill example of others, & that on Lords-day nights too.

* And was not this Emperour a rank Puritan thinke you, for making such a severe Law as this against these scandalous irregular Clergy-men.

tempus maneat lachrymis et pœnitentia et jejunio et ad Dominum Deum oratione, remiſſionem delicti exorans, confeſtim ei cui ſubjectum eſt hoc diligenter cognito, et ſollicitè requiſito, communé quidem pro ipſo orationem fieri curabit, et cum omni diligentia injunget ipſi ut poſteà à tali ſacerdotij dedecoratione abſtineat; et ſi putaverit ipſum ſufficienter ad pœnitentiam veniſſe, tum ſacerdotali eum reſtituere dignetur clementiæ. Si vero et poſt excommunicationē inventus fuerit, neq; vera pœnitentia uſus, et aliàs etiam aſpernatus eam rem et manifeſtè ab adverſario (diabolo) mente ineſcatus, ipſum quidem ſacerdos ſub quo degit, ſacris eximat catalogis, omnino eum deponens: ille autem non amplius ullo modo licentiam habeat ad ſacerdotalem venire gradum &c.

pointed time he ſhall continue imploring the remiſſion of his fault with teares, repentance, and faſting, and prayer to his God; this being ſpeedily made knowne to whō he is ſubject, and diligently examined by him, hee ſhall provide a common prayer to be made for him, and with all diligence ſhall enjoyne him, that he ſhall afterwards abſtaine from ſuch a diſgrace of the miniſtry; and if he ſhall thinke that hee hath ſufficiently repented, let him vouchſafe to reſtore him to his miniſteriall function. But if even after his excommunication he ſhall be found not to have truly repented, and contemptuouſly to returne to the ſame thing againe being manifeſtly ſeduced in his mind by the Divell; let the Biſhop or Miniſter under whom he lives ſtrike him out of the ſacred catalogues, and altogether depoſe him: & let him by no means obtaine any future licence to come into the Miniſteriall order.*

* The ſolemneſſe and ſeriouſneſſe of this repentance before his readmiſſion into the Miniſterie, ſhewes the hainouſneſſe of that Miniſters or Biſhops offence, who either playes or betts at dice, or lookes on dicers, or reſorts to Stageplayes.

Which Conſtitution ſhewes how execrable a thing it is, for Clergy men eſpecially, to reſort to Stageplayes.

To this worthy Conſtitution or Law of his, I ſhall annexe two others, worthy our obſervation.

(a) Vir nullo modo uxorem

A man may by no meanes

a Iuſtinian Codicis l. 5. Tit. 17 De Repudiis &c. Lex. 8. f. 269 a. Lypſius De Amphitheatro, c. 3. p. 17.

orem expellat, nisi adulteram &c. nisi circensibus vel theatralibus ludis, vel arenarum spectaculis, in ipsis locis in quibus hæc adsolent celebrari, se prohibente gaudentem.

put away his wife, unlesse she be an adultereſſe, &c. or unles she reſort to Cirque-playes, or Stage-plaies, or Sword-plaies, in thoſe very places where they are wont to be celebrated, contrary to his command.

(b) Vir dimittere uxorem potest, si præter voluntatem suam circenses et theatricas voluptates captet, ubi scenici ludi sunt, aut ubi feræ cum hominibus pugnant.

A man may put away his wife, if without his leave shee runne to Cirque-playes, and theatrical Enterludes, to play-houſes, (or places where are Stage-plaies,) or where beaſts fight with men.

b Iustiniani Novella 22. & 117. Bulengerus, De Theatro l. 1. c. 30. p. 297. here p. 391

Which lawes of his, authorizing men to *put away their wives*, (as (c) *Sempronius Sophus* did,) *if they reſort to Playes, to Play-houſes, or other ſpectacles without their licence, (d) (becauſe it is an apparant evidence of their lewdneſſe, and a meanes to make them common proſtituted whores, few elſe reſorting unto Playes but ſuch;)* is an impregnable evidence of the lewdneſſe, the unlawfulneſſe, the infamy of acting and frequenting Stage-playes, and of the intollerable miſchievous qualities of Plaies themſelves which thus ſtrangely vitiate their Spectators: and withall ſhould cauſe all husbands, all parents, to keep their wives and daughters from Playes and Theaters, (the (e) *very marts, the inſtructions of baudery and adultery*), if they would preſerve them chaſt; to which Adulterers, Woers and others oft entice them, that ſo they may more eaſily overcome their chaſtity, and make them pliable to their luſts, (f) *which they are alwayes ſure to accompliſh, if they can once but draw them to reſort to Playes*; as ancient, that I ſay not moderne experience, can too well witneſſe.

c See here p. 391.
d Bulengerus de Theatro l. 1. c. 5. p. 297. & here p. 389, 390, 391.
e Agrippa De Vanitate Scientiarum cap. 63, 64. & here pag. 425. to 444, 452, 453. accordingly.
f See Act. 6. Scene 3, 4, 5. accordingly.

The ſecond, are the *imperial Conſtitutions of Honorius and Theodoſius*, which runne thus.

2.

(g) Placuit noſtræ clementiæ

It pleaſeth our grace that

g Iuſtinian. Codicis lib. 1. Tit. 6. De Epiſcopis et Clericis Lex. 17. Edit. Pariſiis 1537. fol. 16.

Clergy

mentiæ ut nihil conjuncti Clerici cum publicis actionibus vel ad Curiam pertinentibus habeant. Præterea ijs qui Parabolani vocantur, neque ad quodlibet publicum spectaculũ, neque ad Curiæ locum, neque ad judicium accedendi licentiam permittimus &c. Interdicimus sanctissimis Episcopis et presbyteris, diaconis et subdiaconis, et lectoribus, et omnibus alijs cujuslibet ordinis venerabilis collegij aut schematis constitutis, ad tabulas ludere aut alijs ludentibus participes esse, aut inspectores fieri, aut ad quodlibet spectaculũ spectandi gratia venire. Si quis autẽ ex his in hoc deliquerit, jubemus hunc tribus annis à venerabili ministerio prohiberi, et in monasteriũ redigi: sed in medio tempore si se pœnitentẽ ostenderit, liceat sacerdoti sub quo constitutus est tempus minuere, et hunc priori rursus ministerio reddere.

Clergy men intermeddle not with publicke actions or things belonging to the Court. Besides, wee permit not those who are called Parabolani, to have leave to come to any publike Spectacle or Stageplay, nor yet to the Court, or place of judgement. Wee prohibit the most sacred Bishops, and Presbyters, Deacons and Subdeacons, and all others of the venerable colledge, or livery, to play at tables, or to bee partners with others that play, or spectators of them, or to come to any spectacle or stageplay of purpose to behold it. If any of these shall offend in this, we command him to be suspended the venerable ministrie for three yeares, and to be thrust into a Monastery: But if in the middle of this time hee shall shew himselfe penitent, it shal be lawfull for the Minister under whom hee is placed to shorten the time, & to restore him to his former ministery.*

* That is, such Ministers as were appointed to cure the bodies of those who were weake and sicke. See Iustinian. Cod. l. 1. Tit. 6. Lex. 18. accordingly.

To which I may adde these ensuing Imperiall *Constitutions of Gratianus, Valentinianus, and Theodosius.*

(r) Nullus solis die populo spectaculum præbeat,

Let no man exhibit any Stage-play or Spectacle to the

r Codicis Theodosiani lib. 15 Tit. . De Spectaculis, Lex 2. Parisiis 1598. p. 471.

at, nec divinam venerationem confecta solennitate confundat.

(ſ) Dominico quæ est septimanæ totius primus dies et natale, atque Epiphaniorum Christi, Paschæ etiam atque quinquagesimæ diebus omni Theatrorum atque Circensium voluptate per universas urbes earundem populis denegata, totæ Christianorum ac fidelium mentes Dei cultibus occupantur. Si qui etiam nunc vel Iudæi impietatis amentia, vel stolidæ paganitatis errore atque insania detinentur, aliud esse supplicationum noverint tempus, aliud voluptatis. Ac ne quis existimet in honorem numinis nostri veluti majori quadam imperialis officij necessitate compelli, et nisi divina religione contempta spectaculis operā daret, subeundum forsitan sibi nostræ serennitatis offensam, si minus circa nos devotionis ostenderit quā solebat, nemo ambigat, * quod tunc maxime mansuetudini nostræ ab humano genere defertur, cum virtutibus Dei omnipotentis

ſ Ibidem Lex. 5 p. 432. See Valentinianus, Theodosius, & Arcadius. Iustinian. Codicis lib. 3. Tit. 12. De Feriis Lex. 7. accordingly.

* Therefore Lords day nights are no fit times for Masques or Stage-playes.

* Kings then are most honoured, when as God is best served by their subiects and Courtiers.

the people on the Sunday, nor confound Gods worship with any acted Enterlude.

*On the Lords day which is the first day and birthday of the whole week, and on the feast-dayes of the Epiphany of Christ, of Easter also and of Whitsontide, all the pleasure of Stage-playes and Cirque-playes, being denied the people throughout all their Cities, the whole minds of Christians & beleevers shalbe busied in the worship of God. And if any now are deceived either with the folly of Iewish impiety, or with the errour and frenzie of fooliſh paganisme; let them know, * that there is one time of supplications, another of pleasures. And lest any one should thinke himselfe as it were compelled out of honour to our Majesty with a certaine greater necessitie of imperiall duty, and that perchance he shall undergoe the displeasure of our grace, unlesse contemning divine religion, he shall addict himselfe to Stage-playes, or if hee shall shew lesse devotion towards us in this kinde than hee was wont: let no man doubt, that then most of all*

is

potentis ac meritis universis obsequium orbis impenditur.

is attributed to our clemencie by mankind, when as the obedience and service of the world is bestowed on the vertues and universall merits of the omnipotent God.

The last is that of *Iulian the Apostata*, who in his Letter to *Arsacius*, the *Arch-Pagan Priest of Galatia*, writes thus by way of injunction, of purpose to draw the Pagans to the discipline of the Christians. 3.

(t) Deinde sacerdotem quemq; cohortare, ne in theatro conspiciatur; ne apud caupones potet; neve arti cuiquam aut operæ pudendæ aut ignominiosæ præsit. Et morem quidem gerentes persequere, rebelles vero à te repelle.

Moreover exhort every Priest that hee be not seene in the theatre; that he drinke not at ale-houses; and that hee practise or survey no ignominious, no shameful art or worke. And honour those who are obedient, but repell the rebellious from thee.

t Zozomeni Eccles. Hist. l. 5. c. 17. Nicephorus Callistus Eccl. Hist. l. 10. c. 22. Eutropius Rerum Rom. Histor. l. 11. p. 150. Centur. Magdeburg. Cent. 4. Col. 458. Baronius & Spondanus Annal. Eccles. Anno 362. sect. 60.

So much shew of ingenuity was there even in this grand Apostate, as to doome Stage-playes unfit Spectacles, Playhouses & Alehouses undecent places for Pagan Priests, how much more then for Christian Ministers.

To all which Councels and Constitutions of this nature, I shall adde *Gratian: Distinctio* 33,48. & *Causa* 21. *Quæst.* 3,4. *Ivonis Decreta pars* 5. *cap:* 373. & *pars* 11. *c:* 76. 78,79. *Panormitan: Tit: De Vita et Honestate Clericorum, & De Clerici Officio. Alvarus Pelagius De Planctu Ecclesiæ, lib:* 2. *Artic:* 28. *fol:* 133. *Isiodor Hispalensis De Officijs Ecclesiasticis l:* 2. *c:* 2. *HRabanus Maurus De Sacris Ordinibus lib:* 1. *Operum Tom:* 6. *p:* 63. *A, B Alexander Fabricius Destructorium Vitiorum l: pars* 4. *c:* 23. *Ioannis De Wankel Glossa in Breviarium Sexti lib:* 3. *Tit:* 1. *De Vita et Honestate Clericorum.* (v) *Innocentius* 3. *Decretalium Constit: lib:* 3. *Tit:* 1. *De Vita et Honestate Clericorum. Episcopus Chemnensis, Onus Ecclesiæ, cap:* 23. *sect:* 1, *&c. Ioannis de Athon, Othoboni Constitutiones, fol:* 78, 79, 80. & *Constitutiones Concilij Oxonienses*

v Operum Tom. 2. pag. 717.

onienſis, fol: 122, 123, 124. *Lindwood Provincialium Conſtitutionum, l:* 3. *Tit: De Vita et Honeſtate Clericorum fol:* 87, 88. *Summa Roſella, Tit: Clericus, ſect:* 2. *& Chorea Summa Angelica, Tit: Chorea: & Clericus, ſect,* 4, 9, 11. *Claudius Eſpencæus Digreſſionum in Epiſt: ad Timotheum lib:* 2. *cap:* 14, 15. *Ioannis De Burgo Pupilla Oculi, pars* 7. *c:* 10. *Buchardus Decretorum l:* 14. *c:* 7. *Dionyſius Richelius De Vita Canon: et Eccleſiaſt: Artic:* 9. *Clichthouius, De Vita et Moribus Sacerdotum, cap:* 17. *Bochellus Decretorum Eccleſiæ Gallicanæ lib:* 6. *Tit:* 18, *&* 19. *Ioannis Langhecrucius, De Vita et Honeſtate Eccleſiaſticorum, l:* 2. *cap:* 11, 12, 13, 14, 15, 16, 17, 19, 20, 21, 22. *& l:* 3. *c.* 3, 4. With ſundry other Canoniſts and Caſuiſts in their Treatiſes, *De Eccleſiaſticis Officijs, & De Vita & Honeſtate Clericorum:* who all unanimouſly conclude, (as the forequoted Councels and Conſtitutions doe;) *That it is utterly unlawfull for any Clergy men whatſoever, (who ſhould be (x) patternes of piety, temperance and humility to others:) not onely to hunt, to hauke, to drinke or pledge any healthes; to make any riotous feaſts, to weare any (y) velvets, ſilkes, or coſtly apparell, to intermeddle with ſecular affaires &c. to dance, to play at dice or tables, or at any unlawfull games, or to looke upon any others who are dancing or playing: but likewiſe to be actors, hearers, or ſpectators of any Enterludes, Stage-playes, or other ſuch Spectacles whatſoever either in publike or private;* for the premiſed reaſons. All which concurring Authorities, (ſeconded by the Canons and Conſtitutions of our owne Church of England; Witneſſe, *Reformatio Legum Eccleſiaſticarum, ex Authoritate Regis Henrici* 8. *et Edovardi* 6. *Londini* 1571. *Tit. De Eccleſiaſtica, et miniſtris ejus, cap.* 4 *f.* 48. Where we thus reade. *Presbyteri non ſint compotores, non aleatores, non aucupes, non venatores, non ſycophanti, non otioſi, &c.* & Ibid: fol 48. cap. 13. f. 50. *Caveat Epiſcopus ne otioſos, vanos, impudicos aut aleatores nutriat, &c.* Together with *Queene Elizabeths Injunctions, Injunct:* 7. *Canons Anno* 1571. *fol:* 4. 8. 13. *&* Ca-

nons.

x 1 Tim. 4. 12. See Ambroſe, Remigius, Chryſoſtome, Theodoret, Theophylact, Anſelme, Beda, HRabanus Maurus, Primaſius, Haymo Sedulius, Lyra, Calvin, Marlorat, Aretius, with others Ibidem, accordingly; & Concilium Mediolanenſe, apud Binium, Tom. 4. p. 891, 892.

y See my Survey of Mr. Cozens his cozening Devotions, p. 72. & the Epiſtle Dedicatory to the Archbiſhops & Biſhops & c. before my Anti-Arminianiſme.

nons 1603. *Can:* 73, 74. Which thus decree: **That Ministers shall not give themselves to drinking or riot, spending their time idly by day or by night, playing at cards, or tables, or any other unlawfull game; but at all times convenient they shall heare or reade somewhat out of the holy Scriptures, or shall occupie themselves with some other honest studie or exercise, alwayes doing the things which shall appertaine to honestie, and endeavouring to profit the Church of God, having alwayes in minde, that they ought to excell all others in purity of life, and should be examples to the people to live well and christianly; under paine of ecclesiasticall censures to be inflicted on them with severity, according to the qualities of their offences:*) should now at last perſuade all Christians, (especially all Clergy men, for whom there is no evasion,) for ever to renounce, not onely the acting, the composing, but likewise the very sight and hearing of all publike and private Stageplayes, which so many Councels, Canonical and Imperiall Constitutions, have thus unanimously censured, even from age to age. Wherefore I shall here close up this Scene (and I hope the mouthes of all Play-patrons whatsoever) with this 48. Play-confounding Argument, uncapable (I suppose) of any answer.

* I would all inconformable Ministers in manners would remember it.

Argum. 48.

That which 55 *severall Oecumenicall, Nationall, Provinciall Synodes and Councels in severall successive ages of the Church: together with sundry Apostolicall, Canonicall, and Imperiall Constitutions, have severely inhibited, suppressed, anathematized, condemned under paine of excommunication, and the like; must undoubtedly be execrable, unseemely, unlawfull unto Christians, unsufferable in any Christian Church or State.*

But 55 *severall Oecumenicall, Nationall, and Provinciall Synodes and Councels, in severall successive ages of the Church; together with sundry Apostolicall, Canonicall and Imperiall Constitutions, have*

have severely inhibited, suppressed, anathematized, condemned Stageplayes, together with their Actors and Spectators, under paine of excommunication, and the like: as all the premises witnesse.

Therefore they must undoubtedly be execrable, unseemely, unlawfull unto Christians, unsufferable in any Christian Church and State.

The premises no Christian can or dares controll, against so many apparant evidences: the Conclusion therefore must stand inviolable, maugre all that Players or Play-haunters can object against it.

ACTVS 7. SCENA QVARTA.

4. The ancient Fathers of the Church against Stageplayes.

THe fourth Squadron of Authorities, is the venerable troope of 70 severall renowned ancient Fathers and Writers of the Church, from our Saviours time till the yeare 1200, who have professedly encountred, censured, condemned Stage-playes, in their incomparably excellent writings, a Catalogue of whose names and workes I shall here present you withall, together with a note of those impressions which I follow; omitting the recitall of their words at large; partly to avoid prolixity; partly, because I have already recorded their most eminent passages against Stage-playes and Players in severall (a) *precedent Acts and Scenes*, on which you may cast your eyes. To begin with these ancient Fathers and Authours according to their severall Antiquities, which I would wish the learned to peruse, for their owne better satisfaction in this point. The 1. of them, is *Philo Iudæus*, an eminent learned Iew, if not a Christian, whom *St. Hierom* highly applaudes, inserting him into his Catalogue of Ecclesiasticall Writers. *De Agri-*

a See Act. 6. Scene 3, 4, 5, 12. Act. 4. Scene 1, 2. Act. 5. Scene 1. to 12.

1. Philo Iudæus Hee flourished Anno Christi 50.

Agricultura lib: in his workes Basiliæ 1558. p.271, 272. *De Vita Mosis lib:* 3. *p:*932. *De Fortitudine lib:p:* 1001, 1001, 1005, 1006. *De Specialibus Legibus, p.* 1059, 1060. *De Monarchia lib: p:*1099. *De Vita Contemplativa, p:*1205, *to* 1216. *In Flaccum l:p:*1305, 1306. *De Legatione ad Caium, p:*1342. *to* 1354, *&* 1399. *De Decalogo, p:*1037. *& De Iudice, p:*967. The 2. is, *Clemens Romanus, Constitutionum Apostolicarum lib:*2. *cap:*64, 65, 66. *& lib:*8. *c:*38. Apud Laur: Surium Conciliorum Tom:1. Coloniæ Agrip. 1567. p. 68, 69, & 120. The 3. is that famous Iewish Historian *Flavius Iosephus*, whom *St. Herom* inserts into his Catalogue of Eccleſiasticall Writers. *Antiquitatum Iudæorum lib:* 15. *c:* 11. *l:*16. *c:*9. *& l:*19. *c.*7. in his workes in Latine, Francofurti 1617. p. 415, 416, 434. The 4. is *Athenagoras*, that eminent Christian Philosopher, *Pro Christianis Legatio, Bibl. Patrum.* Coloniæ Agrip. 1618. Tom. 2. p. 139. A, B, C, D. The 5. is *Theophilus Antiochenus*, Patriarke of the famous Citty of Antioch, *Ad Autolicum, lib:*3. *Bibl: Patr: Tom:*2. *p:*170. *G, H.* The 6. is *Tatianus Assyrius, Contra Græcos Oratio: Bibl: Patr: Tom:* 2. *p:* 180, 181. The 7. is *Irenæus Bishop of Lyons, Contra Hæreses lib:*1. *cap:*1. *& lib:*2. *cap:*19. in his workes; Basiliæ 1571. p. 23, & 155. The 8. is *Clemens Alexandrinus, Oratio Adhortatoria ad Græcos*, in his Latine workes; Basiliæ 1556. fol. 8, 9. *Padagogi, l:*2. *c:*5, 6, 7, 10. lib. 3. c. 2, 3, 11. fol. 52, 53. *& Stromatum lib:*7. *fol:* 153. The 9. is *Tertullian*, who hath professedly written an whole Booke against Stage-playes, *viz: De Spectaculis lib:* in his Workes; Parisijs 1566. Tom: 2. p: 382, to 404. *Adversus Gentes Apologia, cap:**6, 38, *&* 42. *Ibid: p:* 589, 591, 626, 627, 682 704 706. *Ad Martyres l:cap:*2. *Ibid:p:*17. *De Idololatria lib:c:*5. *&* 18. a booke worke the reading. *De Pudicitia, lib:c:*7. *& De Corona Militis lib: c:*5. *to* 13. *Tom:*1. *p:*750. *to* 760. The 10. is *Hyppolitus*, an eminent Martyr, *De Consummatione Mundi et Antichristi Oratio*, Bibl. Patrum Tom. 3. p. 16, 17. The 11. is *Origen*,

2. Clemens Romanus, Anno Christi 70.

3. Iosephus, Anno 90.

4. Athenagoras Anno 150.

5. Theophilus Antiochenus, Anno 175.

6. Tatianus, Anno 180.

7. Irenæus Lugd. Anno 180.

8. Clemens Alexandrinus, Anno 200.

9. Tertullian, Anno 200.

* See Edit. Iunii Franech. 1597. where the chapters are thus distinguished.

10. Hyppolytus Anno 220.

11. Origen, Anno 230.

Super Leviticum, Homil: 11. in his workes, Parisijs in ædibus Ascentianis, Anno 1519. Tom. 1. fol. 83. B, C. *In Esaiam, Hom:* 8. Tom. 2. fol. 108. H. *In Hieremiam, Hom:* 2. Ibid. fol. 112. I. *In Epist: ad Romanos, l:* 8. Tom. 3. fol. 203. & *Contra Celsum, l:* 5. *Tom.* 4 *fol.* 67. *C.* The 12. is *Minutius Felix*, a famous Christian Lawyer, in his *Octavius, Oxoniæ* 1627. *p.* 34, 70, 100, 101, 123, 124. The 13. is *St. Cyprian*, Bishop of Carthage, *Epistolarum l.* 1. *Epist.* 10. *Eucratio. & lib.* 2. *Epist.* 2. *Donato.* Edit. Erasmi, Antwerpiæ, 1541. Tom. 1. p. 56, 57, 72, 73. *De Habitu Virginum* p. 242. *& De Spectaculis lib.* professedly written against Stageplayes. *Edit. Pamelij Coloniæ Agrip.* 1617. Tom. 3. p. 243, 244, 245. The 14. is *Zeno Veronensis Episcopus, De Iejunio Sermo. Bibl. Patr. Tom.* 3. *p.* 127. *C. & De Spiritu et Corpore Sermo, Ibid. p.* 128. *D.* The 15. is *Arnobius Disputat. adversus Gentes, lib.* 2. Antwerpiæ 1582. p. 75. l. 3. p. 114. l. 4. p. 149, 150, 151. l. 5. p. 182. & l. 7. p. 230, to 242. The 16. is *Lactantius Firmilianus, lib.* 6. *De Vero Cultu cap.* 20, 21. in his Workes Lugduni 1615. *p.* 502. *to* 509. *Divinarum Institutionum, Epitome, cap.* 6, *p.* 737, 738. See *De Iustitia, l,* 5. *c.* 21. *p.* 422, 423. *& c.* 10. *p.* 388. *& De Falsa Religione, l.* 1. *c.* 20. *p.* 75. The 17. is *Eusebius, Bishop of Cæsarea, De Præparatione Evangelica, l.* 2. *c.* 2. *p.* 33. *l.* 4. *c.* 11. Operū Parisijs 1582. *Tom.* 1. *p.* 85, 86. *De Demonstratione Evangelica lib.* 5. *p.* 382. *Hist. Ecclesiast. l.* 1. *c.* 9. *l.* 7. *c.* 24. *Tom.* 2. *p.* 153, 154. *& l.* 8. *c.* 16. *p.* 169. *& Apud Damascenum Parallelorum, l.* 3. *c.* 47. *p.* 208. The 18. is *Iulius Firmicus Maternus, De errore Profanarum Religionum liv. cap.* 13. *Bibl. Patr. Tom.* 4. *p.* 111, 112. The 19. is *Hilary, Bishop of Poiters, Enarratio in Psalm.* 19. in his Workes, Coloniæ Agrip. 1617. *p.* 202. *G. & in Psal.* 118. *lib.* Ibid. p. 258, E, F. The 20. is *Macarius AEgyptius, Homilia* 27. in his Workes, Parisijs 1559. *p.* 212. *& Homil.* 40. p. 264. The 21. is *Cyrillus Hierosolymitanus, Arch-Bishop of Hierusalem, Catecheses Mystagogica* 1. Parisijs 1564. *fol.* 175, 176. The 22. is *Asterius, Bishop* of

12. Minutius Felix, Anno 230.
13. Cyprian, Anno 250.
14. Zeno Veronensis, Anno 260.
15. Arnobius, Anno 290.
16. Lactantius, Anno 300.
17. Eusebius Cæsariensis, Anno 330.
18. Iulius Firmicus, Anno 350.
19. Hilarius Pictaviensis, Anno 360.
20. Macarius Egyptius, Anno 370.
21. Cyrillus Hierosolomytanus, An. 370.
22. Asterius, Anno 370.

of Amasia, Oratio in Festum Kalendarum, Bibl. Patr. Tom.4. p.705,706. The 23. is *St. Ambrose, Bishop of Millaine, De Officijs l. 1.c.23. & l.2.c.21.* Operum Coloniæ Agrip. 1616. *Tom.4.p.9. A,B.28.F. De Poenitentia, l.2. c.6. Ibid. p.193. F. De Elia et Iejunio, cap.18. Tom.1.p.257,258. & c.21.p.259.C,D. Enarratio in Psal. 118. Octon.5. Tom.2.p.430,431. Annotationes in Deut. 22. Irenæo, Tom.1.p.232,233. Sermo 11. Tom.5. p.8. & Sermo 64.p.44. A,E,G.* The 24. is *St. Basil the Great, Bishop of Cæsarea in Cappadocia, the native Countrey of George the Arrian, Bishop of Alexandria; who was borne in Cappadocia,* as is most apparant: First, by *(a) Zozomen, (b) Socrates Scholasticus, (c) & Nicephorus Callistus,* who all expresly testifie in positive termes, (as their words in the margent evidence,) that *George the Arrian was a Cappadocian borne.* Secondly, by the testimony of *Athanasius, Contra Arianos Oratio,* where (as *Nannius* translates it,) he writes thus. *(e) Eaq; de causa* (γεώργιον ἀπὸ τῆς Καππαδοκίας τινὰ,) *Georgiũ Cappadocem quendam redimerunt:* (which referres onely to his Country;) *Sed nec ille aliquo in numero aut præcio habendus est. Dico enim eum istis in locis, non ut Christianum se, sed ut idololatram gessisse eundemq; moribus et instituto carnificem esse:* which relates to his lewd conditions. Againe in his Epistle, *Ad solitariam vitam agentes;* hee hath this passage. *(f) Nunc autem denuò* Γεώργιον τινὰ Καππαδοκῶν ἄνθρωπον, *Georgium quendam Cappadocem genere,* (as Ioannis Langus translates it) qui circa panem viliorem et furfur ætatem egerat succiduæq; adeo suillæ promus condus fuerat, quod in religione tuendo industrius esset pro eo in Alexandrino sede collocarunt. Eccles. Hist.l.9.c.7. *e* Edit.Lat. Petri Nannii. Parisiis 1668.p.57.D. Edit.Græc.Lat. 1611. Tom. 1.p.117. *f* Pag.238.A. Lat.Gr.& Lat.Tom.1.p.666.

23. St. Ambrose Anno 370.

24. St. Basil, Anno 370.

a Ariani Gregorium utpote in sua ipsorum doctrina stabilienda tardum et negligentem &c. inde transtulerunt, inque eius locum substituerunt (*Georgios os to men genos en Kappadokes:*) Which Ioan. Christophorsonus renders, Georgium genere Cappadocem,) qui ab illis maxime æstimabatur, tum quod in rebus agendis promptus ac diligens, tum quod eiusdem cum ipsis opinionis perstudiosus esset. Eccles. Hist.l 3. c.6. *b* (*Georgion ys ek Kappadokias ormato &c.*) Which Christophorsonus, and Suffradus Petrus render, Georgium itaque accersserunt, qui et ex Cappadocia oriundus; (& Meridith Hanmer in his English translation out of the Greek Copy, reads, Georgius borne in Cappadocia;) et opinione et religione quam illi tuebantur imbutus fuit. Eccles. Hist.l.2.c.10. *c* Interea Ariani Gregorium &c. Episcopatu movent: et Georgium quendam Cappadocem genere, (as Ioannis Langus translates it) qui circa panem viliorem et furfur ætatem egerat succiduæq; adeo suillæ promus condus fuerat, quod in religione tuendo industrius esset pro eo in Alexandrino sede collocarunt. Eccles. Hist.l.9.c.7. *e* Edit.Lat. Petri Nannii. Parisiis 1668.p.57.D. Edit.Græc.Lat. 1611. Tom. 1.p.117. *f* Pag.238.A. Lat.Gr.& Lat.Tom.1.p.666.

dam

dam Cappadocem, (an apparant designation of his Country,) *erarij Constantinopoli quæstorem et depeculatorem omnium, atque ex crimine profugum Alexandriam specie militari et authoritate ducis in Episcopatum immittit.* And in his Epistle, *Ad ubique Orthodoxos*, ὡς Γεωργίου τινός ἐκ Καππαδοκίας, &c. Which *Petrus Nannius* renders thus: (*h*) *Quibus declarabat Georgium Cappadocem natione, successorem mihi datum, satellitium stipateribusq; Comitis in cathedram inducendum*: and that properly enough. So that if *Athanasius* (who had cause to know the birth and life of this *Arrian George*, who both persecuted and deposed him) may be judge, this *George*, without question, *was a Cappadocian borne.* Thirdly, it is evident by the unavoidable suffrage of *Gregory Nazianzen*, the *Countrey-man*, if not the coætanian of this *Arrian George*: who in his *Oratio* 31. *in laudem Athanasij*, writes thus. Τὲρας τι Καππαδόκιον ἐκ τῶν ἐσχατιῶν τῶν ἡμετέρων ὁρμώμενον, πονηρὸς τὸ γένος, πονηρότατος τὴν διάνοιαν, &c. which not only *Bilius*, but (*k*) *Ioannes Lewenclavius* too, (who well understood the signification of the word ὁρμώμενον) Latine thus. *Monstrosus quidã Cappadox ex ultimis terræ nostræ finibus oriundus, malus genere, animo pejor*, &c. Which words, *monstrosus quidã Cappadox, ex ultimis terræ nostræ finibus oriundus*: (*l*) (*Gregory Nazianzen being a Cappadocian borne*;) coupled with this foregoing passage: *Atque hic mihi charissimum solum, patriam, inquam, meam omni crimine solutam velim*; *Non enim patriæ, sed ijs qui libera animi voluntate eum* (viz. George the Arrian) *elegerint improbitas assignanda est. Illa enim sacra, et apud omnes pietatis laude clara et illustris; at hi Ecclesia parente indigna. Porro in vinea quoque spinam nasci audistis*, &c. (Wherein he excuseth his native Country, Cappadocia, from all blame; that *George* the Arrian was borne & made a Bishop in it; since thornes may grow in vineyards,

h Page 170.b. Lat. Edit. Gr. Lat. p. 727. D.

k Edit. Basiliæ 1571. p. 527, 528.

l Gregorius Presbyter De Vita Gregorii Nazianzeni Oratio. Gregorii Nazianz. Monodia in Basilii Magni Vitam. Isiodor. Pelusiota l. 1. Epist. 158. Munster Cosmogr. l. 5. c. 14. Purchas Pilgr. l. 3. c. 15. Vincentius Speculum Hist. l. 14. c. 88. Opmeeri Chronog. p. 288.

yards, and those who chose him for their Bishop, not his native Countrey were to blame:) and seconded with this ensuing gradation; *malus genere*, (which referres to his parentage, hee being a *Cappadocian* borne, whose wickednesse and lewdnesse, as is confessed, grew into a proverbe:) *animo pejor*, which relates to his conditions: are an unanswerable evidence, that *George the Arrian* was a *Cappadocian* borne. Hence (*m*) *Billius* in his *Scholia* upon this Oration, long before *Dr. Rainolds wrote any thing of this subject*, concludes peremptorily; *That George the Arrian was a Cappadocian borne*; (*Cappadox enim erat* (saith hee) *Georgius Arrianus infestissimus Athanasij hostis. Quatenus autem Cappadox erat, inquit Theologus, videam mihi, et patriam communem cum eo habere, nonnihil etiam ad insidias adversus Athanasium structas conferre.* Hence *Flacius Illyricus, Iohannes Wigandus, Matthæus Iudex, and Basilius Faber*, in their *Famous Magdeburgian Ecclesiasticall Centuries*, (*36 *yeares before Dr. Rainolds*,) relating the life and death of *George the Arrian*, expresly affirme from this of *Nazianzen*, *That George the Arrian was a Cappadocian borne*. For thus they write: (*n*) *Georgius natione Cappadox, ex sordido et vili vitæ genere, ad Episcopatum, seu tyrannidem potius, Alexandriam pervenit.* Yea both (*o*) *Baronius and Spondanus* from this passage of *Nazianzen*, and those of *Athanasius*, affirme; *That this Arrian George was a Cappadocian borne, and the Countrey-man of Nazianzen*: For writing of *Gregory*, and this *Arrian George*: *Concordant vero* (say they) *omnino patria, cum utrumque fuisse Cappadocem veteres scriptores tradant*, quoting *Nazianzen* and *Athanasius* in the margent. Whence they stile this *George*, *Georgius Cappadox, quem quidem malum genere, animo pejorem, moribus pessimum fuisse, Gregorius Nazianzenus ipsius Gentilis docet, dum ejus scelera recenset.* If then we beleeve either the forenamed Historians, or *Athanasius, Nazianzen, Billius*, the *Century-writers*, *Baronius* or *Spondanus*,

m See Nazianz. Opera Lat. Basiliæ 1571. p. 535. Scholia 13.

* For the 4. Century was published, Anno 1560. & Dr. Rainolds de Idololatria &c. Anno 1596.

n Centur. 4. Col. 1358.

o Annal. Eccles. Anno 341. sect. 5. & 356. sect. 10, 11. Spondanus sect. 3.

danus, who are most expresse in point, this *George the Arrian was undoubtedly a native Cappadocian.* Lastly, that passage of *Cassiodorus* in his (*p*) *Tripartita Historia*, where he stiles this *George*, *Cappadocem hominem Ariana vesanie*: that more punctuall testimony of (*q*) *Nicephorus Constantinopolitanus*, who reckoning up the names of the Bishops of Alexandria, whereof he makes this *George the* 22. stiles him, *Georgius Cappadox:* (by which title hee distinguisheth him, not onely from (*r*) *George the Arrian Bishop of Laodicea*, but from (*s*) *George the* 50 *Bishop of Alexandria*, who succeeded him: perchance the same *George whom Photius mentions*, as the *authour of a booke concerning Chrysostome*:) together with (*v*) *Nannius*, (*x*) *Billius*, the (*y*) *Centuriators*, (*z*) *Baronius*, *Spondanus*, (*a*) *Nicolaus Faber*, and the severall *Index-compilers of Athanasius*, *Nazianzen*, *Nicephorus*, *Zozomen*, *Socrates Scholasticus*, *the Centuries*, *Baronius*, *Spondanus*, *Bibliotheca Patrum*, and others, who all stile him, *Georgius Cappadox*, as being a Cappadocian borne; yeeld us an infallible testimonie in *Dr. Rainolds his behalfe*; that *George the Arrian Bishop* (a thing not questioned heretofore by any,) *was by birth a Cappadocian.* Neither will those two objections to the contrary, so much as once eclipse this shining truth: To wit, (*b*) that *Homo*, or *Monstrum Cappadox*, is *a proverbiall speech, denoting, not the Country, but the lewd conditions of this Arrian George, and that Ammianus Marcellinus, who lived about those times, affirmes for certaine in expresse termes, that George of Alexandria was borne at Epiphania in the Province of Cilicia.* For first, though *Homo Cappadox* be sometimes a proverbiall speech, being applied to a notorious wicked wretch, who is no Cappadocian borne, (where it must of necessity be proverbial, because it cannot be litterall); yet it is never so, when as it is spoken

p Lib. 4. cap. 14.
q Chronolog. Biblioth. Patrum Coloniæ Agrip. 1618. Tom. 9. pars 1. p. 15. H.
r Athanasii Apologia, secunda: p. 203. 207. Socrates Eccles. Hist. l. 1. c. 24. & l. 2. c. 26 Centur. Magd. 4. Col. 708, 750 758, 819. The History of St. George, p. 110, 111, 115.
s Nicephorus Constant. Chron. Bibl. Patr. Tom. 9. pars 1. p. 16.
t Biblioth. cap. 96. The History of St. George, p. 113.
v Edit. Athanasii, Lat. Parisiis 1608. p. 161. & 238. in the margent.
x Edit. Nazianzeni 1571. p. 528, 535.
y Centur. Mag. 4. Col. 104, 555, 1050.
z Annal. Ecclesiast. Anno 356. sect. 3.
a Præfatio in Sancti Hilarii Fragmenta, in Hilarii Oper. Coloniæ Agrip. 1617. p. 121.
b History of St. George

of any native Cappadocian, where it may have a proper litterall construction: which is the case of *George the Arrian*, whom all Writers hitherto, till some of late, haue conceived to be a Cappadocian borne. But admit, that *Homo*, or *Monstrum Cappadox*, were a meere Adagie, or a periphrasis of a desperate graceless wicked miscreant; (which is unlikely in our case, since (c) *Nazianzen*, & (d) *Isiodor Pelusiota* informe us; that *about this George his time the ancient infamie of the Cappadocians lewdnesse was quite abolished, Cappadocia being then become not onely sacred, but even famous and illustrious both for piety, learning, education of youth and learned pious men, who were as so many lights of holy life and doctrine unto all the world:*) Yet no one testimony can be produced by the objectors, to prove, that *Georgius Cappadox*, or *Cappadox* coupled with any other proper name, is used onely proverbially, for a man of wicked, lewd or vile conditions; not for a Cappadocian borne. For as *Anglicus, Scotus, Brito, Iudaus*, and such like nationall stiles, annexed unto proper names, (as *Thomas Anglicus, Ioannes Duns Scotus, Hervæus Brito, Philo Iudaus, &c.*) denominate onely the native Countrey, not the morall conditions, vertues or vices of men: so *Cappadox*, united to *Georgius*, or any other proper name, demonstrates onely the native soile, not the notorious wickednesse of the person: else *Philagrius*, whom (e) *Nazianzen* stiles, *Philagrius Cappadox clarus et illustris*; (which were an apparant contradiction if Cappadox were nothing but a lewd companion;) else all the pious Cappadocian *Bishops* in the first *Nicene Councels*, who are stiled (f) *Cappadoces*; else (g) *Eustochius Cappadox*, as I finde him named; else (h) *St. Basil*, and *famous Gregory Nazianzen*, who are called (i) *Cappadoces*,

e Patria mea (*Cappadocia*) sacra est, et apud omnes pietatis laude clara et illustris. *Oratio 31. in laudem Athanasii p. 527.* Per. multa ministrat veneranda hæc patria mea Cappadocia, non minus bona iuvenum nutrix quam equorum. *Oratio 31. in Laudē Basilii p. 494.*

d Altera rursum Cappadocum pars est quam optima, ex qua illi extiterunt qui vitæ suæ ac præceptionum luce orbis terræ finibus præluxerunt. *Epist. Lib. 1. Epist. 158. Prisco Cappadoci. Bibl. Patr. Tom. 5 pars 2. p. 493.*

e Oratio 31. p. 531.

f Centur. Mag. 4. Col. 618. l. 5. See Acts 2. v. 9. Eusebius De Vita Constantini l. 2. c. 8.

g Opmeeri Chronogr. p. 282.

h Whom Vincentius Lerinensis cap. 41. and Opmeerus, Chronogr. pag. 288. stile, illa, or, duo Cappadociæ luminaria Cassiodorus, Histor. Tripartita, lib. 6. cap. 37. Nicephorus Callistus, Hist. Eccles. lib. 10. cap. 25. Hieron. Epist. 84. p. 310. See Vincentij Speculū. hist. l. 17. c. 90. where we haue sanctus Elphidius Cappadox. Isodor Pelusiota. epist. l. 5. ep. 158. Prisco Cappadoci. where Cappadox is only nationall, not proverbiall.

(*k*) *Basilius Cappadox*, and (*l*) *Gregorius Cappadox*: yea and *Georgius Cappadox*, the (*m*) *Sainted Martyr* too, (whom(*n*) *some make the same with George the Arrian*; (*o*) *others*, and among them (*p*) *Opmeerus*, (*q*) *Hyperius*, (*r*) *Georgius Stigelius*, and *Ioannes Æmilius*, (*s*) *Mr. Samuel Purchas*, (*t*) *Mr. George Withers*, and famous(*v*) *Philip Melanæthon* too, what ever some aver against it, as his words I have quoted in the margent witnes:) *a meere symbolical or allegoricall fiction*; either of *pious Magistrates, the Princes of Gods husbandry, who fight against the Dragon, rescuing the Virgin the Church from his assaults, or defending and maintaining discipline and justice, against all tyrants and oppressours*: or, of our

k Socrates Scholast. Eccles. Hist. l. 4. c. 18. Bibl. Patr. Tom. 5. pars 2. p. 314. Spondanus Epit. Baronii Anno 354. sect. 5.

l Nicephorus & Cassiodor qua (i) supra. See Centur. Magd. 4. passim

m See Vincentius Speculum Hist. l. 12. c. 131

The History of St. George, & Mr Seldens Titles of Honor, part 2. c 5. p. 794, to 819. *n* Purchas Pilgrimage l. 3. c. 13. Dr. Featly his Handmaid of Devotion, p. 413. with sundry others quoted in the History of St. George, part 1. c. 3, 4. *o* See Ibid. *p* Chronogr. p. 309. *q* De Ratione Studii Theologiæ, l. 3. c. 7. *r* Quoted by Molanus, Hist. SS. Imaginum. Antwerpiæ 1617. l. 3. c. 14. p. 277, 278. *s* In his Pilgrimage l. 3. c. 13. *t* In his Hymne of St. George, on St. George his day. *v* In his Postils, set out by Dr. Christopher Pezelius, intituled; Philippi Melanchonis viri summi et incomparabilis, et totius Germaniæ olim præceptoris, explicationum in Academia Witembergensi traditarum super textus Evangeliorum Dominicalium &c. pars 3. printed Hanoviæ apud Antonium &c. Explicatio in Evangelium in Festo Sanctæ Margaretæ, (supposed to be rescued from the Dragon by St. George;) pag. 417. the Gospell on that day, (27. Iulii) being Matth. 13. Regnum cœlorum simile est Margaritæ &c. where he discourseth thus. Hac septimana fuit usitatum celebrari festum diem Margaretæ. Non volo recitare fabulas quæ sunt notæ, undecunq; sunt ortæ, sive ab Appollinari, sive ab aliis. Apollinaris composuit huiusmodi poemata, id est Comædias et Tragædias, tunc, cũ Iulianus prohibuit doceri Christianorũ liberos in scholis ethnicis, nolebat enim eos eloquentia et litteris instrui, ut Christiana doctrina facilius opprimeretur, &c. (Which declares the originall of the fable of St. George: and then he propounds this question; Quid significat *Georgos*? which he thus resolves, (there being this direction in the margent, Fabula Georgii allegorica, to ascertaine the reader that he reputes it but an allegoricall fable:) Significat agricolã colentem terram, et est imago boni et sapientis Principis. Cultura terræ est conservatio disciplinæ &c. Scribitur Georgius defendisse Margaritam, id est, Ecclesiam, vel Iustitiam, pulchram puellam, quam voluit devorare Draco, id est Diabolus et tyranni, ut nunc etiam fieri videtis. In Anglia exercetur horribilis sævitia contra homines pios. Vtinam Deus excitet Georgios, qui defendant illos contra Dracones. Postea obversis nonaculis includitur in dolium, et sic inclusus dejicitur ex ardua monte; id est, necesse est illum Principem, qui curam Ecclesiæ suscipit et tuetur iustitiam multa pati, venire in pericula et odia. Sed prorepit incolumis, id est, custoditur divinitus, &c. *Vid. Ibidem.*

Lord

Lord and Saviour Christ, the true (x) Γεωργὸς *of his Church, who hath long since* (y) *bruised the head,* (z) *wounded the body, and* (a) *vanquished the power of the great Serpent the Divell,* (whom the *Scripture* stiles (b) *the Dragon,*) and (c) *trampled him under his feete, like a victorious conquerour; rescuing the* (d) *Woman, his beloved Church,* (whom he stiles his *Margarita,* (e) *his Iewell*) *from his infernall power*, as the Scriptures plainly teach us; all which the emblematicall picture of *S. George* doth lively represent:) must all be now unsaincted, and stigmatized for nought else, but desperate notorious castawayes, as this their proverbiall appellation of *Cappadox* proclaimes them, if the objection prove once true; since this title (*Cappadox*) is appropiated to them all, yea even to (f) *George the Saint*, as well as to *George the Arrian*; he being principally knowne and conceived to be a *Cappadocian borne*, by this addition, *Cappadox*: which if it be meerely nationall in *George the Martyr*, and others fore-recited, must necessarily be so in *George the Arrian*; there being no reason to make it proverbiall in the one, and literall or nationall onely in the other. Secondly, for the objected authority of (g) *Ammianus Marcellinus*, which is misquoted in the chapter: I answer, first, that he was onely an heathen Writer, and not so well acquainted either with the birth or life of *George the Arrian*, as *Athanasius* his competitor, as *Nazianzen* his Countrey-man, and the forequoted Eccleiasticall historians were; who all affirme him to be *a Cappadocian borne*: his single testimony then ought not to be preferred before all theirs; no more than the testimony of (h) *Frier Anselme*, or *Sir Walter Raleigh*, *who record, that George the Martyr, was borne in Syria*, (not in Cappadocia,) *in St. George his castle five miles from Ptolemais*; is to be credited before theirs, who affirme him born in Cappadocia. Secondly, his witnes is not certaine, but dubious, grounded onely upon a flying report

x Iohn 15. 1. Isay 5. 1. to 8. Matth. 12. 33, 34. 1 Cor. 3. 9.
y Gen. 3. 15.
z Isay 51. 9.
a Rev. 12. 7. to 12.
b Psal. 91. 13. Psal. 74. 13. Isay 51. 9. Rev. 12. 3, 4, 7, 9, 13, cap. 13. 2, 4, 11. c. 16. 13. c. 20. 2.
c Psal. 91. 13. Rom. 16. 20. Psal. 110. 1, 2. Col. 2. 14, 15. Hebr. 2. 7, 8, 14. Ephes. 1. 21, 22.
d Rev. 12. 1. to 16. 2 Tim. 2. 26. Hebr. 2. 14, 15.
e Mal. 3. 17. Rev. 21. 10. to 22.
f Who is stiled Georgius Cappadox, by Vincentius Speculum Historiale, l. 12. c. 131. f. 157. Chronicō Chronicorum Ætas 6. f. 140. Opmeeri Chronogr. p. 309. The History of St. George p. 183. to 190, 284, 287, 312.
g Lib. 22. cap. 11. not cap. 27.

b See the History of St. George, pag. 133, 134.

of others, not upon his owne knowledge. It is but, *In Fullonio, in Fullio,* or *infulio* (no man knowes which) *natus* VT FEREBATVR, *apud Epiphaniam Ciliciæ oppidum:* And shall we beleeve a FEREBATVR, a meere uncertaine rumour, taken up by an Heathen, before the expresse Authorities of sundry eminent Christians. Thirdly, admit the most that may be, that this *George was borne in Cilicia,* yet it no more followes from thence, that George the Arrian was not a Cappadocian borne; than that one *borne in St. George his Parish in Burford in the County of Oxford,* is no English-man borne. For as Oxford-shire is a County of England, and so hee that is borne in it, may be truly called an English-man borne; so this *Cilicia* in which George the Arrian was reported to be borne, was, for ought it appeares, *a Prefecture or Province of Cappadocia;* and therefore though he had there his birth, yet we may truly stile him a Cappadocian borne. That this *Cilicia* was but a Province of Cappadocia, it is somewhat probable by the testimony of *Strabo,* no infamous (*k*) Cappadocian: of *Æneas Sylvius,* and *Volaterranus,* who informe us: (*l*) *That Cappadocia was divided by the Persians into two Kingdomes, viz: Cappadocia Major, towards Taurus, which they properly stiled Cappadocia; and Pontus, which some have called Cappadocia too: and That this Cappadocia Major under King Archelaus and his predecessors, was parted into* 10 *Prefectures,* 5 *of them (situated towards the hill Taurus; to wit, Pratura Melitina, Cataonia,* CILICIA, (which (*m*) Æneas Sylvius stiles, *Cilicia Strategia) Tyanensis & Isauriensis; the other* 5 *intituled, Lavinasena, Sargasena, Sarauna, Chamanena, and Rhimnena: to which the Romans added an eleventh Prefecture out of Cilicia, namely the region of Castabalis and Cydrista unto Derba, the seate of Antipater the pirate, the eleventh Prefecture before Archelaus, who annexed likewise Cilicia Trachea, and the whole country that practised piracie unto Cappadocia.* If then *Cilicia* were but

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k Munsteri Cosmogr. l. 5. c. 14 & Purchas Pilgr. l. 3. c. 15.

l Strabo Geog. l. 12. Tom. 2. Lugduni 1559. p. 166, 167, 168. & Aeneas Sylvius, Histor. De Asia Minori cap. 43, 46, 49. in his Workes, Basilex 1551, pag. 325, 327. Volateranus Geogr. l. 10 f. 102. See Mercator and Ptolomy accordingly.

m Cap. 6. p. 327.

a Province of Cappadocia, and an eleventh Province out of Cilicia, together with Cilicia Trachea were added unto Cappadocia by the Romans and Archelaus: we may as safely conclude, that George the Arrian was a Cappadocian, though borne in Cilicia, a part or Province of Cappadocia, as that St. George his Advocate is an English-man, though born in Cappadocia. But admit Cilicia, where this George was borne, were no part of Cappadocia, because it may be objected, that * *Epiphania* was scituated in the Province of *Cilicia*, and not in this *Cilicia*: to which I may reply out of *Volaterran*, *Geogr: l:* 11. *f:* 110. that there were three Cities of that name, and one of them perchance in this Cilicia; yet the *Country of Cilicia* it selfe (admitting he had his nativity there,) (*n*) *borders on the south of Cappadocia.* As therefore (*o*) *some affirme, that St. George may without any contradiction be said to have both Lydda and Rama for the Stage of his suffering, because they are both conterminous and adjacent*, by which devise they have * *endeavoured to reconcile some jarring Authours*: So by the selfesame reason, George the Arrian might be reported, to be borne in Cilicia, as *Ammianus* writes, though in truth he were borne in Cappadocia, as the precedent Authours witnesse; by reason of the neere vicinity of these two Countries. All which being laid together, will sufficiently justifie the true, though late oppugned position of our deceased famous *Dr. Rainolds*, (whose (*p*) *Overthrow of Stage-playes*, hath thus occasioned me even here to quit his credit in this case of George the Arrian, which might else be questioned in the case of Stage-playes;) (*q*) *That George the Arrian was a Cappadocian borne*, as (*r*) *was the Mother of St. Basil:* to whose Play-condemning passages I now proceed: as namely his (*s*) *Hexaëmeron Hom:* 4. *Operum Basilea* 1565. *Tom:* 1. *p:* 45. *Hom: in Psal:* 1. *p:* 218. *Sermo* 1. *in Divites et Avaros, p:* 305. *De Ebriebate et Luxu Sermo, p:* 329, 333, 336. *De Legendis Libris Gentilium Oratio,*

* See Ptolomie and Mercator. Epiphania, and Pliny Hist. l. 5. c. 27.

n Strabo Geogr. lib. 12. p. 166 Plinie Nat. Hist. l. 5. c 24, 25. & l. 6. c. 8. Aeneas Sylvius Hist. De Asia Minori c. 40, 41. &c. Purchas Pilgr. l. 3. c. 15.

o History of St. George, p. 150, 151, 152.

* Ibid. page 150, 151, 152. & the like is used in the fable of Dacianus, p. 175. to 179.

p Printed 1599 & since reprinted, 1629.

q De Idololatria Rom. Eccl. l. 1. c. 5. sect. 22.

r Nazianzen, Oratio 30. p. 494.

s Quoted also by Damascen Paralellorum l. 3. c. 47.

25. Gregory Nazianzen, Anno 370.
t Gregorius et Basilius nisi una anima in duobus corporibus. *Greg. Nazianz. Oratio* 30. *p.* 499.

26. Gregory Nyssen Anno 380.

27. Prudentius, Anno 380.

28. Gaudentius Brixius, Anno 386.

29. Epiphanius Anno 390.

30. St. Hierom, Anno 390.

31. Sedulius, Anno 396.

32. St Chrysostome, Anno 400.

* See here p. 392. to 433. where his words are recited at large.

*Oratio, p:*408,412. *Ascetica. Tom:*2 *p:*180. *& Comment. in cap:*14. *Esaiæ, Tom:*3, *p:*469. The 25. is *Gregory Nazianzen*, that eloquent and famous Cappadocian, Bishop of Constantinople, (*t*) *St. Basils most intire friend, Oratio* 1. in his Workes, Basiliæ 1571. p. 6. *Oratio* 28. *De Funere Patris, p:*472. *Oratio* 31. *p:*525. *B. Oratio* 38, *p:*583, 584, 585. *Oratio* 47, *p:*772. *Oratio* 48, *p:*796, 797. *Adversus Mulieres ambitiosius sese ornantes, p:*994. *Ad Seleucum, De Recta Educatione, p:*1062, 1063, 1064. a notable place. *& Sententiæ, p:*1168. The 26. is *Gregory Nyssen, De Oratione lib: Opera, Basilea,* 1571, *p:*9. *De Resurrectione Christi, Oratio* 3, *p:*160. *De Vita Beati Gregorij Miraculorum Opificis, p:* 312, 313. *& Vita Moseos Enarratio, p:*502, 503, 525. The 27. is *Aurelius Prudentius*, that eminent Christian Poet, who much declaimes against *Stage-playes, Cirque-playes, Sword-playes, and dancing:* in his *Psychomachia: Bibl: Patr: Tom* 4, *p:*851, *F. Hymnus* 6, *p:*880. *& Hamartigeneia, p:*904, *A, B, D, G, E, p:*907, *D. Contra Symmachum, lib:*1, *p:*910, *D, E.* 912, *B, C. & l:*2, *p:*922, *E, F, G.* The 28. is *Gaudentius, Bishop of Brixia, De Lectione Evangelij Sermo* 8. Bibl. Patrum *Tom:*4 *p:*813, *C.* The 29. is *Epiphanius Bishop of Constans*, in his *Compendiaria vera Doctrina, de fide Catholicæ et Apostolicæ Ecclesiæ:* in his works, Lutetiæ Paris. 1612. *Col:*922, *E.* The 30. is that learned Father *St. Hierom, Epistola* 2. *ad Nepotianum. cap:*6, 7. Operũ Antwerpiæ 1579, *Tom:*1 *p:*5. *Epist:* 9, *ad Salvinam, cap:* 5, *p:*28, *Epist:* 10, *ad Furiam, cap:*4, *p:*31. *Epist:*13, *ad Paulinum, cap:*2, *p:*39. *Epist:*18, *ad Marcellam, cap:*1, *p:*53. *Epist:*48, *cap:*2, *p:*102. *Epist:*88, *Tom:*2, *p:*314. *Adversus Iovinianum, lib:*2, *cap:*7, *Tom:*2, *p:*167. *Commentariorum in Ezechiel: lib:*6, *cap:*20, *Tom:*4, *p:* 389, *H.* The 31. is *Cælius Sedulius, Collectanea in Epist: ad Ephesios, cap:*5. Bibl. Patrum *Tom:*5, *pars* 1, *p:* 506, *E.* The 32. is Golden-tongued *St. Chrysostome*, Bishop of Constantinople, who is most abundant and divinely rhetoricall * against Stage-playes, Play-haunting, Players, and dancing:

cing: *Homilia 2. Adversus Iudæos:* Edit: Fronto Ducæi Parisis 1621, Tom. 1. p. 463. C, D. *Homil: in S. Iulianum, Ibid. p. 615, A, B. Homil. de S. Phoca, p. 878, A, B. Hom. De S. Martyre Barlaam, p. 893, D, 894, A. Homil. 56, in Geneseos 29, Tom. 1.* Edit. Lat. Parisijs 1588, *Col.* 367, 368. *Hom. 3. De Davide et Saule, Col.* 510, 511, 512. *Homil. in Psal.* 41, *Col.* 734, 735. *Hom. in Psal.* 46, *Col.* 777, *B. Homil. in Psal.* 50, *Col.* 821, *C, D. Homil. in Psal.* 118, *v.* 37; 151, *&* 152, *Col.* 998, *a*, 1030, 1031. *Hom: in Psal:* 140, *Col:* 1110, 1111. *Hom:* 1, *de Verbis Esaiæ, Vidi Dominum sedentem &c. Col.* 1281, 1282, 1283, 1284. *&* *Hom.* 2, *Col.* 1287, 1288. *Hom.* 2, 6, 7, 10, 17, 21, 38, 49, 69, 74, *&* 89, *in Mat: Tom.* 2, *Col.* 15, 16, 50, 51, 52, 53, 58, 59, 60, 79, *B, D*, 144, *A*, 175, *A*, 297, 298, 299, 300, 356, 358, 359, 360, 487, 488, 489, 514, 515, 601. *Hō.* 31, *in Ioā: Evang. Tom.* 3. *Col.* 130, *Hō.* 29, *&* 42, *in Acta Apost. Col.* 544, *A*, 611, 612. *Hō.* 12, *in* 1 *Ep. ad Cor. Tom.* 4. *Col.* 356, 357, 358, 359. *Hom.* 17, *in Ephes.* 5, *Col.* 986, 987, 988. *Hō.* 9, *in Epist. ad Coloss. Col.* 1191. *Hom.* 15, 17, 18, 19, 21, 23, 38, 39, 54, 62, *&* 66. *Ad Populum Antiochiæ, Tom.* 5, *Col.* 118, *C*, 122, *B, C.* 135, *C, D.* 137, *B, C.* 144, *D.* 145, *A*, *D.* 146, *A.* 149, *A, B, C.* 166, 167, 168, 183, 184, 186, 245, *B.* 250, *D.* 311, 312, 343, 346, 361, *D. Ad Neophitos Homilia, Col.* 619, *B, C. De Poenitentia Hom:* 8, *Col.* 750, 751. *De Eleëmosyna et Hospitalitate Sermo, Col.* 785, *A. Kalendis habita Oratio, Col.* 799, 800. *Oratio sexta,* 1471, 1472. *Oratio* 7, *Col.* 1481, 1482. *Oratio* 5 *in Saltationem Herodiadis, Col.* 1815, 1816; and in sundry other forequoted places: See Act: 6, Scene 4, p. 392. &c. The 33. is *St. Augustine,* that famous Bishop of Hippo: *Confessionum l.* 1, *c.* 10, *Operum Lugduni* 1563, *Tom.* 1, *p.* 99, *l.* 3, *c.* 1, 2, *p.* 116, 117. *l.* 4, *c.* 1, 2. *p.* 128, 129. *l.* 6, *c*, 7, 8, *p.* 165, *to* 169. *Musicæ, lib.* 1, *c.* 2, 3, 5, 6. *p.* 443, 445, 451, 452. *De Moribus Manichæorum, l.* 2, *c.* 19, *p.* 1129, 1130. *Epistola* 202, *Tom.* 2, *p.* 953, 954. *De Doctrina Christiana, l.* 1, *c.* 25, *Tom.* 3, *p.* 41. *De Consensu Evangelistarum, l.* 1, *c.* *c.* 33, *Tom.* 4, *pars* 1, *p.* 530, 531. *De Chatechizandis rudi-*

See here p. 392 to 433.

* See Hom: 16 & 17. in Ioan: Tom. 3. Col: 72. B. 77. B. D. 78. A. & Hom: 24. in Act. Apost: Col: 520. & here a. fag: 989. Hom: 36. in 1. Cor. Tom. 4. Col: 535. 536. Hom: 20. in Ephes: Tom. 4. Col: 1008. 1009. Hom: 5. in Epist. ad Tim. Col: 1484. 1485.

33. St. Augustine, Anno 410. See here pag. 341. to 349.

bus lib. c. 16, Tom. 4, pars 2, p. 340, 341. De vera et falsa Poenitentia, lib. c. 15, p. 520. De Civitate Dei Tom. 5, lib. 1, c. 30, 31, 32, 33. l. 2, c. 2, to 15, 26, 27, 29. l. 3, c. 18, 19. l. 4, c. 1, 10, 26, 27, 28, 31. l. 5, c. 12, l. 6, c. 1, 5, 6, 7, 9, 10, 21, 24, 26, 27 33, l. 8, c. 5, 13, 14, 18, 20, 21, 26, 27, l. 12, c. 25. Enarratio in Psal. 39, Tom. 8, pars 1, p. 416, to 420. in Psal. 102, pars 2, p. 336. Tractatus 100. in Evang. Ioannis, Tom. 9 pars 1, p. 608. De Symbolo ad Catechumenos, l. 2, c. 11, p. 1393, 1394, & l. 4, c. 1, p. 1427, 1428. De Verbis Apostoli, Sermo 17, Tom. 10, p. 442, 443, & Homilia 21, p. 592, 593. with other forecited places, Act. 6, Scene 3, p. 341, &c. The 34. is *Nilus Abbas, Oratio 2, de Luxuria, Bibl. Patrum Tom. 5, pars 2, p. 969, G.* The 35. is *Paulus Orosius*, a Spanish Presbyter, *Historiarum lib. 3, c. 4*, Coloniæ 1542, p. 120. The 36. is *Synesius*, Bishop of Cyrene, *De Regno lib.* Bibl. Patrum Tom. 5. pars 1, p. 51, G. The 37. is *Cyril*, Bishop of Alexandria, *In Hesaiam l. 1, cap. 4*, Operum Parisijs 1605, *Tom. 1, p. 134, D. in Ioannis Evangelium, lib. 8, c. 5, p. 595, A, B.* The 38. is *Theodoret*, Bishop of Cyrus, *De Sacrificijs, l. 7.* Operum Coloniæ Agrip. 1617, *Tom. 2, p. 382. De Martyribus lib. 8, p. 390, E, F. De Activa Virtute, p. 408, D.* The 39. is *Prosper Aquitanicus*, Bishop of Rhegium, *De Gloria Sanctorum Peroratio*, Opera Duaci 1577, fol. 73. The 40. is *Hermias Sozomenus Eccleſiaſt. Hist. lib. 5, cap. 15*, Bibl. Patrum Tom. 5, pars 2, p. 420, E. The 41. is *Isiodor Pelusiota, Epist. l. 1, Epist. 62, 63*, Bibl. Patrum Tom. 5, pars 2, p. 483, F, & *l. 3, Epist. 336, pag: 613, A.* The 42. is *Primasius*, Bishop of Vtica, *Comment. in Epist. ad Romanos, c. 10*, Parisijs 1543, fol. 53. The 43. is *Pope Leo the first, In Octava Petri et Pauli Sermo*, Opera Antwerpiæ 1583 fol. 165. The 44. is *Salvian*, the famous vice-tormenting Bishop of Massilia or Marcelles, in France, *De Gubernatione Dei, lib 6*, Opera Parisijs 1608, p. 182, to 224. The 45. is *Olympiodorus, Enarratio in Eccleſiaſten, cap. 4.* Bibl. Patrum Tom. 11, p. 405, E. The 46. is *Aurelius Cassiodorus, Variarum, lib. 1, Epist. 27, 30, 32*, in his workes

* See Enar. in Psal: 80: Tom. 8. pars. 2: p. 3. 5. 8. 17. 18. In Psal. 24. 7: 55: in Psal: 85. p. 70. in Psal: 139. p. 1052: & Epist. Dedi: 2. & here: 971. 987.

34. Nilus Abbas, Anno 410.
35. Orosius, Anno 410.
36. Synesius, Anno 410.
37. Cyrillus Alexandrinus, Anno 430.
38. Theodoret, Anno 430.
39. Prosper Aquit. Anno 440.
40. Sozomenus Anno 440.
41. Isiodor Pelusiota, Anno 440.
42. Primasius, Anno 450.
43. Leo 1. Anno 450.
44. Salvian, Anno 460.
45. Olympiodorus, Anno 500.
46. Cassiodorus, Anno 500.

Aureliæ

Aureliæ Alobragum, 1609, *p.* 55, 58, *lib.* 3, *Epist.* 51, *p.* 221 222, 224, *lib:* 5, *Epist:* 42, *p.* 369, 370, 371, 372, *lib.* 7, *Epist.* 10, *p.* 458, 459. The 47. is *Fulgentius* Bishop of Ruspens in Africa, *Mythologiarum, lib.* 1, Opera Basileæ, 1617, *p.* 820, *l.* 2, *p.* 861. *& Super audivit Herodes Tetrarcha &c. Sermo*, Bibl. Patr. Tom. 6, pars 1, p. 148. *D, E, F.* The 48. is *Pope Gregory* the first, *Moralium l.* 15, *c.* 18. Opera Parisijs 1533, *fol.* 89, *E. l.* 13, *c.* 18. *fol.* 78, *D. l.* 21, *c.* 2, *f.* 124, *I, K. & Epist: l.* 9, *Epist.* 48, *fol.* 443, *K.* The 49. is *Isiodor*, Bishop of Hispalis, *Originum lib.* 18, *cap.* 16, *to* 60, *Opera*, Coloniæ Agrip. 1617, *p.* 158, 159, 160, 165, *de Officys Ecclesiasticis, l.* 1, *cap.* 40, *& l.* 2, *c.* 2, *p.* 400, *C. &* 401, *D, E.* The 50. is *Anastasius Sianita*, Patriarke of Antioch, in his *Via duæ*, Bibl. Patrum Tom. 6, pars 1, p. 604, B. The 51. is *Valerian*, Bishop of Cemela, *Homil.* 1, *de Bono Disciplinæ*, Bibl. Patrum Tom. 5, pars 3, p. 477, C, D. *Homil.* 6, *de Otiosis verbis, p.* 482, *G, H.* 483, *A. Hom.* 10, *de Parasitis, p.* 487, *F, G.* The 52. is our Venerable *Beda, In Lucæ Evangelium, c.* 7, *l.* 2, Operum Coloniæ Agrip. 1612, Tom. 5, Col. 300. The 53. is *Ioannis Damascenus, Parallelorum, lib.* 1, *cap.* 76, Opera Parisijs 1619, p. 63, 64. *& lib.* 3, *cap.* 47, *p.* 208. The 54. is our famous Countrey-man *Alchuvinus*, Tutor to CHARLES the Great: *de Cæremonijs Baptismi Epistola* in his Workes, Lutetiæ Paris. 1617, *Col:* 1158, *B. & de Divinis Officijs lib: cap:* 4, *Col:* 1013, 1014. The 55. is *Agobardus*, Bishop of Lyons: *De Dispensatione, Ministerio, &c.* Bibl. Patrum Tom. 9, pars 1, p. 603, H. 604, A. The 56. is *Paschatius Ratbertus, in Matth: Evangelium l.* 4, Bibl: Patrum Tom. 9, pars 2, p. 986, A, B. The 57. is *HRabanus Maurus: De sacris Ordinibus lib:* 1, Operum Coloniæ Agrip. 1626, Tom. 6, p. 63, A, B, C. *De Vniverso lib:* 20 *cap:* 16, *to* 38 *Tom:* 1. *p:* 248, *to* 252. *in Deuteronomium l:* 2, *c:* 29, *Tom:* 2, *p:* 437. The 58. is *Haymo*, Bishop of Halberstat, *Comment: in Isaiam, cap:* 56, Coloniæ 1531 pag 473. *& Comment: in Epheſ:* 5, *v:* 3. The 59. is *Remigius*, Bishop of Rheemes, *Explanatio in Epist: ad Galatas*,

47. Fulgentius, Anno 520.

48. Gregorius 1. Anno 590.

49. Isiodor Hispalensis, Anno 630.

50. Anastasius Sianita, Anno 640.

51. Valerian, Anno 650.

52. Beda, Anno 720.

53. Damascen, Anno 740.

54. Alchuvinus Anno 790.

55. Agobardus Anno 840.

56. Paschatius Ratbertus,

57. HRabanus Maurus, Anno 840.

58. Haymo, Anno 840.

59. Remigius, Anno 850.

60. Bruno, Anno 1040.

61. Theophylact, Anno 1070.

62. Iuo Carnotensis, Anno 1100.

63. Anselme, Anno 1110.

64. Honorius Augustodunensis, Anno 1120.

65. Bernard, Anno 1130.

66. Ranulphus Cirstrensis, An. 1140.

67. Ioannes Saresberiensis Anno 1140.

68. Petrus Blesensis, Anno 1160.

69. Aelredus, Anno 1160.

70. Gratian, Anno 1170.

71. Innocentius, 3. Anno 1200.

c.5,v:19, Bibl. Patrum Tom.5, p.756,G: *& in Epheſ:5, v.3,p:970,A,B.* The 60. is *Bruno*, Biſhop of Herbipolis, *Expoſitio in Pſal:* 118, *v:* 37. Bibl. Patrum Tom. 11, p. 221,B. The 61. is *Theophylact*, Archbiſhop of the Bulgarians, *Enarrat:in Marc:cap:6,* in his Workes Baſiliæ 1570,*p:*89. *Enar:in Epheſ:c:5,p.509, in 1 Tim:2, p:573,* 584. The 62. is *Iuo Carnotenſis Epiſcopus, Decreta, Lovanij* 1561,*pars* 1,*c:*207, *pars* 2, *c:*31, *pars* 3, *c:*77, *pars* 4,*cap:*8, 162, 166, 167. *pars* 5,*cap:*370. *pars* 7,*cap:* 110. *pars* 11, *cap:* 7,16,64, 76,*to* 85. The 63. is *Anſelme*, Archbiſhop of Canterbury, *Comment:in Epiſt: ad Epheſios, l.5,v:3,Tom:2.* Operum Coloniæ Agrip. 1612, *p:* 285,*C,D. in Epiſt:ad Philip:c.4, p:*306,*A. in 1 Tim: c:3,p:*356,*C.* The 64. is *Honorius Auguſtodunenſis, De Antiquo ritu Miſſarum, lib:* 3, *cap:* 58. Bibl. Patrum Tom:12,pars 1, p:1069,E. where he ſtiles dancing and Stage-playes, the very pompes of the Divell which we renounce in Baptiſme. The 65. is elegant *St. Bernard*, Abbot of Clarevale, *Oratio ad Milites Templi, cap:*4. Opera Antwerpiæ, 1616,*Col:*832, *L, M. & Epiſt:* 87, *Col:*1477. *A.* The 66. is *Ranulphus Cirſtrenſis*, in his *Polychronicon, London,* 1527. *Booke* 3, *cap:*34. *fol:*131. The 67. is our famous Countrey-man *Iohn Saresbery*, Epiſcopus Carnotenſis in France: *De Nugis Curialiũ, l.* 1,*c.*4,5,7,8. *& l.*8,*c:*6,7. Bibl. Patr. Tõ.15, p.358,463, 466. The 68. is *Petrus Bleſenſis*, Archdeacon of Bathe, *Ep:*14. Bibl. Patr. Tom 12. *pars* 2,*p:*714, *B. Epiſt:*76, *p:*761, *E. Epiſt:* 85, *p:* 769, *E.* The 69. is *Aelredus*, Abbot of Rivaulx, in Yorkeſhire, Anno 1160. in his *Speculum Charitatis, lib:*1, *cap:*26,*p:*95, *G. lib.*2,*c.*23, *p:*111,*G,H. l:*3,*c:*12,*p:*118, *A.* and his *Fragmentum*, conteining the memorable exhortation of King *Edgar* to his Biſhops and Abbots, Ibidem p.144, A. The 70. is *Gratian. Diſtinctio* 33,34,48,*&* 86. Edit. Pariſijs 1531, *fol* 56,58,78,130,139,140. *& Cauſa* 4, *Quæſt:* 1, *f.*260. *& de Conſecratione Diſtinctio* 2, *fol:* 663. The 71. is *Pope Innocent the* 3. *Decretal: Conſtitutionum, lib.* 3,

Tit.

Tit. 1, *Constit.* 3. Operum Coloniæ Agrip. 1606, Tom. 2, p. 713, 714. These 71 eminent ancient Fathers and Writers in these their recited works, to which I might adde *Iustinian* that famous Christian Emperour, in his forequoted lawes and workes, have constantly even from our Saviours death till the yeare 1200. abundantly oppugned, censured and condemned, not onely *Sword-playes, Cirque-playes, and Amphitheatricall bloudy Spectacles*; but even (t) *Stage-playes themselves, as diabolicall, heathenish, sinfull, lewd, ungodly Spectacles,* (v) *not sufferable among Christians*; condemning withall, not onely *the acting, but even the beholding of such lascivious, filthy and contagious Enterludes, the seminaries of all those prodigious execrable wicked effects*, which I have more fully anatomized in the (x) *precedent Acts*. And if all these worthy ancient Fathers did thus abominate, oppugne the Stage-playes, Actors and Play-haunters of their times; ô how would they censure and abhorre the scurrilous, obscene, blasphemous, impious Playes and Players of our age, (y) *which are farre more execrable, prophane and lewd than the very worst in former dayes?* From these authorities therefore thus recited, I shall frame this 49. invincible Argument against Stageplayes.

* See Act. 7, Scene 3. p. 656, to 662.

t See Act. 6, Scene 3. 4, 5, 12.

v See Act. 6, Scene 5.

x See Act. 3, 4, 4, 5, 6, through out.

y See Act. 6. Scene 7. p. 132. & pag. 38.

That which 71 severall Fathers and eminent ancient Writers of the Church have constantly, professedly condemned, as sinfull, and abominable in these their recited workes; (z) must certainly be desperately sinfull, unseemely unlawfull unto Christians, intollerable in any Christian Commonweale.

But these 71 severall Fathers and eminent ancient Writers of the Church, have thus constantly, professedly condemned Stage-playes and Stage-Players, in these their recited workes.

Therefore they must certainly be desperately sinfull,

Argum. 49.

z Quicquid enim omnes, vel plures, uno eodemq; sensu, manifeste, frequenter, perseveranter, velut quodam sibi consentiente Magistrorum Concilio accipiendo, tenendo, tradendo firmaverint, id pro indubitato, certo, ratoque habeatur. *Vincentius Lerinensis contra Hæreses, cap. 39.*

unseemely, unlawfull unto Christians, intollerable in any Christian Commonweale.

The Minor is evident by the premises: the Major I dare challenge the most impudent Player, or Play-patron to denie. For what man, what Christian is there so peremptorily audacious, so unchristianly immodest, so (a) *erroniously schismaticall*, as to controll, and quite reject, the unanimous resolutions of so many reverend, pious, incomparably learned *Fathers?* whose Play-condemning censures, seconded by the definitive sentence of the whole primitive Church both under the Law and Gospell; not onely *challenge our reverend respect, (b) but our subscription too.* We are all exceeding ready in matters of faith, to give credit to Councels, to the renowned Fathers, and ancient Writers, especially where all, or many of them concurre: and shall we then reject and undervalue them here in the case of Stage-playes, in which they all accord, without the least dissent? Never (I dare positively affirme it) did Fathers, Councels, and Writers of all sorts, all ages, more plentifully, more unanimously accord in passing sentence against any abuse or wickednesse whatsoever, then in censuring, in condemning Stage-playes, as the precedent and subsequent Scenes will evidence: and shall we then desert them where they all concord? Could Players, Play-haunters or lewd lascivious persons, finde out but one Councell, one Father or two, to countenance Stage-playes, dancing, dicing, Health-quaffing, face-painting, Love-lockes, or their strange fantastique habits and disguises; they would *so (c) hugge it, so adore it, that neither the lawes of God or man, the authorities of Christ, his Prophets and Apostles, the concurring resolutions of all other Fathers, Councels or Writers to the contrary should be able to convince them that these things are evill: (d) so pertinaciously*

a Errat enim is qui a via quam Patrum electio monstravit aberrat. *Hosmi de Papa Epist. ad Possessorem.* Bibl. Patr. Tom. 6. pars 1. p 375.

b See Deut. 4. 32. c. 32. 7. Iob 8. 8, 9, 10. c. 15. 17, 18. cr. 6. 16 Ezra 4. 15. Psal 44. 1. Ps. 78. . Prov. . 8, 9. c. 4. 1, 2. c 13. . c 22. 28 c. 23. 22. c. . 20. 1 Cor. 14. 29, . 32. Heb. 12. 1. 1 Thess. 2. 14. Heb. 6. 12. See Iohn Whites Way to the true Church. Digress. 47 sect. 4. to 9.

c Quod nimis miseri volunt, hoc facile credunt. *Seneca. Hercules Furens Act. 2.*

d Est et hæc perversitas hominum, salutaria excutere, exitiosa susci pere, periculosa quæque medicamenta vitare, mori denique citius quam curari desiderant. *Tertull. adversus Gnosticos Tom. 2 p. 425.* Isti nec rationibus convincuntur, quia nō intelligunt, nec authoritatibus corriguntur, quia non recipiunt, nec flectentur suasionibus quia subversi sunt, probatum est, mori magis eligunt quam converti. *Bern, Super Cantica Sermo 66. fol. 160. C.*

pertinaciouſly doe men adhere not onely to their opinions, but their errors too, who juſtifie or foment their vices in the leaſt degree. And ſhall not then the uncontrolled authority of all the precedent Chriſtian Councels and Fathers, be much more prevalent to withdraw them from pernicious Stage-playes, with other oft condemned vanities, which have not ſo much as one Father, one Councell to defend them? ſhall men beleeve, (yea ſometimes preferre) the Fathers before the Scriptures, where they ſeeme to give any countenance to their errours or ſuperſtitions; and yet reject them, where they all unanimouſly condemne their ſinfull pleaſures? O let us not ſo farre undervalue theſe their pious, judicious, unanimous reſolutions againſt Stageplayes and Actors, as ſtill to magnifie, frequent, or patronize them in deſpite of all theſe their determinations; *(e) but let us joyne hearts, and hands, and pens, and judgements, yea and our practiſe with them*; paſſing the very ſelfeſame doome on Players, on Stage-playes, as they all have done before us; for feare their pious reſolutions prove ſo many unavoidable endictments of condemnation againſt us at the laſt. We all profeſſe our ſelves inheritors of theſe Fathers faith; let us not then be aſhamed to inherit the purity, piety, diſcipline, and devotion of their lives. *(f) It was one great part of their diſcipline, to cenſure; one badge of their Chriſtianity, their piety, to abandon Stage-playes, Players and Play-haunters*; let it be one peece of our Eccleſiaſtical, if not civil diſcipline, and devotion, to doe the like. And *(g) ſince we are compaſſed about with ſo great a cloud* of Play-condemning Authorities, let us now at laſt reſolve, *to lay away every weight, and the ſin*, (theſe ſinfull ſtigmatized Stage-playes *which doe ſo eaſily beſet us*; *(h) Let us hearken to the inſtruction of theſe pious Fathers, and attend unto their doctrine: not (i) removing thoſe Play-exiling Land-markes which they have ſet us*: that ſo imitating them in their piety, wee may at laſt participate with them in their glory.

e Phil. 3.16. Rom. 15.5.6. 1 Cor. 1. 16. 2 Cor. 13. 11. Phil. 1. 27. c. 2. 2. 1 Pet. 3, 8

f See Act. 7. Scene 2.

g Hebr. 12. 1.

h Prov. 4. 1. & 13. 1.

i Prov. 22. 28.

ACTVS

ACTVS 7. SCENA QVINTA.

THE fifth Squadron of Play-oppugning Authorities, is the resolution of sundry Christian Authours, as well Papists as Protestants, from the yeare of our Lord 1200, to this present time, a Catalogue of whose names and workes I shall here present unto you, according to their severall antiquities, together with the Impressions which I follow. The 1. of them is *Guillermus Altisiodorensis*, Summa Aurea in lib. Sententiarum, Parisijs 1500, l: 3, Tractat: 7, Quæst: 3, fol: 163. where he concludes thus. *Qui dat histrionibus inamolat dæmonibus &c.* The 2. is *Saxo Grammaticus*, Historiæ Danicæ l. 6. Francofurti 1576, p. 103. The 3. is *Willielmus Malmesburiensis*, De Gestis Regum Anglorum, l. 2, c. 10, Francofurti 1601, p. 67, 68. The 4. is *Gulielmus Parisiensis*, De Legibus, c. 13, Opera Venetijs 1591, p. 42, 43. & De Vitijs et Virtutibus, lib. c. 6, p. 262. The 5. is *Alexander Alensis*, the famous English Schooleman, Summa Theologiæ, Coloniæ Agrip. 1622, pars 4, Quæst. 11, Artic. 2, sect. 4, p. 391, 392, 393. The 6. is *Edmundus Cantuariensis*, Archbishop of Canterbury, Speculum Ecclesiæ, cap. 11. Bibl. Patrum Tom. 13, p. 359, E. The 7. is *Vincentius Beluacensis*, Speculum Doctrinale, Venetijs 1591, lib. 11, c. 93, to 98, fol. 194 &c. Speculum Morale l. 3, pars 8, Distinctio 4, & pars 9, Distinctio 6, fol. 244, 251, 252, & Speculum Historiale Venetijs 1494, l. 29, c. 41, fol. 367, where he hath excellent large Discourses, both against dicing, dancing, Cirque-playes and Stage-playes, well worth the Readers observation. The 8. is *Matthæus Parisiensis*, our famous English Historian, Hist. Angliæ, Tiguri 1589, p. 209, 210, 803, 823. The 9. is

5.
150 Moderne Christian Writers have condemned Stage-playes.
1. Guillermus, Altisiodorensis Anno Dom. 1206.
2. Saxo-Grammaticus, Anno 1220.
3. Will. Malmesburiensis, 1230.
4. Gulielmus Parisiensis, Anno 1240.
5. Alexander Alensis, Anno 1240.
6. Edmundus Cantuariensis, Anno 1240.
7. Vincentius Beluacensis, Anno 1250.
* See l. 6. c. 72, 75. l. 11. c. 73. l. 18. c. 61. l. 29. c. 144.
8. Matthæus Parisiensis, Anno 1250.

is *Thomas Aquinas*, Summa Theologiæ, Duaci 1614, 3a 2æ. Quæst: 168, Artic: 2, 3, Quæst: 169, Artic: 2, 3m, & 1a 2æ Quæst: 102, Artic: 6, 6m, pag: 288, 289, 291. The 10. is *Bonaventura*, that famous popish Cardinall, In Sententias lib: 4, Distinct: 16, Dub: 13: Operum Moguntiæ, 1609, Tom: 5, p: 196. The 11. is *Suidas*, Historica, Basiliæ 1581, p: 127. Ardaburius Caius, see p: 193. The 12. is *Ricardus de Media Villa*, Super lib. 4, Sententiarum Brixiæ 1591, Distinctio 16, Artic: 3, Quæst: 1, p: 232. The 13. is *Nicolaus de Lyra*, in Deut: 22, v: 5, Duaci 1617, Tom: 1, p: 1595. in Amos 6, Tom: 4, p: 1879 in 1 Tim: c. 2, Tom: 6, p: 698. See him on cap: 16, Iudicum, & in cap: 14, Matth: & c: 6, Marc. The 14. is *Alvarus Pelagius*, De Planctu Ecclesiæ, Lugduni 1517, l: 1, Artic: 49, f: 28, lib 2, Artic: 28, fol. 134, & Artic. 46, fol. 150 The 15. is *Thomas Gualensis*, alias Wallis, a learned English Writer, Lectio 77, in Proverb. Solomonis, Ædibus Ascentianis, 1510, fol: 97: an excellent full place against Stage-playes: & Summa Collationum ad omne genus hominum, pars 1, Distinctio 14, cap: 7. quoted by Alexander Fabritius, Destructorium Vitiorum lib: pars 4, c. 23. The 16. is *Astexanus*, De Casibus &c. Nurembergæ 1482, lib. 2, Tit. 53. & l. 4, Tit. 17. Artic. 4. The 17. is that profound English Doctor, *Thomas Bradwardin*, Archbishop of Canterbury, De Causa Dei, lib. 1, cap. 1, Corolla 20, Opera Londini 1618, p. 14, 15. The 18. is *Robertus Holkot*, a famous English Schooleman, Lectio 172, super lib. Sapientiæ, Basileæ 1506, fol. 132. 133. The 19. is *Franciscus Petrarcha*, De Remedio utriusque Fortunæ, lib. 1, Dialogus 24, 25, to 31, printed 1613. p. 95, to 130. where wee have an excellent Discourse against dicing, dancing and Stage-playes. The 20. is *Ioannis Wickliffe*, our famous English Apostle, Dialogorum l. 3, c. 1, fol: 45, Edit. 1545. The 21. is *Ioannis de Burgo*, Chancellour of the Vniversity of Cambridge; Pupilla Oculi, Parisijs 1521, pars 4, cap. 8, I. pars 7, cap. 5, O. & pars 10, cap. 5, V. X.

9. Aquinas, Anno 1260.

10. Bonaventura, Anno 1262.

11. Suidas, Anno 1270.

12. Ricardus, de Media Villa, Anno 1290.

13. Nic. De Lyra, Anno 1320.

14. Alvarus Pelagius, Anno 1330.

15. Thomas Gualensis, Anno 1330.

16. Astexanus, Anno 1330.

17. Thomas Bradwardin, Anno 1340.

18. Robertus Holkot, Anno 1350.

19. Franciscus Petrarcha, Anno 1370.

20. Ioannis Wickliffe, An. 1380.

21. Ioannnis de Burgo, An. 1390.

22. Nicolaus Cabasila, Anno 1400.

The 22. is *Nicolaus Cabasila*, De Vita in Christo l. 2, Bibl. Patrum Tom. 14, p. 114, C, D, E, F. The 23. is *Ioannis Gerson*, the learned Chancellour of Paris, De Præceptis Decalogi, cap. 7,. Operum Parisijs 1606, pars 2, Col. 264, & Sermo Dominicæ 3, Adventus; Operum pars 4, Col: 332, 333, 334. The 24. is *Alexander Fabritius*, a learned English-man, Destructorium Vitiorum, Lutetiæ 1516, pars 3, c. 10, C, D. pars 4, cap: 23. De Ludis inhonestis; an excellent place against Dancing, Dicing and Stage-playes; where he quotes one *Walerannus* and *Walensis* against these pastimes, whose workes there cited are not at this day extant. The 25. is *Thomas Waldensis*, a learned English Writer, Iohn Wickliffes professed Antagonist, Tit. 5, De Baptismi Sacrament. c. 49, sect. 7, Operum Venetijs, 1571, Tom. 3, p. 96, B, See here Act. 7, Scene 2. The 26. is *Tostatus Abulensis*, that Voluminous Writer, Comment. in Deut. 22, Quæstio 2, Operum Coloniæ Agrip. 1613, Tom. 3, pars 2, p. 199, B, C. In lib. 4. Regum, Quæstio 44, Tom. 7, pars 2, f. 100, C, D. & in Matth. cap. 6, Quæstio 38, & 67, Tom. 10, pars 3, fol. 40, E, &c. The 27. is *Ricardus Panpolitanus*, a famous English Hermite, In Verba Salomonis; *Adolescentulæ dilexerunt te nimis &c.* Bibl. Patrum Tom: 15, p. 838, A, where he thus writes; *Sed quidem ut pueri vadunt ad ludos, ad spectacula, ad multas alias vanitates: quamvis tamen Deum semper praponunt, quasi Deum amare nescirent:* where hee stiles Stage-playes, *vanities*, those who resort unto them, *childish persons, who know not how to love God as they ought.* The 28. is *Nicolaus de Clemangis*, De Novis Celebritatibus non instituendis, Tract. Oper. Lugduni Batt. 1613, p. 143, to 160. De Lapsu et Reparatione Iustitiæ, cap. 15, p. 54. & Epist. 28, 54, p 102, 103, 104, 148, 149. where he excellently declaimes against Dancing, Stage-playes, and other wanton effeminate exercises and disorders in his time; & De Corrupto Ecclesiæ Statu, c. 2, sect. 3, p. 5, c. 4, p. 7, c. 15, sect. 3, p. 15, c. 18, sect. 1, p. 18, where he censures

23. Ioannis Gerson, Anno 1410.

24. Alexander Fabritius, An. 1426.

25. Thomas Waldensis, Anno 1430.

26. Tostatus Abulensis, Anno 1430.

27. Ricardus Panpolitanus, Anno 1430.

28. Nicolaus De Clemangis, Anno 1430.

censures the luxurie and exorbitances of the Clergy, especially for their dancing, dicing, resort to Playes, and their esteeme of Players. The 29. is *Panormitanus*, that industrious Abbot, 5. Decretalium, De Clerico Venatore, Tit-24, Lugduni 1580, fol, 187; and in sundry other places. The 30. is *Antoninus*, Archbishop of Florence, Chronicorum, pars 2, Tit. 15; c. 10, sect. 13, Edit. Lugduni 1543, fol. 132; & pars 3, Tit. 18, c. 5, sect. 4, fol. 19. The 31. is *Æneas Sylvius*, afterwards Pope Pius the 2, Epist l. 1, Epist. 166, Opera Basileæ 1551, p. 721, 722, 723. & De Liberorum Educatione, p. 968. The 32. is *Mapheus Vegius*, De Educatione Liberorum l. 1 c 14; & l. 3, c. 7, 12, Bibl. Patrum Tom. 15, p. 835, E, F, 865, H, 847, F, &. 848, C, D. The 33. is *Ioannis Antonius*, Bishop of Champaigne, De Gerendo Magistratu, lib. Bibl. Patrum Tom. 15, p. 809, B, C. The 34. is *Paulus Wan*, Quadragesimale, Hagenau, 1501, Sermo 5, De Custodia quinque Sensuum, Sermo 7, De Custodia Auditus; & Sermo 10, De Custodia Tactus. The 35. is *Michael Lochmair*, Sermo 21, Hagenaw 1550, Y. Z; Sermo 33, F, G, H; Sermo 38, K; Sermo 62, L; Sermo 65, Z; & 106, F The 36. is *Angelus De Clavasio*, Summa Angelica, Nurembergæ 1498, Tit. *Chorea, Histrio, Infamia, Ludus.* The 37. is *Baptista Trouomala*, Summa Rosella, Venetijs 1495, Tit. *Chorea & Histrio.* The 38. is *Raphael Volaterannus*, Commentariorum lib. 29, cap: De Celebritate Conviviorum et Ludorum, Edit: Parisijs 1511, p: 312, 313. The 39. is *Ioannis De Wankel*, Glossa in Breviarium Sexti. lib: 3, Tit: 1, De Vita et Honestate Clericorum, Parisis 1509 fol: 88. The 40. is *Ioannis Nyder*, Expositio super Præcepta Decalogi Parisiis 1507, Præceptum 6, cap: 2, 3, fol: 123, 124. The 41. is *Alexander ab Alexandro*, Genialium Dierum lib: 3, c: 9, Hanouiæ 1610, fol: 135, 136. & l: 5, c: 8, fol. 280, 281. The 42. is *Lodovicus Vives*, Notæ in Augustinum, De Civitate Dei l. 1, c. 30, to 34, & l. 2, c. 2, to 16, &c. l. 8, c. 37; & De Causis Corruptionis Artium, lib. 2, Edit: 1612, p. 81, 83.

25. Panormitanus, Anno 1440.
30. Antoninus, Anno 1444.
31. Æneas Sylvius, Anno 1450.
32. Mapheus Vegius, Anno 1450.
33. Ioannis Antonius, Anno 1540.
34. Paulus Wan, Anno 1450.
35. Michael Lochmair, Anno 1470.
36. Angelus De Clavasio, Anno 1480.
37. Baptista Trouomala, Anno 1490.
38. Raphael Volaterannus, Anno 1500.
39. Ioannis de Wankel, Anno 1506.
40. Ioannis Nyder, Anno 1506.
41. Alexander ab Alexandro, Anno 1510.
42. Lodovicus Vives, Anno 1510.

43. Polydor Virgil, Anno 1510.
44. Ioannis Aventinus, Anno 1520.
45. Episcopus Chemnensis, Anno 1530.
46. Coccius Sabellicus, Anno 1538.
47. Stephanus Costa, Anno 1540.
48. Nicolaus Plouc, Anno 1540.
49. Mr. Iohn Calvin, Anno 1540.
50. Cornelius Agrippa, Anno 1546.
51. Radulphus Gualther, Anno 1548.
52. Martin Bucer, Anno 1550
53. Peter Martyr, Anno 1550
54. Olaus Magnus, Anno 1550.

The 43. is *Polydorus Virgilius*, De Inventoribus Rerũ, 1604, l. 5, c. 1, 2, p. 380, to 389. & l. 3, c. 13, p. 251, 257. The 44. is *Ioannis Aventinus*, Annalium Boiorum, Basileæ 1590, lib 7, pag. 536, & 668. The 45. is *Episcopus Chemnensis*, Onus Ecclesiæ, 1531, c. 23, sect. 1, fol. 43, cap. 27, sect. 15, 16, 17, 18, fol. 53, & cap. 28, sect. 6, fol. 54. The 46. is *Marc: Antonius Coccius Sabellicus* Æneadis 2, l. 9, Basileæ 1538, p. 299, l. 4, p. 200. Æneadis 4, l. 1, p. 482, l. 3, p. 508. Æneadis 5, lib. 4, p. 730, 748, lib. 7, p. 799. Æneadis 7, l. 2, p. 201, 203, lib. 1, p. 191: where he shewes at large, how Stage-playes were originally devoted to the Roman Idol-Gods, who exacted them at their hands to their great expence. The 47. is *Stephanus Costa*, De Ludo Tractatus, num. 3, 4, 9, 12, 14, to 25. in Tractat. Tractatuum, Parisijs 1545, pars 1, f. 156, 157, 158, 159, 160. The 48. is *Nicolaus Plone*, De Sacramentis, Ibid. Tractat. Tractatuum, pars 8, p. 51, sect. 3. The 49. is reverend *Mr. Iohn Calvin*, Sermo 126, in Deut. 22, 5. Epistola Facillo, Operum Genevæ 1607, Tom. 6, pars 2, Col. 93, 94. See Sermo 70, 79, & 80, in lib. Iob. The 50. is *Henricus Cornelius Agrippa*, De Vanitate Scientiarum, cap. 20, 59, 63, 64, & 71. Coloniæ 1581. The 51. is learned and laborius *Radolphus Gualter*, Hõ. 11. in Nahum 3. f. 214, 215. See Hõ. 186. in Mat. fol. 349, 350. & Hõ. 51, in Marci Evangeliũ, fol. 74, 75. The 52. is judicious *Martin Bucer*, De Regno Christi Sempiterno, lib. 2, cap. 54. where he condemnes all popular Stage-playes, though he seemes to allow of academicall with some restrictions. The 53. is acute and learned *Peter Martyr*, Locorum Communium, Classis 2, cap. 11, sect. 62, 66 c. 12. sect 15, 19. & Commentary upon Iudges, in the English translation, p. 214, 215. The 54. is *Olaus Magnus*, Archbishop of Vpsalis, Historia, Basileæ 1567, lib. 15, c. 10, 11, 12, 13, 31, to 35: which he notably censures all amorous lascivious ribaldry dances, pictures, songs and musicke, together with Stage-playes and common Actors; taxing all such Princes and Great ones, who harbour these lewd Players in their Courts

Courts or territories, or tollerate their Enterludes among the vulgar. The 55. is *Petrus Crab*, in his severall forealledged Councels: See Scene 3, in the margent. The 56. is *Frranciscus Ioverius*, Sanctiones Ecclesiasticæ tam Synodicæ quam Pontificiæ, Parisijs 1555, Classis 1, fol: 611: 156, Classis 2, fol. 5,6, & 27. The 57. is *Henry Stalbridge:* his Exhortatory Epistle to his deerely beloved Country of Englrnd, against the pompous Popish Bishops thereof: as yet the true members of their filthy Father, the great Antichrist of Rome: printed at Basil 1556, fol. 18, where he writes thus. *So long as minstrels and Players of Enterludes played lies, and sung bawdy songs, blasphemed God, and corrupted mens consciences, the Popish Prelates never blamed them, but were well content, &c.* The 58. is *Andreas Frisius*, De Republica Emendanda, Basileæ 1559, l. 1, c. 6, p. 23, cap. 17, p. 62, 63, cap. 7, p. 25, 26, cap, 23, p. 90, & lib. 2, cap. 11, p. 132: where he condemnes all Stage-playes, dancing, dicing, and scurrilous songs and Enterludes as unsufferable evils in any Christian well-ordered Commonweale. The 59. is reverend *Matthew Parker*, Archbishop of Canterbury, De Antiquitate Ecclesiæ Brittanicæ, 1572, pag. 445. The 60. is pious and learned *Thomas Beacon*, his Catechisme, in his Workes, London 1564, part 10, fol. 341, 355, 361, 366, 400, 486. where he condemnes, not onely as Dicers, Card-players and Gamesters, but even Stage-playes too, as theeves; severely censuring Dancing, Stage-playes, Enterludes, scurrilous songs and Play-bookes, as the fomentations of lewdnesse, the occasions of adultery, and things altogether misbeseeming Christians, especially on the Lords day, which they most execrably prophane. The 61. is *Theodorus Balsamon*, Canones Apostolorum et Conciliorum, Paris: 1620, p. 217, to 224, 284, to 288, 422, 423 658, 659. The 62. is *Claudius Espencæus*, in Epist: 1, ad Timotheum, Lutetiæ 1561, c. 2, p. 44, H: c. 4, p. 88, G: c. 5, p. 101, A: & Digressionum l. 2, c. 14, p. 202, 203. The

55. Petrus Crab, Anno 1550.

56. Franciscus Ioverius, Anno 1554.

57. Henry Stalbridge, Anno 1556.

58. Andreas Frisius, Anno 1558.

59. Matthew Parker, Anno 1560.

60. Thomas Beacon, Anno 1560.

61. Theodorus Balsamon, Anno 1560.

62. Claudius Espencæus, Anno 1560.

63. Bartholmeus Carranza, Anno 1560.
64. Franciſcus Zephyrus, Anno 1561.
65. George Alley, An. 1562
66. Laurentius Surius, Anno 1566.
67. Cælius Rhodiginus, Anno 1566.
68. Iohn Bodine An. 1566.
69. Flacius Illyricus, Anno 1560.
70. Ioannis Wigandus.
71. Matthæus Iudex.
72. Baſilius Faber.
73. Theodorus Zuinger, Anno 1570.
74. Ioannis Bertochinus, Anno 1574.
75. Petrus de Primaudaye, Anno 1576.
76. Antonius de Brutio, Anno 1558.
77. Loſias Simlerus, An. 1580.
78. Andreas Hyperius, An. 1580
79. Gilbertus Genebrardus, 1580.
80. Paulo Lanceletto, Anno 1580.

63. is *Bartholmeus Carranza*, Summa Conciliorum, Pariſijs 1614, in the places forequoted, Scene 3. The 64. is *Franciſcus Zephyrus*, Epiſtola Nuncupatoria in Apolog. Tertulliani adverſus Gentes, apud Tertulliani Opera 1566, Tom. 2, p. 550, to 555: and Commentar: in Tertul: Apologiam, Ibid: p. 591, 626, 627. The 65. is learned *George Alley*, Biſhop of Exeter, and Divinity Lecturer at Paules, in the ſecond yeare of Queene ELIZABETHS raigne, In his Poore Mans Library, London 1571, part 1, fol. 13, 39, & fol. 46, 47: where he notably declaimes againſt *Play-bookes; and Stage-playes, as the fomentation, the fire and fewell of mens luſts, the occaſion of adultery, & other intollerable evils among Chriſtians or Pagans.* The 66. is *Laurentius Surius*, in his forequoted Councels Coloniæ Agrip. 1567. See Scene 3. The 67. is *Cælius Rhodiginus*, Antiquarum Lectionum, 1599, l. 8, c. 7, 8. Col. 353, 354. The 68. is *Iohn Bodine*, his Common-weale, l. 6, c. 1, London 1606, p. 644, 645. See here p: 483, 484. The 69, 70, 71, 72, are *Flacius Illyricus*, *Ioannis Wigandus*, *Mattheus Iudex*, and *Baſilius Faber:* in their Centuriæ Eccleſiaſticæ, 1564, &c. Centuria 2, Col. 266, 279, 280. Centur. 3, Col. 141, 142. Cent. 4, Col. 458, 857. Cent. 5, Col. 721, 1509, & Cent. 9, Col. 259, 260. The 73. is *Theodorus Zuinger*, Theatrum vitæ humanæ, Baſileæ 1570, vol. 12, l. 5, p. 1834, 1835. The 74. is *Ioannis Bertochinus*, Repertorium Baſileæ 1574, pars 2, pag. 669, Hiſtrio. The 75. is *Petrus de Primaudaye*, in his French Academy, London 1618, cap. 20, p. 205, where hee cenſures Stage-playes as unſufferable miſchiefes. The 76. is *Antonius de Brutio*, Super lib. 3, Decretalium, Venetijs 1578, Tom. 5, cap. 12. De Vita et Honeſtate Clericorum, fol. 4, 8. The 77. is *Ioannis Simlerus*, in Exodum cap. 32, Tiguri 1584, p. 156. The 78. is *Andreas Hyperius*, De Ferijs Bacchanalibus, Baſileæ 1580. The 79. is *Guilbertus Genebrardus*, Chronicon, Lugduni 1609, lib. 2, p. 212, & 314. The 80. is *Paulo Lanceletto*, Inſtitutiones Iuris Canonici, lib. 2, Tit. De Euchariſtia

Eucharistia, Lovanij 1578. p. 269, 270. The 81. is *Petrus Berchorius*, Dictionarij sive Repertorij Moralis, Venetijs 1583, pars 2, Tit. Ludere, p. 428: & De Episcopis in Tractatu Tractatuum, pars 4, fol. 25, num. 101. The 82. is *Lambertus Danæus*, De Ludo Aleæ, cap. 5, et Ethicæ Christianæ, l. 2, c. 8, in his Opusc. Theolog. Genevæ 1583, p. 107. The 83. is *Ioannes Langhecrucius*, De Vita et Honestate Ecclesiasticorum, Duaci 1588, lib. 2, c. 11, 12, 20, 21. where he copiously censures Playes and Play-haunters out of Lactantius, Cyprian with other Fathers and Councels. The 84. is *Didacus De Tapia*, in Tertiam partem divi Thomæ, Salamancæ 1589, p. 545, 546. See here p. 483, 484. The 85. is *Petrus Opmeerus*, Opus Chronographicum Orbis Vniversi, Antwerpiæ 1611, p. 186, 185. See here p. 481. The 86. is, *Barnabas Brissonius*, Commentarius De Spectaculis in Cod. Theodosij, Honoviæ 1600, p. 208, to 230, where he largely discourseth against Stage-playes, producing sundry passages out of *Tertullian, Cyprian, Lactantius, Chrysostome*, and other Fathers, to testifie their unlawfulnesse, and lewd mischievous effects. The 87. is *Ioannis Mariana*, Tractatus 7, Coloniæ Agrip. 1609, Tractatus de Spectaculis, professedly written against Stage-playes, where he proves their unsufferable naughtinesse, and unlawfulnesse both by Councels, Fathers, and Heathen Authours. The 88. is *Petrus Faber*, Agonistarum lib. Lugd. 1590, where he professedly censures Stage-playes, and such like Enterludes. The 89. is *Petrus Gregorius Tholosanus*, Syntagma Iuris Vniversi, Franec. 1599, lib. 39, cap. 5. The 90. is learned *Arias Montanus*, De Varia Republica, Sive Commentaria in lib. Iudicum, Antwerpiæ 1592, cap. 16, p. 568, to 575. The 91. is *Iustus Lipsius*, De Gladiatoribus lib: & De Amphitheatro lib: Antwerpiæ 1584. where he not onely describes at large the formes and severall fabricks of Theatres, Scenes and Amphitheaters, together with the detestablenesse of Sword-playes and such like Amphitheatricall

81. Petrus Berchorius, Anno 1583.

82 Lambertus Danæus, Anno 1583.

83. Ioannes Langhecrucius Anno 1588.

84. Didacus De Tapia, Anno 1589.

95. Petrus Opmeerus, Anno 1590.

86. Barnabas Brissonius, Anno 1590.

87. Ioannes Mariana, An. 1590.

88. Petrus Faber, An. 1590.

89. Greg. Tholosanus, Anno 1590.

90. Arias Montanus, 1590.

91. Iustus Lipsius, An. 1590.

atricall spectacles, but likewise inveigheth against stage-playes too. The 92. is *Rodolphus Hospinianus*, De Origine Festorum, Tiguri 1593, cap: 22. fol. 118, 119, 151, 152, 153. The 93. is *Carolus Sigonius*, Historia de Occidentali Imperio, France 1593. lib. 1, p. 32. See here p. 482. The 94. is *Erasmus Marbachius*, Comment. in Deutr. 22. v. 5. Argentorati 1597. p. 217, 218. The 95. is *Laurentius Bochellus*, Decreta Ecclesiæ Gallicanæ, Parisijs 1599. lib. 6. tit. 19. and in sundry other places already quoted, Scene 3. in the margent. The 96. is *Don Antonio de Guevara*, his Diall of Princes, Booke 3. cap. 43. to 48. London 1616. p. 509. to 522. where the intollerable mischiefes that Players and Playes occasion are anatomized to the full, and their unlawfulnesse manifested by the testimony of heathen Authours. The 97. is that laborius Roman Historian *Cardenall Baronius*, Annales Ecclesiasticæ, Coloniæ Agrip. 1609. Anno 120. sect. 30. Anno 179. sect. 47. Anno 201. sect. 34. Anno 206. sect. 4. and in sundry other places. The 98. is that famous Popish Cardinall *Robertus Bellarminus*, Concio 6. De Dominica 3. Adventus, et Concio 9. de Dominica Quinquagesimæ, Operum Coloniæ Agrip. 1617. tom. 6. Col. 60, 61, 204, 205. where he censures stage-playes and dancing as unlawfull unchristian Pastimes, especially on Lords-dayes and holy-dayes. The 99. is *Thomas Zerula*, Bishop of Beneventum, Praxis Episcopalis. Venetijs 1599. pars 1. tit. Ludus fol. 141. The 100. is *Onuphrius Paniunius Veronensis*, De Ludis Circensibus. Venetijs 1600. lib. 1. cap. 1, 2, 3, 4. et lib. 2. p. 120. to 136. where he at large relates the idolatrous heathenish Originall of Cirque-playes and Stage-playes, which he there professedly condemnes, quoting *St. Cyprian*, and *Tertullian*, De Spectaculis, against them, which bookes are there verbatim transcribed. The 101. is *Paulus Windecke*, Theologia Iurisconsultorum, lib. 1. Locus 38. Coloniæ Agrip. 1604. p. 110, 111. The 102. is *Iulius Cæsar Bulengerus*, De Cuco et Ludis Circensibus,

92. Rodolphus Hospinianus, Anno 1593.
93. Carolus Sigonius, Anno 1593.
94. Erasmus Marbachius, 1597.
95. Laurentius Bochellus, An. 1598.
96. Ant. Guevara, An. 1600.
97. Baronius, Anno 1600.
98. Bellarmine, Anno 1600.
99 Thomas Zerula, Anno 1600
100. Onuphrius, Anno 1600.
101. Paulus Windecke, Anno 1604.
102. Bulengerus, An. 1606.

bus, De Venatione Circi, & de Theatro &c. Opusculorum Tom.2. Lugduni 1621.p:71.to 90.De Theatro lib. 1. throughout, especially cap.50,& 51, De Scenæ et Orchestræ obscenitate, & de Infamia Theatri: in which booxes, he not onely at large relates the Originall of Cirque-playes, Sword-playes and Stage-playes, together with the severall formes and parts of Theatres, Scenes and Stage-playes, with the severall sorts of Actors, and all other Stage-appurtenances, it being the best discourse in this nature that I have hitherto seene; but he likewise peremptorily censures Stage-playes (against which he produceth sundry Fathers, Councels and Authorities) as intollerable, polluted Spectacles, which misbeseeme all Christians. The 103. is *Francis De Croy*, his First Conformity, printed in English, London 1620, cap: 19, 20. The 104. is *Severinus Binius*, in his forealledged Councels. See Scene 3. in the margent. The 105. is *Gentianus Hervetus*, Comment. in Clement. Alexandrini lib. 3, Pædagogi cap: 11. Parisijs 1612. The 106. is *Amandus Polanus*, Syntagma Theologiæ, Genevæ 1617, l:10, c:25, 26. & lib.9, c. 35, p. 665, 666. The 107. is *Henricus Spondanus*, Epitome Baronij, Moguntiæ 1614, Anno Christi 206, sect. 2, p:194, Anno 371, sect.10, p:393, Anno 399. sect.5, 9, p.445, Anno 469.sect:2 p:549, Anno 404. sect.1, 2, p.458. See Anno 59, sect:8 p. 108, Anno 325. sect:52, p:296, Anno 327, sect:23, p:351, & Anno 365, sect.5, p:383. where hee proves that Stage-playes were evermore condemned by the Fathers and primitive Christians, as the very Divels Pompes. The 108. is *Philippus Gluverius*, Germaniæ Antiquæ, Lugduni Batt. 1616. lib: 1, c: 20, p: 181, 182. See here pag: 457, 458. The 109. is *Gulielmus Amesius*, de Iure Conscientiæ, 1630. lib.5 c.34.p.271. The 110.is *Dr. Thomas Beard*, his Theatre of Gods Iudgements, Edition 2, London 1631. Booke 2, c:36, p:435 436. These 110. forraigne and domestique Authours of all sorts, as well Papists as Protestants, Historians,

103. Francis de Croy, Anno 1606.
104. Severinus Binius, Anno 1606.
105. Genrianus Hervetus, Anno 1610.
106. Amandus Polanus, Anno 1612.
107. Henricus Spondanus, Anno 1614.
108. Philippus Gluverius, An. 1616.
109 Dr. Ames, Anno 1630.
110. Dr. Thomas Beard, An. 1631.

rians, Statists, Civilians, Morralists, Canonists, as Divines. To which I might adde *Mr. Iohn Northbrooke*, his English Treatise against Playes and Enterludes, London 1579. *Mr. Stephen Gosson*, his Schoole of Abuses, London 1578. and his Playes confuted in five Actions, London 1580. *The 2. and 3. Blast of Retrait from Playes and Theaters*, London 1580. the latter of them penned by a penitent reclaimed Play-Poet. *The Church of evill men and women, whereof Lucifer is the head, and Players & Playhaunters the members, &c.* written by a nameles Authour, & printed by *Richard Pinson*. *Mr. Iohn Field* HIS DECLARATION OF GODS IVDGEMENT AT PARIS GARDEN, Ianuary 13. 1583, London 1588. *Mr. Philip Stubs*, his Anatomy of Abuses, Edition 4. London 1595, p. 101, to 107. *Dr. Iohn Rainolds*, his Overthrow of Stage-playes, printed 1599, and reimprinted, Oxford 1629. *I. G.* his Refutation of the Apologie for Actors, London 1615. *A short Treatise against Stage-playes*, printed 1625. and dedicated to the Parliament: (all English Treatises professedly written against Stage-playes by English men, and published by authority, which I would desire our Players, our Play-haunters to peruse at leisure:) *Mr. Osmund Lake*, his Probe Theologicall upon the Commandements, London 1612, p. 167, to 272. and those 30 other forequoted English Writers, (pag. 485, 486, 487, 488.) whose names and workes I pretermit: all which being put together, amount to 150 in the totall summe. These 150 moderne Christian famous Writers, I say, with (*b*) *sundry others* whō I pretermit; have in their recited works, by a constant uninterrupted succession from the yeare of our Lord 1200, to this present, *unanimously oppugned and condemned Stage-playes, (together with all* (*c*) *mixt effeminate, lascivious, amorous Dancing, the epedemicall corruption of our present age,) as most pernicious, execrable, lewd, unchristian, heathenish Spectacles, not sufferable in any Christian Church or State; branding all* (*d*) *Stage-players*

(a) Guilielmus Stuckius Antiqu. Conuiu. l. 3. c. 21. 22. Antoninus Corsetus Repertorium in Panormitanū. Lugdun. 1506. Tit. Ludus. Arch. Bysh. Abbot. Lecture: 5 on Ionah: sect. 9. p. 91.

(a) Hermannus Schedell Chronicon Chron. Ætas 5, fol. 83. Iacobus Spielegius Lexicon Iuris Civilis, & Ioannis Calvini, Lexicon Iuridicum: Tit. Histriones & Ludus, Pardulphus Prateus Lexicon Iuris Civilis et Canonici, et Hieronimus Verrutius, Lexicon Vtriusque Iuris. Tit. Ludus, & Maiuma: who there condemne both Stage-players and Stage-playes. With Budæus, Gothefredus, & others hereafter quoted, Part. 2. Act. 2.

c See Act. 5. Scene 8. & Act. 6. Scene 3, 4.

d See Act. 4. Scene 1. Act. 6. Scene 12, 20. Act. 7. Scene 2, 3.

players for graceleſſe, lewd infamous miſcreants, who ought to be excommunicated ipſo facto both from the Church, the Sacraments, and all Chriſtian ſociety, till they have wholly renounced their diabolicall vile profeſſion, and given publike teſtimony to the world, both of their reformation and ſincere repentance. And as all theſe recited Writers, even ſo our *owne Magiſtrates, our Vniverſities, and all our faithfull Miniſters, both in their publike Sermons, and private diſcourſes, together with all godly zealous Chriſtians from age to age, have paſſed the very ſelfe-ſame doome and verdict againſt Playes and Players,* as I have (*e*) *elſewhere* largely proved, and our owne experience can ſufficiently teſtifie. If then all theſe Proteſtant and Popiſh Authours, Magiſtrates, Miniſters and godly Chriſtians, both at home and abroad, have ſucceſſively from age to age, from yeare to yeare, thus publikely, thus profeſſedly condemned Stage-playes, both by their words and writings, as moſt pernicious evills; and that not coldly or ſlightly, but with the very height of zeale and earneſtneſſe; dare any Chriſtian now be ſo perverſely obſtinate, ſo ſingularly wilfull, ſo deſperately audacious, as ſtill to magnifie, frequent, or patronize them? Never, I dare confidently averre, was any one thing whatſoever (except onely ſome groſſe notorious ſinne againſt the expreſſe law of God and nature) ſo univerſally, abundantly, profeſſedly condemned by Councels, Fathers, Chriſtian and prophane Emperours, Princes, Magiſtrates, States, and Writers of all ſorts, all ages, all places whatſoever, as Stage-playes, againſt which the (*f*) *Fathers of olde,* and many Chriſtians of late have written *whole Treatiſes, Bookes and Volumes* with ſuch affection and acumen, that wee ſhall never finde them more ſharpe and piercing, more vehement, elegant, and divinely rhetoricall, than in their Impreſſions againſt Stage-playes, wherein they farre tranſcend themſelves. Yea ſuch hath beene the harmonious unanimity of Writers in condemning Stage-playes, and

(*e*) Act. 6. Scene 5. p. 489, to 498. Act. 7. Scene 2, 3, 7. See the Epiſtle before D. Rainolds Overthrow of Stage-playes, and I. G. his Refutation of the Apology for Actors accordingly.

(*f*) See Cyprian & Tertullian, De Spectaculis lib. Salvian de Gubernat. Dei lib. 6. Auguſtine De Civit. Dei lib. 1, 2. and others in their forequoted places.

Actors, that I never met with any Christian or Heathen Authour (*Lodge* onely and *Haywood*, two English Players excepted) that durst publikely pleade in any printed worke for popular Playes and Actors. It is true, that these two Players *Lodge* & *Haywood*, the first of them in his *Play of Playes*, the latter in his *Apologie for Actors*, thrust out in print by stealth, perceiving Play-houses, Playes and Actors to grow into disgrace by reason of sundry pious Bookes that had beene written against them, by *Mr. Northbrooke*, *Mr. Gosson*, *Mr. Stubs*, *Dr. Rainolds*, and others forerecited; undertooke the patronage of Playes and Players (as (*g*) *Demetrius and his silver-smithes did the defence of their great Diana and her silver shrines*) for their owne private ends, it being *the craft by which they got their wealth and living*. But their ridiculous Player-like Pleas, savouring of nought but paganisme, ignorance and folly, were no sooner published by connivance, but they were presently so soledly refuted, (the first of them, by *Mr. Stephen Gosson*, a penitent Play-Poet, in his *Playes confuted in 5 Actions*; the latter by *I: G:* in his *Refutation of the Apologie for Actors*, London 1615. both published by authoritie:) that they durst not, yea they could not since replie unto them, there being so much against Playes and Players in all writers, all ages, so little (and that little as good as nothing) for them, that it is not onely booteleſſe, but impious and absurd, for any to indeavour their defence, which (*h*) *Dr. Gager*, (*i*) *Dr. Gentiles*, and (*k*) *Dr. Case*, who writ something in behalfe of academicall Stage-playes onely, (in which argument they were likewise so utterly foyled and overthrowne by that ornament of our Church and Nation, (*l*) *Dr. Rainolds*, as they were glad to yeeld the wasters to him, to *m*) *change their opinions*, & set downe with losse;) durst never undertake; they all condemning popular Plaies and Plaiers, even in their Apologies for private academicall Enterludes. Let therefore the numerous

g Acts 19. 24, 25, &c.

h See Dr. Rainolds his Overthrow of Stage playes, where his words are cited and answered.

i In his two Epistles to Dr. Rainolds Overthrow of Stage-playes, p. 264, &c.

k Ethicorum, l. 2 c. 8. & Politic. l. 5. cap. 8.

l In his Overthrow of stage-playes.

m See the Epistle before Dr. Rainolds his Overthrow of Stage-playes accordingly.

merous concurring resolutions of all these learned eminent approved Authors, whose single opinions wee highly estimate in most other things,(*n*)*overballance* the prejudicate erronious inconsiderate private and subitane Opinions of *all ignorant novices*, or lascivious injudicious Players or Play-haunters whatsoever, who are so prepossessed, so besotted with the love of these most sinfull pleasures, that they are altogether unable to judge rightlie of them: And let us chuse rather to judge aright of Plaies and Plaiers, with all these worthie Sages, than to erre with novices, children, fooles,or lewd ones, who for want of grace and rectified judgements, are (*o*) *unable to discerne betweene good and evill*;contracting the summe of all our present Resolues into this 50 Play-refelling Syllogisme.

n Homini menti prædito pauci sapientes, multis insipientibus magis sunt verendi. *Platonis Symposium*, p. 291.

o Hebr. 5. 14.

Argum. 50.

That which above 150 *moderne Protestant and Popish Writers of all sorts, of our owne and other Nations; together with many learned godly Ministers and private Christians have professedly written, preached, declaimed against from time to time, with an unanimous consent,without any publike opposition or controll; must certainely bee execrable, unseemely, unlawfull unto Christians. Witnesse,* Matthew 23. 2, 3. Luke 10. 16. 1 Corinth. 10. 32, 33. Hebr. 13. 17. 2 Cor. 7. 15. c. 9. 13. Ephes. 5. 21. cap. 6. 1, 2. 1 Pet. 5. 5.

But above 150 *moderne Protestant and Popish Writers of all sorts as well domestique as forraigne, together with many learned godly Ministers and private Christians, have professedly written, preached, declaimed against Stage-playes from time to time, (even from Anno* 1200, *till now;) and that with a most unanimous consent, without any publike opposition or controll: Witnesse the premises.*

Therefore, they must certainly be execrable, unseemely, unlawfull unto Christians.

ACTVS 7. SCENA SEXTA.

BVt it may be some rash Play-house censurers, out of their grosse prophanesse, will be ready to censure all the fore-alledged Fathers and moderne Christistian Authours, for *(o) Puritans or Precisians*, and so blow away all these their authorities at one breath, the very title of a Puritan (as of olde the *(p) name of a Christian*) being sufficient to dash, to blast them all. I shall therefore in the next place controll the *(q) madnesse* of these Antipuritan Play-proctors with a squadron of such Play-condemning Pagan Philosophers, Orators, Historians and Poets, as the very Divell himselfe dares not brand for Puritans, though perchance some desperate Players or Play-haunters will, against all sence and reason, because they are better than themselves. I shall begin with Heathen Philosophers, Orators, Morralists, and then proceed to Historians and Poets, whose names and workes I shall onely quote for the most part, with those Editions which I follow; because I have recited most of their words at large, *Act. 6. Scene 3. & 5. p. 365. to 371. & 440. to 450. & Act. 5. Scen. 8. p. 245. to 252.* on which you may cast backe your eyes. The first Play-condemning Heathen Philosopher is *Socrates*, the very wisest Heathen, by the expresse verdict of the Delphian Oracle, (witnesse *Plato* his *Socratis Apologia, p. 12. & Diogenis Laertij, Socrates:*) *who condemned Comedies and Stage-playes, as pernicious, lascivious vanities; refusing to resort to Aristophanes his Comedies; & persuading the Athenians with all the Gracians to abandon Comicall Play-Poets, which they did accordingly:* for which see, *Plato his Socratis Apologia, p. 22. Diogenis Laertij Socrates:*

6.

40. Heathen Writers and Philosophers against Stage-playes and Actors.

o Insani sapiens, nomen fert æquus iniqui, ultra quã satis est virtutem si petat ipsam. *Horatius Epist. l. 1. Epist. 6*

p Non ideo bonus Caius et prudens Lucius quia Christianus: Vt quisque nomine Christiani emendatur offendit. *Tertulliani Apologia adverf. Gentes cap. 2, 3.*

q 1 Pet. 2. 16.

1. Socrates, Anno Mundi, 3590. aut eo circiter.

crates: Ælian Variæ Historiæ, l. 2. c. 13. Volateranus Commentariorum lib: 29. fol: 113. & Plutarch: De Gloria Atheniensium, lib: p: 514. The 2. is *Isocrates*, that famous Oratour, Oratio ad Nicoclem, Editione Crispini 1613. p. 45, 46, 47. & Oratio De Pace, p. 321. The 3. is that incomparable Philosopher *Plato*, who banished all Players and Play-Poets with their Stage-playes out of his Commonweale. De Republica, Dialog. 2. Opera Lat. Basileæ 1561. p. 580, 581. Dialog. 3. p. 585, 586, &c. Dialog. 10. p. 696, 697. Legum: Dialog. 2. p. 800, 801, 802. Dialog. 3. p. 822. Dialog. 7. p. 870, to 877. See Augustine De Civit. Dei, l: 2, c: 14, l: 8, c: 13: 14. Cicero Tusc Quæst: l: 2, p: 449: and here p: 448, accordingly. The 4. is *Aristotle*, the most eminent of all *Plato* his schollers, and the Coryphæus of all Heathen Phylosophers: Politicorum lib: 7, c: 7, & l: 8, c: 3, 5, 6, and 7. Francofurti 1601. Rhetoricæ l: 2, c: 6, p: 136, 137. Hanouiæ 1606: & Problematum l: 3, quoted by Gellius, Noctium Attic: l: 20, c: 4. The 5. is *Gorgias*, whose censure of *Playes and Tragedies for meere impostures &c.* is recorded by Plutarch, De Audiendis Poetis lib: p: 26. The 6. is *M: Tullius Cicero*, the Prince of Roman Orators, Oratio pro Pub: Quinctio, in his workes Aureliæ Alobrogum, 1608, tom: 1, p: 225. Epist: lib: 7, ad Marium. Epist. 1, tom. 2, p: 53. Tusculanarum Quæst: l: 2, pag: 449, & lib: 4, pag. 472, 473. De Legibus lib. 1. pag. 593. & lib. 2. p. 598. B, C. & De Republica lib. 4. quoted by St. Augustine De Civit. Dei l. 2. c. 9. The 7. is *Lu: Annæus Seneca*, the divinest and most absolute heathen Morralist, Epist. 7. 90, 122, 123. Opera Coloniæ Alobr. 1614. p. 154, 155, 377, &c. 505. & Naturalium Quæst. l. 7. c. 31, 32. p. 952, 953. De Vita Beata, c. 12, 13, 14. p. 636, 637. De Brevitate Vitæ c. 12. p. 707, 708. & Controversiarum l. 1. Proæmium p. 966, 967. The 8. is *Aulus Gellius*, Noctium Atticarum l. 20. c. 4. Edit. 1592. p. 644, 645. The 9. is *C. Plinius Secundus*, Naturalis Historiæ l. 36. c. 15. Coloniæ Alobr. 1616. p. 404. & l. 10. c. 51. p. 500. Epistolarum

2. Isocrates, Anno 3630.

3. Plato, Anno 3632.

4. Aristotle, 3640.

5. Gorgias, An. 3660.

6. Cicero, An. 3904.

7. Seneca, An. 4020.

8. Aulus Gellius, An. 4050.

9. Plinius Secundus, An. 4070.

larum lib. 4. Epistola 22. Coloniæ Alobr. 1610. p. 185, 186, 187. & Panegyric: Trajano dictus, p. 38, 45. See here pag. 462, 463. The 10. is *Macrobius Ambrosius Aurelianus*, De Somno Scipionis, lib. 1. Edit. 1607. p. 20. Saturnaliorum l. 2. c. 1. & 7. p. 386, 387, 408. to 412. & l. 3. cap. 14. p. 456. to 460. The 11. is *Marcus Aurelius Antonius*, that worthy Roman Emperor and Philosopher, in his Epistle to Lambert: Epist. 12. in the Booke intituled M: Aurelius; where it is recorded: and in Guevara his Diall of Princes, l. 3. c. 45, 46, 47. See here p. 318, 319, 463, 464. The 12. is *Athenæus*, Dipnosophistarum l. 2. c. 1. Edit. Basileæ, 1556. p. p. 67. l. 6. c. 1. p. 364. l. 4. c. 17. p. 249, 250. l. 5. c. 4. p. 314, to 319. l. 11. c. 3. p. 734. See l. 12. c. 7, 8, 9, 10. & c. 13. p. 841. & c. 18, 19, 20. l. 13. c. 27. & l. 14. c. 7. to 14. The 13. is *Diodorus Siculus*, Bibliothecæ Historiæ, l. 4. sect. 3, 4, 5, 6, 7. Hanoviæ 1611. p. 202. to 206. The 14. is *Dionysius Hallicarnasseus*, Antiqu. Romanorum l. 2. sect. 3. Edit. 1590. p. 137, 138. c. 5. p. 151, 152. & l. 7. sect. 1. p. 634. See lib. 2. c. 8. p. 195, 196, 197. & l. 7. sect. 9. p. 700. to 707. where he describes at large, *how the Romans and Græcians spent their holy-dayes in dances and Stage-playes, which they dedicated to their Idols, as a speciall part of their worship and service; which Idols had their* Salij, Curetes, Ludiones, Histriones, *their dancing Stage-playing Priests devoted to their service:* their Circenses and THEATRALES POMPÆ et Spectacula (Ib. p. 197, 709, 712, 714, 715.) as this Authour oft times stiles them; an infallible evidence, that Stage-playes are the very (*c*) *Pomps of the Divel:* which Playes saith this Authour (p. 709) *were antiquated and abolished by the Lacedemonians, though some other Greekes and the ancient Romans out of a superstition to their Idols who exacted them at their hands, did still retaine them.* The 15. is *C. Crispus Salustius*, an ancient Roman Historian, In his Bellum Catilinarium, Opera: Coloniæ Agrip. 1615. p. 22, 23. & Bellum Iugurthinum, p. 159. The 16. is *Valerius Maximus*,

10. Macrobius, An. 4100.

11. M. Aurelius An. 4150.

12. Athenæus, An. 4150.

13. Diodorus Siculus, An. 3902.

14. Dionysius Hallicarnasseus An. 3904.

(*c*) See here p. 42 to 61, & 561, to 568.

15. Salustius, An. 3906.

16. Valerius Maximus, An. 3990.

Maximus, lib. 2. cap. 4. & cap. 6. sect. 7. Raphelengij 1612. p. 56, 57, 58, 59, 60. & l. 6. c. 3. sect. 12. p. 237. The 17. is *Titus Livius Patavinus*, that excellent Roman Historian, Historiæ l. 7. sect. 2, 3. Francofurti 1600. p. 255, 256. The 18. is *Cornelius Tacitus*, Annalium l. 1. sect. 14. Edit. 1614. p. 44, 45. l. 4. sect. 3. p. 139, 140. l. 14. sect. 2, 3. p. 301. to 305. l. 15. sect. 11. p. 360. l. 16. sect. 1. p. 366, 367. Historiæ l. 2. sect. 22. p. 481, 482. De Moribus Germanorum, l. sect. 6. p. 615. & De Oratoribus Dialogus, sect. 14, 15, 16. p. 679, 681, 682. which Dialogue though fathered upon him by some, is yet attributed and that truly to *Quintilian*, (a 19. Heathen Authour) by most: where, as he complaines of the effeminacie and lasciviousnesse of Orators language in these words. (*Neque enim oratorius, immo herculè ne virilis quidem cultus est quo plerique temporum nostrorum actores ita muntur ut lasciviâ verborum, et levitate sententiarum, et licentiâ compositionis, histrionales modo exprimant, quodque vix auditu fas esse debeat, laudis et gloriæ et ingenij loco plerique jactani, cantari saltarique commentarios suos. Vnde oritur illa fœda et præposterа, sed tamen frequens quibusdam exclamatio, ut oratores nostri temere dicere, histriones diserte saltare dicuntur, &c.*) So he informes us whence this evill and the decay of eloquence & all other arts did spring; & that was from the ill education, the idlenesse of youth, and *their resort to Stage-playes*: which he thus notably expresseth. *Quis enim ignorat et eloquentiam et cæteras artes descivisse ab istâ veteri gloriâ, non inopia hominum, sed desidiâ juventutis, et negligentiâ parentum, et inscientiâ præcipientium, et oblivione moris antiqui? quæ mala primum in urbe nata, mox per Italiam fusa, jam in provincias manant &c. Iam primum suus cuique filius ex castâ parente natus, non in cellâ emptæ nutricis, sed gremio ac sinu (r) matris educabatur, cujus præcipua laus erat, tueri do-*

17. Titus Livius, An. 4020.

18. Corn. Tacitus, An. 4070.

19. Quinctilian, 4050.

r See Gen. 21. 7 Exod. 2. 8, 9. 1 Sam. 1, 23. 1 Kings 3. 21. Isay 49. 15. Lam. 4. 3, 4. 1 Tim. 5. 10. Luke 11. 27. Plutarch De Puerorum Educatione l. p. 4, 5. Gellius Noctium Atticarũ, l. 12, c. 1, p. 368, &c. Macrobius Saturnalior. l. 5, c. 11, p. 545. Aristotle Polit. l. 1. c. 7. p. 44. Henricus Stephanus Herodoti Apologia p. 46. Case Polit. l. 7. c. 17. p. 689. to 696. with infinite

others, that all women who have milke ought to nurse their owne children; becaus God hath given them breasts for that purpose; becaus all other creatures that have

milke give ſucke unto their owne: becauſe it is a ſigne of unnaturalneſſe and want of love to their children, not to doe it; becauſe many children miſcarry by reaſon of nurſes negligence; becauſe elſe they are apt to degenerate, and to favour of the qualities they ſucke in with their milke, becauſe they are a part of themſelves which they nouriſh in their womb, therefore they ſhould nouriſh it out of it too.

mum et inſervire liberis. Eligebatur autem aliqua major natu propinqua cujus probatis ſpectatiſque moribus omnes cujuſquam familiæ ſoboles committeretur, coram quâ neque dicere fas erat quod turpe dictu, neque facere quod inhoneſtum factu videretur. Ac non ſtudia, modo curaſq; ſed remiſſiones etiam luſuſq; puerorum, ſanctitate quadam ac verecundiâ temperabat &c. At nunc natus infans delegatur Græculæ alicui ancillæ, cui adjungitur unus aut alter ex omnibus ſervis plerumq; viliſſimus, nec cuiquam ſerio miniſterio accommodatus, horum fabulis et erroribus teneri ſtatim et rudes animi imbuuntur. Nec quiſquam in totâ domo penſi habet quid coram infanti domino, aut dicat aut faciat; quando etiam ipſi parentes nec probitati neque modeſtiæ parvulos aſſuefaciant, ſed laſciviæ et libertati per quæ paulatim impudentia irrepit, et ſui alieniq; contemptus. Iam vero propria et peculiaria hujus urbis vitia pæne in utero matris concipi mihi videntur; HISTRIONALIS FAVOR, *et gladiatorum equorumque ſtudia; quibus occupatus et obſeſſus animus* QUANTULUM LOCI BONIS ARTIBUS RELINQUIT! *quotum quemque inveneris qui domi quicquam aliud loquatur? quos alios adoleſcentulorum ſermones excipimus, ſi quando auditoria intravimus? &c.* A paſſage very applicable to our preſent times. So that Stageplayes and ſuch like ſports in *Quintilians* judgement, are the *depravers of youth, the ingenderers of vice and idleneſſe; the overthrow of all good arts*; they ſo prepoſſeſſing mens mindes and tongues, that their thoughts and ſpeeches are of nought but Playes and Enterludes.

20. Plutarchus, An. 4070.

The 20 is *Plutarchus Chæronenſis*, that eminent Philoſopher and Hiſtorian, De Audiendis Poetis, lib. Moral. Tom. 1. Baſileæ 1572. p. 26. Laconica Apothegmata, p. 461,462, 475 486,487. Laconica Inſtituta, p. 504,505, 506. Romanæ Quæſtiones, Quæſt 98,107. p. 593,600. De Homero lib. p. 151. De Gloria Athenienſium lib. p. 514,515, 516. Sympoſiacon l. 7 Quæſt. 8. p. 262, 263. & Plutarchi Romulus, Francofurti 1580. p. 29. Pericles

p. 51.

p.51. & Solon. p.31. The 21. is *Æmilius Probus*, Excellentium Imperatorum Vitæ, Præfatio, bound up with Plutarches Lives, p. 356. where he affirmeth, *that the acting of Playes was ever reputed infamous, base, dishoneſt among the Romans.* The 22. is *C. Suetonius Tranquillus.* See his Iulius, ſect. 39. Octavius, ſect. 44,45.68. 71, Tiberius ſect. 43,44,47. Caligula, ſect. 18,19,20,21, 52,54,55,57,58. Claudius, ſect. 6,12,21,28,34. Nero, ſect. 11,13,16,20,21,22,23,25,26,28,30,32,54. Vaſpatianus, ſect. 19. & Titus, ſect. 7,8,9. where he declares his diſlike of Stage-playes, taxing thoſe vitious Emperours who either acted, frequented, or ſupported them, and applauding ſuch who did ſuppreſſe them. The 23. is *Diogines Laertius* De Vita Philoſophorum, lib. 1. Solon. p. 46. The 24. is *Ælianus* Variæ Hiſtoriæ, l. 2. c. 11. Edit. 1599. p. 33. to 39. where hee brings in *Socrates* declaiming againſt *Comedians, as ſatyricall, invective, injurous perſons, who ſavour of nought that is good or profitable.* The 25. is *Dion Caſſius*, Romanæ Hiſtoriæ, Lugduni 1559. l. 42. p. 312. 313, 325. l. 49. p. 553. l. 50. p. 558. 560. & p. 575,576. where hee objects this to *Antony*, *Quod Cleopatra ludos cum eo curabat:* and withall hee brings in *Cæſar*, incouraging his ſoldiers thus againſt him, even from his dancing and effeminacie. *Nemo Antonium Conſulem aut Imperatorem fuiſſe, ſed Gymnaſiarcham exiſtimet. Neque metuere quiſquam debet, ne is aliquod momentum bello ſit allaturus, &c. Fieri enim non poteſt ut is qui regio luxui molliciei q; muliebri indulget viro aliquid dignum vel conſulat vel agat. Eſt enim neceſſe omnino ut quibus unuſquiſque vitæ rationibus utitur, earum ſimilis reddatur. Etenim ſi quis veſtrum (p)* RIDICVLE SALTARE, *ac choream Bacchi ducere opus habeat, omnino is ab Antonio ſuperabitur ea in re:* NAM SALTARE HIC DICIT: *ſin pugna et armis opus eſt, quid tandem in eo timendum eſt?* So lib. 51. p. 606,607. lib. 54 p. 682. hee wherein tells us of *Auguſtus: Ac quoniam equites et fæminæ illuſtres*

21. Emilius Probus, An. 4072.

22. Suetonius, An. 4080.

23. Diogenes Laertius, An. 4100.

24. AElianus, An. 4100.

25. Dion Caſſius, An. 4200.

(p) Dancing therefore, eſpecially the learning to dance, was reputed an effeminate, ignominious and ſordid thing among the ancient Romans, and all dancers were eſteemed effeminate amorous perſons. See Herodian Hiſt. l. 5. p. 267. to 275. & here p. 245. to 250.

illustres adhuc in Orchestra saltabant, prohibuit ne non modo patriciorum liberi (id enim jam ante cautum erat) sed etiam nepotes eorum, quique equestris essent ordinis, amplius id facerent. A manifest proofe, how ignominious a thing it was reputed among the auncient Romans, for men or women of quality to masque or dance in publike or to act a masque or play upon a Stage. See p. 696, 697, 703, 704, 710. & lib. 57. p. 798. where he records this to *Tiberius* his honour, that he banished Stage-players out of *Rome: Histriones Tiberius Roma exturbavit,* (r) ARTEQVE EA INTERDIXIT, *quod et mulieres ignominia afficerent, et turbas darent.* Lib. 59. p. 827. he writes thus in disparagement of *Caligula. Nunc statim revocatis histrionibus* (whom *Tiberius* had banished & suppressed) *equis gladiatoribusq; et alijs huiusmodi rebus,* (s) *immodice pecuniam impendens, et thesauros maximos brevissimo tempore exhausit* (a notable president of the prodigality and expence of Stage-playes) *et demonstravit priora quoque ista non judicio sed prodigalitate à se facta fuisse, &c.* and pag. 629, 630. hee thus branded *Caligula* for favouring Players, and acting Playes and Masques himselfe. *Gaius ab aurigis gladiatoribusq; regebatur, servus histrionum et scenicorum hominum. Tragadorum eâ ætate principem, semper et in publico secum, habuit, deinde seorsim ipse, seorsim histriones, omnia ea qua hujusmodi homines potentiam nacti agere ausint, peregerunt: quæ ad eam rem pertinebant, ipse pernicioſissime quacunque occasione suppeditavit ac constituit, coegitque etiam prætores ac Consules ut ea pararent: itaque* (t) *fere quotidie fabula aliqua acta fuit. Principio ipse spectatorem tantum se, ac auditorem præbuit, ac studio suo quasi unus è turba hominum, aut favit cuidam, aut restitit, ita ut aliquando adversarijs iratus ad spectaculum non venerit. Procedente tempore multos imitatus est varijs in rebus, cum multis certavit; nam et aurigavit, et pugnavit et* (v) *saltavit, et Tragadiam egit, semper hæc tractans: semel noctu primoribus patrum quasi ad necessariã deliberationem*

r The unlawfullnes and abuses of Plaies and Actors.

s The prodigality & expence of Playes.

t Playes therefore were not every day acted in Rome in this most vitious Princes dayes, as they are of later times.

v It is infamous in this Authors iudgement for Emperors or persons of quality to dance vpon a Stage, or Act a Play.

deliberationem vocatis, coram saltavit. Which *Suetonius* thus expresseth. (x) *Sed & aliorum generum artes studiosissime & diversissime exercuit. Thrax & auriga, idem cantor atque saltator. Batuebat pugnatorijs armis; aurigabat extructo plurifariam Circo. Cantandi ac saltandi voluptate ita efferebatur, ut neque publicis quidem spectaculis temperaret, quo minus & pronuncianti tragado concineret, et gestum histrionis quasi laudans vel corrigens palam effingeret: nec alia de causa videtur ea die quâ pertij, pervigilium indixisse, quam ut initium in scenam prodeundi licentia temporis auspicaretur. Saltabat autem nonnunquam etiam noctu; & quondam tres consulares secunda vigilia in palatium accitos, multaq; & extrema metuentes super pulpitum collocavit, deinde repente magno tibiarum & scabellorum crepitu, cum palla tunicaque talari prosiluit, ac desaltato cantico abijt. Quorum vero studio teneretur, omnibus ad insaniam favit. Mnesterem pantomimum etiam inter spectacula osculabatur, et si quis saltante eo leviter obstreperet, detrahi jussum manu sua flagellabat, &c.* A good caveat for all Pagan, all Christian Princes and Magistrates, to beware of being besotted with Playes, or Actors, as this prodigious Pagan Emperour, &* *others were* to their eternall infamy. *The* 26. is *Iustin.* Historiæ lib. 6. Spiræ 1610. pag. 79. who writs thus of the miserable effects of Stage-playes among the Athenians after *Epaminondas* his decease. *Hujus morte etiam Athenienſium virtus intercidit. Siquidem amisso, quem amulari consueverant, in segnitiem torporemque resoluti, non ut olim in classem, exercitusque, sed in dies festos,* (y) APPARATVSQVE LUDORVM, *redditus publicos effundunt: & cum actoribus nobilissimis, poetisque theatra celebrant, frequentius scenam quàm castra visentes. Versificatores oratoresque meliores quàm duces laudentes.* QVIBVS REBVS EFFECTVM EST (pray marke the fatall consequence) *ut inter otia Græcorum sordidum & obscurum antea Macedonum nomen emergeret: Et Philippus obses triennio Thebis habitus Epaminondæ & Pelopidarum virtutibus eruditus, regnum*

x Caligula, sect. 54, 55.

*Nero, Antigonus, Commodus, with others.

26. Iustin, An. 4110.

y The prodigality of Stage-playes.

Macedoniæ, Græciæ & Asiæ cervicibus, veluti jugum servitutis imponeret. So that the Athenians and Græcians Stage-expences, and their delight in Stage-playes, Play-poets and Actors, corrupted their manners, emasculated their proweſſe, and ſo brought them into ſubjection unto thoſe, who formerly had beene captives unto them; as it brought the Romans into bondage to the *Gothes* and *Vandals*: as *Salvian De Gubernatione Dei*, l. 6. and *Carolus Sigonius, De occidentali Imperio, l. 1. f. 32.* informe us. See* *Iuſtin, lib. 30. p. 254.* to the ſame purpoſe, where he taxeth *Ptolomie for dancing, ſinging, and playing.* The 27. is *Herodianus*, Hiſtoriæ lib. 1. *Ingolſtadij* 1608. p. 29. 31. 55 to 74. & l. 5. p. 267. to 282. Where he exceedingly cenſureth *Commodus* & *Antoninus* the firſt, for delighting in *Stage-playes, Sword-playes, Actors, Gladiators, and playing the Gladiator himſelfe, to his perpetuall infamy and the peoples griefe, contrary to his imperiall dignity, and the earneſt intreaty of his friends*: which by conſequence proved the occaſion of his untimely death: the latter for his *dancing & delight in Stage-playes.* The 28, 29, 30, 31. are *Iulius Capitolinus, Trebellius Pollio, Ælius Lampridius*, and *Flavius Vopiſcus*; in their fore-quoted places: Act. 6. Scene 5. p. 451. in the margent; where they condemne *Heliogabalus, Commodus, Verus, Carinus, the Galieni, and other Roman Emperors, for foſtering Playes and Players, on whom they ſpent much treaſure & time; whereby they corrupted their owne, and likewiſe the peoples mindes and manners to their eternall infamy.* The 32. is *Amianus Marcellinus*, Hiſt. l. 28. c. 9. 10. London 1609. p. 340, 341, 342. Where he firſt declaimes *againſt the Senators and Roman Gentry, for their play-haunting & dice-play; then againſt the ſloath, the vanity & lewde behaviour of the commō people, who flocked thick and threefold to the baſe ſports of the Theatre, where the Actors were ſure to be hiſſed by them off the ſtage if they had not with ſome money bought the favour of the abject multitude; which there did nought but clamour, ſhout, and*

Atque ita omnia magnitudine nominis ac maieſtatis oblitus nocte in ſtupris, dies in convivijs conſumit. Adduntur inſtrumenta luxuriæ tympana, & tripudia: nec iam ſpectator, Rex ſed magiſter nequitiæ, nervorum oblectamenta modulatur.

27. Herodian, An. 4230.
28. Iulius Capitolinus, An. 4300.
29. Trebellius Pollio, Ann. 4300.
30. AElius Lampridius, An. 4300.
31. Flavius Vopiſcus, An. 4300
22. Ammianus Marcellinus, An. 4370.

and raise up tumults. The 33,34,35,36, are *Ovid, Horace, Iuvenal,* and *Propertius:* 4 famous Heathen Poets, who in their severall forequoted places, Act.6. Scene 3. & 5.p.369,370.371,452,453,454. condemne all *Stage-playes and Actors, as intollerable mischiefes in a state: and as the occasions of much adultery, villany, lewdnesse, prodigality, and the like*; as their forequoted testimonies more largely prove, to which I shall referre you. To these I might adde *C. Velleius Paterculus,* Hist.l.1. Francofurti, 1602.p.16. *Taurus,* the Philosopher, apud Gellium, Noctium Attic. l.20.c.4. *who there labours to withdraw his scholler from Stagelayes, with a speech of Aristotle.* Together with *Macro* the Philosopher, tutor to *Caius Caligula*; whom he dissuaded from Playes and Players: as *Philo Iudæus*, De Legatione ad Caium, p. 1342. records: and that passage of *Plautus*, in his *Captivei Prologus,* Raphelengij 1609. p.105. where he writes thus. *Profecto expedit fabulæ huic operam dare: Non pertractate facta est, neque idem ut cæteræ: Neque spurcidici insunt versus immemorabiles. Hîc neque periurus leno est, nec meretrix mala &c.* An infallible evidence *that most Stage-playes are fraught with ribaldry; with bawdes, with whores and panders parts*; and that such Playes are lewd and vile, not fit for Pagan (much lesse for Christian) Auditors, as this passage intimates. If then all these 40 severall Pagan Writers, Philosophers, Historians, Poets of chiefest note, (which none but Atheists, or men more desperately wicked, dare taxe for Puritans) have thus censured Playes and Players, as intollerable mischievous evils, even in a heathen Commonweale; taxing all such for vitious unworthy persons, who countenance or applaud them; can any Christian be so far past shame, past grace, or hopes of goodnesse, as once to patronize them? Alas, with what countenance or forehead can any Christian pleade for Playes or Actors as tollerable among Christians, which not onely *Plato, Seneca* and *Tully*, but even *Ovid* and *Propertius*

33. Ovid, An. 3950.
34. Horace, An. 3950.
35. Iuvenal, An.4020.
36. Propertius, An.4024.
37. Paterculus.
38. Taurus.
39. Macro.
40. Plautus.

Propertius too have long since doomed, as unfit for Pagans? With what assurance can *any one stile himselfe a (z) Christian*, who in this case of Playes, of Actors, and such like branded evills, comes short of all these Pagans? If therefore there bee any sparkes of ingenuity, modesty, grace or goodnesse remaining yet in Christians, whereby they may manifest to themselves and others, that they are, if not farre better, yet at least as good as all these Pagans: let them now at last declare it in abandoning, in suppressing Playes and Actors, which they have long since stigmatized as lewd pernicious evils. Alas what an intollerable eclipse and blemish will it be to the honour, purity, power and holines of Christian religion? *(a)* what a *desperate hazard* unto all our soules; *Si non præstat fides quod exhibuit infidelitas?* If Christians should fall short of Pagans in condemning Playes and Actors, and prove *(b) farre worse than they*, as *too too many* doe? As therefore we desire to satisfie our owne consciences and others, or to secure our soules, that we are reall Christians as well in truth as appellation, let us now at leastwise equall, if not transcend these Pagans in anathematizing and renouncing Stage-playes, according to our vow in baptisme, which Pagans never made, who have no such strong professed solemne engagements against Playes, as we, *(c) who have our baptismall covenant to binde us*, the concurring examples of all the *(d) forementioned primitive Christians, Fathers, Councels, and moderne Christian Writers*, to induce us to it. And if any out of ignorance, perverseness or prophanesse, have deemed it overmuch præciseness heretofore, to imitate the piety of the forequoted primitive or moderne Christians from age to age, in censuring, in renouncing Stage-playes, as execrable, lewd, infamous spectacles, unfit for Christians: let them not now degenerate so farre beneath themselves, as to prove worse than Pagans in this case of Playes, (e) *whom they should farre excell*: but rather subscribe

z Plus enim debet Christi discipulus præstare, quam mundi philosophus. *Hierom. Epist. 26. c. 4.*

a Et putamus nos salvos esse, quando omne impuritatis scelus, omnis impudicitiæ turpitudo, a Christianis admittitur a barbaris vindicatur? hic nunc illos quæro qui meliores nos putant esse quam barbaros, impudicitiam nos diligimus, Ethnici execrantur: puritatem nos fugimus, illi amant: fornicatio apud illos crimen atque discrimen est, apud nos decus. Et putamus nos ante Deum posse consistere? *Salvian. De Gubern. Dei l. 6. p. 237.*

b Hierom. Ep. 3. c. 4.

c See here p. 42. to 61. & 561. to 567.

d Scene 2, 3, 4, 5, before.

subscribe to this 51 Play-refelling Argument; which will certainly condemne and shame them, if it convince them not; with which I shall close up this Scene.

e Professio enim religionis non aufert debitum, sed augen; quia adsumptio religiosi nominis, sponsio est devotionis: ac per hoc tanto plus quispiam debet opere, quanto plus promiserit professione. *Salvian. ad Eccl. sam Catholicam l. 2. p. 382.*

Argum. 51. *That which* 40 *Heathen Writers, Philosophers, Historians, Orators and Poets of chiefest note, have unanimously censured, condemned from the very principles and remainders of corrupt nature, and their owne experimentall knowledge of its lewd pernicious effects; must doubtlesse be sinfull and altogether abominable unto Christians: Witnesse,* Rom. 2. 14, 15, to 29. Ier. 2. 10 11. c. 18. 13, 14.

But these 40 *recited Heathen Writers, Philosophers, Historians, Orators, and Poets of chiefest note, have unanimously censured and condemned Stage-playes, from the very principles and remainders of corrupt nature, and their owne experimentall knowledge of their many lewd pernicious effects: Witnes the premises, and Act. 6. Scene 3. & 5.*

Therefore they must doubtlesse be sinfull, and altogether abominable unto Christians.

ACTVS 7. SCENA SEPTIMA.

7. THe seventh Squadron is composed of sundry Pagan and Christian States, Nations, Magistrates, Emperors, Princes, who have excluded, censured, banished, suppressed Playes & Actors as the greatest mischiefes. If we look upon Heathen States or Nations, we shall find the (f) *ancient Lacedemonians, Athenians, Grecians, Romanes, Germanes, Massilienses, Goathes and Vandals:*

f See Act. 6. Scene 5. p. 455. to 458 & the Authours there quoted.

If upon Heathen Magistrates, Emperours, or Princes, we shall see (g) *Licurgus, Solon, Plato, Socrates, Themistocles, Scipio Nassica, Trebonius Rufinus, Iunius Mauricus,* together with *Augustus Cæsar, Tiberius, Nero, Trajan, Marcus Aurelius, Domitiã, Iuliã, & the whole Roman Senate, excluding, suppressing, condemning Playes and Actors, as the occasions of much vice and lewdnesse; the fomenters of whoredome, effeminacie, idlenesse, &c. the corrupters of the peoples mindes and manners; the authors of many tumults, discords, disorders; the causes of much prodigality, of many intollerable mischiefes in a state:* as I have more largly manifested, Act. 6. Scen. 3. 4, 5. to 20. on which you may reflect. If we looke on Christian States or Nations, wee shall discerne the (h) *whole State and Nation of the Iewes both before and since Christs time,* together with (i) *all the primitive Christians, the* (k) *Waldenses, Albigenses, and French Protestants;* the *Cities of Geneva, Tigure, Basil,* and the (l) *whole State of England in sundry Acts of Parliament, condemning, suppressing Playes and Players, as most prophane unchristian Spectacles, not tollerable in any Christian Republike:* Witnesse Act. 6. Scene 3, 4, 5, 12. & Act. 7. Scene 2, 3, 4, 5. on which you may cast your eyes. If we desire any precedents of Christian Emperors, Princes, Magistrates; we have not only the examples of *Noah, Melchizedeck, Abraham, Isaac, Iacob, Ioseph, Moses, Ioshuah, David, Solomon, Hezekiah, Iosiah,* with other godly Patriarkes, Kings and Princes, recorded in the Scriptures for our Christian imitation; who were so farre from cherishing from approving *Enterludes, Mummeries, Masques or Stage-playes,* either in their Pallaces, Courts or Kingdomes (as too many Princes since have done) that we never read in Scripture, nor in any other Story whatsoever, that they were so much as once experimentally acquainted with them; (m) *the whole Iewish Nation (some few Apostates onely excepted) oppugning them from time to time* (and so by consequence these Patriarkes, Magistrates

g See Act. 6. Scene 5. p. 448, 449, 458, to 466.

h See Act. 6. Scene 5. p. 467. & Act. 7. Scene 2. p. 552. to 557

i See Act. 7. Scene 2. p. 552. to 574.

k See here Act. 5. Scene 8. p. 220. 228. to 232. & Act 7. Scene 3. p. 536. & Andreas Fricius De Republica Emendanda, lib. 1. c. 17. & 21. p. 90.

l See Act. 6. Scene 5. p. 485. to 498.

m See here p 466, 467. & 552. to 557. accordingly.

strates and Princes too) *as opposite to their religion, manners, lawes and government*, as I have elsewhere largely proved: (Which me thinks should somewhat move all Christian Princes & Governors to abandon Stageplaies now, since they can finde no King, no pious person in all the Bible, that ever harboured or beheld them heretofore:) But likewise the patterns of (n) *Constantine, Theodosius, Leo, Anthemius, Iustinian, Valentinian, Valens, Gratian,* (o) *Charles the Great, Theodoricus, Henry the 3. Emperour of that name, Philip Augustus King of France;* our famous (p) *Queen Elizabeth, & her Counsel, with our London Magistrates, and Universities in her raigne,* who all *suppressed, inhibited Stage-playes, Sword-playes, and Actors, as unsufferable mischiefes in any Christian State or City.* To these I might adde * *Lodovicus the Emperour*, who by his publike Edicts (agreeing verbatim with the the 7. & 8. forequoted Canons of *Synodus Turonensis* 3. p. 589, 590.) inhibited all *Ministers all Clergy men from Stage-playes, hunting, hauking &c.* Together with (q) *Charles the* 9. and *Henry* 3. *of France,* (who by their solemne *Lawes and Edicts prohibited all Stage-playes, all dancing on Lords-dayes, or other solemne annuall festivals, under paine of imprisonment, and other penalties to be inflicted by the Magistrates;*) and our owne most gracious Soveraigne Lord, *King* CHARLES; who together with *the whole Court of Parliament*, in the first yeare of his Higness Raigne, enacted this most pious Play-condemning Law, (intituled, (r) *An Act for publishing of divers abuses committed on the Lords day, called Sunday.*) *Forasmuch as there is nothing more acceptable to God, than the true and sincere worship of him, according to his holy will, and that the* * *holy keeping of the Lords day, is a principall part of the true service of God, which in very many places of this Realme hath beene, and now is profaned and neglected by a disorderly sort of people, in exercising and frequenting Beare-baiting, Bull-baiting,* ENTERLVDES, COMMON PLAYES,

n See Act. 6. Scene 5 p. 468. to 472. & Act. 7. Scene 3. p. 656. to 664.

o See Bochellus Decreta Eccles. Gall. l. 4. Tit 1. c. 39. & Tit. 10. c 6. p. 549, 593.

p See Act. 6. Scene 5. p. 489. to 493.

* Fredericus Lindebrogus, Codex Legum Antiquarum p. 1163.

q See Bochellus Decreta Eccles. Gall. l. 7. cap. 22, 25. p. 581.

r 1 Car. cap. 1.

* See 5. & 6. Ed. 6. cap. 3. Which enioyns men to spend the Lords day onely & wholly in hearing and reading of Gods word, in prayer and praises unto God, and such other religious duties.

PLAYES, *and* * *other unlawfull exercises and pastimes, upon the Lords day. And for that many quarrells, bloodsheds, and other great inconveniences have growne by the resort and concourse of people going out of their owne parishes to such disordered and unlawfull exercises and pastimes, neglecting Devine service both in their owne parishes and elsewhere. Be it enacted by the Kings most excellent Majesty, the Lords spirituall and temporall, and the Commons in this present Parliament assembled, and by the Authority of the same; That from and after 40 dayes next after the end of this Session of Parliament assembled, there shall be no meetings, assemblies or concourse of people out of* * *their owne parishes on the Lords day within this Realme of England, or any the Dominions thereof for any sports or pastimes whatsoever: nor any Bull-baiting, Beare-baiting,* ENTERLVDES, COMMON PLAYES, *or other unlawfull exercises or pastimes used by any person or persons* * *within their owne parishes: and that every person or persons offending in any the premises shall forfeit for every offence 3 shillings 4 pence: the same to be employed and converted to the use of the poore of the Parish where such offences shall be committed. And that any one Iustice of the peace of the County, or the chiefe Officer or Officers of any Citie, Borough or Towne Corporate where such offence shall be comitted, upon his or their view, or confession of the partie, or proofe of any one or more witnesse by oath, which the said Iustice or chiefe Officer or Officers by vertue of this act shall have authority to minister, shall finde any person offending in the premises; the said Iustice or chiefe Officer or Officers, shall give warrant under his or their hand and seale to the Constables or Churchwardens of the Parish or Parishes where such offence shall bee committed, to levie the said penalty so to bee assessed, by way of distresse and sale of the goods of every such offendor, rendring to the said offendors the overplus of the monie raised of the said goods so to be solde. And in default of such distresse, that the party offending be*

* Which includes Dancing, Dicing, Bowling, Cards, and all other games and sports, which are unlawfull on this day. See all the forequoted Councels, Canons, and Imperiall Constitutions, Act. 7. Scene 3. & Act. 5. Scene 8. p. 240. to 244. & Dr. Featly his Handmaid of Devotion Edit. 2. p. 498. accordingly.

* This clause extends to all who goe out of their parishes to unlawfull sports or pastimes.

*. This clause extends to all who use any unlawfull sports or pastimes within their owne parishes.

be set publikely in the stockes by the space of three houres. Which Act, being *to continue unto the end of the first Session of the next Parliamẽt, only:* was since recontinued by the Statute of 3. *Caroli cap.* 4. and so it remaineth still in force: So that if it were as diligently executed, as it was piously enacted, it would suppresse many great abuses (both within the letter and intent, which is very large) that are yet continuing among us to Gods dishonour, and good Christians griefe in too many places of our Kingdome; which our Iustices, our inferiour Magistrates might soone reforme, would they but set themselves seriously about it, as some here and there have done. If then all these Pagan, these Christian Nations, Republickes, Emperors, Princes, Magistrates, have thus abandoned, censured, suppressed Playes and Players, from time to time, as most intollerable pernicious evils in any State or City, how can, how dare we now to justify thẽ, as harmelesse, cõmendable, or usefull recreations? What, are we wiser, are we better than all these Pagan Sages; than all these judicious Christian Worthies, who have thus abandoned, suppressed Playes and Actors, out of a long experimentall knowledge of their many vitious lewd effects? Or are we ashamed to be like our ancestors in judgement, in opinion, as wee are in tonsure, complement, habit and attire in *this age of Novelties, which (s) likes of nothing that is old or common, (though (t) such things commonly are the best of all,)* that wee thus undervalue the resolutions of all former ages in this case of Playes and Players, preferring our owne wits and lusts before them? O let us be ashamed now at last to countenance, to pleade for that, which the very best, the wisest Heathen, yea Christian Nations, States and Magistrates of all sorts, have thus branded and cast out as lewd, as vitious, as abominable in the very highest degree; & let us now submit our judgments, our practise, lusts and foolish fansies to their deliberate ma-

Hæreticos lib. et Vincentius Lerinensis adversus prophanas Hæreticorum

s Omnia debitum ordinem deserunt, hoc est luxuriæ proprium, gaudere perversis, nec tantum discedere a recto sed quam longissime abire. Res sordida est, trita ac vulgari via vivere. Talis horum contraria omnibus non regio sed vita est. Causa tamen præcipua mihi videtur huius morbi vitæ communis fastidiũ. Quomodo cultu se a cæteris distinguunt, quomodo elegantia cænarũ, mundiciis vehiculorum, sic volunt etiam seperare temporum dispositione: nolunt solita peccare, quibus peccandi præmium infamia est. *Seneca Epist.* 122.

t Illud melius et verius quod antiquius. *Tertullian De Præscript: adversus novitates.*

ture experimentall censures;abominating, condemning Playes and Players,if not exiling them our Cities coasts and Countrey,as all these have done: arming our selves with peremptory resolutions against all future Stage-playes, with this 52 Play-oppugning Syllogisme, with which I shall terminate this Scene.

Argum. 52. *That which the ancient* Lacedemonians, Athenians, Græcians,Romans,Germanes, Massilienses, Barbarians, Gothes and Vandals; *the whole* Iewish Nation *of old;divers Christian* Countries, *and* Cities *since: together with many Pagan,many Christian Republickes, Magistrates, Emperours,Princes in severall ages and places, have censured, abandoned, rejected, suppressed, as a most pernicious evill, as a very seminary of all vice and wickednesse; must certainly be sinfull, execrable, and altogether unlawfull unto Christians: Witnesse,* Rom. 13. 6. c. 13. 1. *to* 8. 1 Pet. 2. 13, 14.

But such is the case and condition of Stage-playes: as the premises, and Act. 6. Scene 5. &c. most plentifully evidence.

Therefore they must certainly be sinfull, execrable, and altogether unlawfull unto Christians.

CHORVS.

YOV have seene now Courteous Readers 7 severall Squadrons of unanswerable Authorities encountering Stage-playes and Actors, and giving them such an onset, as I hope will put them with their Patrons quite to route, so that they shall never be able to make head againe; their forces being so weake, so few, that they cannot

cannot bring one Councell, one Father, one ancient, one moderne Christian or Pagan Writer of any note into the field, to maintaine their cause, against this army-royall of Play-condemning Authorities, which I have here mustered up against them. It is not their long since conquered and confuted (*v*) *Lodge* or (*x*) *Haywood* (two scribling hackney Players, their onely professed printed Play-Champions that I know of,) who can withstand their all-conquering troopes; which either severall, or united, are impregnable; able to over-power to vanquish all the forces, that the whole world can raise against them. Let it therefore be your wisdome now at last to take the best, the strongest side, not onely in quality, but in number too. Stage-playes and Actors, (as the foregoing Scenes declare;) have bin oppugned, condemned in all ages, all places, by all sorts of men; Iewes and Gentiles, Greekes and Barbarians, Christians and Pagans; Emperours, Magistrates, people, Writers of all sorts, have bent, not onely their hearts and judgements, but their very hands, their tongues, their pens and power against them: Yea those who are dead and rotten long agoe, still fight against them in their surviving workes: (*y*) (*Licet ossa jacent, calamus bella gerit:*) and they will one day rise up in judgement (as they doe now in armes) against us, if we submit not to them. Let us, O let us not therefore be any longer beso te, befooled with these lewd stigmatized Playes or Actors, as we have beene in former times; but since all Ages, all Nations, (yea those who loved them best and most at first, to wit, the (*z*) *Greeks* and *Romans*) together with all primitive and moderne pious Christians, Fathers, Councels, Writers, have thus unanimously, successively condemned, renounced them, let us abominate and reject them too. It was the branded infamie of the Iewes, (*a*) *that they pleased not God, and were contrary to all men*; and will it not be ours too, if all these Authorities will not sway us? If Scriptures, Councels, Fathers,

v His Play of Playes.
x His Apology for Actors.

y Philippus Lonicerus, Turcicæ Historiæ, l.1.f.34.b.

z See Act. 6. Scene 5.

a 1 Thess.2.15.

Fathers; if Christian, if Pagan Writers, Nations, Cities, Republickes, Emperours, Magistrates, Kings, and Edicts thus severed, thus united, will not stir, nor draw us from our Stage-playes, Play-houses and Actors, what then can we conclude of our selves but this; (*b*) *that God hath given us over to an impenitent heart, a reprobate sence, a canterized conscience, if not to strong delusions, to beleeve,* to affect these lying Playes and Fables; *that we all might be damned, who will not beleeve the truth,* which all these Witnesses have confirmed; *but take pleasure in unrighteousnesse,* in ungodly Playes and Actors, (*c*) *which leade their followers to destruction, and without repentance plunge them into hell for ever,* amids those filthy Divels, whose disavowed pompes and workes, they deeme their chiefest pleasures. Let us therefore earnestly pray to God, to open our eares, that we may heare: to incline our hearts that we may beleeve what all these testifie and averre of Stage-playes; that so now at last we may take our finall farewell of them, (*d*) *as all true penitent Christians have done before us,* and never returne unto them more, to Gods dishonour, the Republickes dammage, or our owne eternall ruine; concluding from henceforth of all *Stage-playes,* all *amphitheatricall Spectacles,* as *Prudentius,* that worthy Christian Poet, did many hundred yeares agoe:

b Rom. 1. 24. to 29. 2 Thess. 2. 11, 12.

c See Act. 6. Scene 19, 20.

d See Act. 6. Scene 12. & 20.

> (*e*) *Heu! quid vesani sibi vult ars impia ludi?*
> *Hæ sunt delicia* IOVIS INFERNALIS; *in istis*
> *Arbiter obscuri placidus requiescit Averni.*

e Prudentius Contra Symmachum l. 1. Bib. Pat. Tom. 4. p. 612. B. & Lipsius de Amphitheatro lib. c. 20.

And then we neede no more, no other arguments to disswade us from resort to Stage-playes, when we shall thus adjudge them, *the chiefest delights of the infernall Divel Iove, who rests well pleased, well delighted with them,* as too many carnall Christians doe; who will one day rue it, when it is too late, if they now repent it not in time.

ACTVS

ACTVS 8. SCENA PRIMA.

HAving thus at large evinced the unlawfulnesse of Stage-playes by Reasons, by Authorities; I come now to refute those miserable Apologies, those vaine pretences, or (a) *excuses* rather, which their Advocates oppose in their defence; the most of which are already answered to my hands. Apologies for Stage-playes are of great antiquity. *Tertullian* in his booke *De Spectaculis, cap.* 1, 2, 3. & 8. brings in the Pagan Romans, (whose (b) *consciences the pleasures of these enchanting Enterludes had bribed*) apologizing *for their Playes with great* (c) *acuteneſſe; the feare of loſing theſe their ſecular pleaſures adding a kinde of ſharpneſſe to their wits.* I finde *St. Cyprian* complaining, (d) *that the vigour of Eccleſiaſticall diſcipline was ſo farre enervated in his age, and ſo precipitated into worſe in all diſſoluteneſſe of vice; that vices were not onely excuſed, but authorized; there wanting not ſuch flattering Advocates and indulgent Patrons of naughtineſſe who gave authority unto vices; and which was worſe, converted the very cenſure of the heavenly Scriptures into a juſtification of crimes and Stage-playes; producing ſome texts of Scripture in defence of Playes*, as well as reaſons; which this Father at large refelis. The like Play-apologies of voluptuous Pagans, I reade recorded in

a Ad excuſandas excuſationes in peccatis iſta prætendũt. Christus autem non arte illuditur. *Hievom. Epiſt.* 4. *c.* 9.

b Tanta eſt enim vis voluptatum, ut et ignorantiam protelet in occaſionem, et conſcientiam corrumpat in diſſimulationem, aut utrumque. *Tertull. De Spectac. c.* 1.

c Quam ſapiens argumentatrix ſibi videtur ignorantia humana, præſertim cum aliquid eiuſmodi de gaudiis et de fructibus ſæculi metuet amittere. *Tertul. Ibid.*

d Nam et eouſque enervatus eſt Eccleſiaſticæ diſciplinæ vigor, et ita omni languore vitiorum, præcipitatur in peius, ut iam non vitiis excuſatio ſed authoritas detur; quoniã non deſunt vitiorum aſſertores blandi et indulgentes patroni qui præſtant vitiis authoritatem; et quod eſt deterius, cenſuram Scripturarum cœleſtium in advocationem criminum et ſpectaculorum convertunt &c. *Cyprian de Spectac. lib.*

(e) *Arnobius*, (f) *Chrysostome*, (g) *Augustine*, and (h) *Salvian*; who answer them to the full. And as these Pagans of olde, so some who would be deemed Christians now, (as namely one *Thomas Lodge*, a Play-poet, in his *Play of Playes*, and one *Thomas Haywood* a Player, in his *Apology for Actors*,) have lately pleaded as hard for Stage-playes, as ever (i) *Demetrius did for his great Diana:*) whose severall allegations in the behalfe of Playes are soledly refelled; by *Mr. Stephen Gosson*, in his *Playes confuted:* by the *Authour of the 3. Blast of Retrait from Playes and Theaters*; by *Mr. Iohn Northbrooke*, in his *Treatise against vaine Playes and Enterludes*; by *Dr. Rainolds*, in his *Overthrow of Stage-playes:* by *I:G:* in his *Refutation of the Apologie for Actors*, (which you may peruse at leisure) and by sundry others (k) *forerecited*, whom I spare to mention. The Players, the Play-patrons of our present age, as their cause is worse, so (l) *their Pleas for Playes* are no other, no better than those of former times, which neede no other replies then what these Fathers, these Authours have returned: yet since their answeres are now growne obsolete, and our (m) *Play-Advocates persevering in their former folly, proceede to justifie one vanitie, one falshood with another, disputing much for the lawfull use of Stage-playes (perchance to exercise or declare their witts in the unhappy patronage of evill things:)* I shall therefore addresse my selfe to give a satisfactory answer to all their chiefe Play-propugning Objections, that so I may put them to perpetuall silence.

[e] Adverl. Gentes l.7.p. 232. to 240.
[f] Hom. 38. in Matth. & Hom. 3. De Davide et Saule.
[g] De Consensu Evangelistarū, l. 1. c. 23. De Civit. Dei l. 2. c. 29. & l. 6. c. 5, 6, 7, 8.
[h] De Gubernatione Dei l. 6.
[i] Acts 19.24. to 29.
[k] See Act 7. Scene 5.
[l] Nulli enim peccatori deest impudens prætextus &c. Sed hi quidem sunt prætextus qui nihil habent rationis, nec se ullo iure possunt defendere. *Chrysost. Hom in Psal. 140. Tom 1. Col. 1110. C, D.*
[m] Quid dicam de iis nescio, qui cum semel aberraverint constanter in stultitia perseverant, et vanis vana defendunt; nisi quod eos interdum puto aut ioci causa philosophari, aut prudentes et scios mendacia defendenda suscipere, quasi ut ingenia sua in malis rebus exerceant vel ostendant. *Lactantius De Falsa Sapientia. l. 3. c. 24.*

Objection 1. The first, if not the best Argument in defence of Stage-playes, may be cast into this forme.

That which is not prohibited, but rather approved and commended

commended by the Scripture, cannot be sinfull nor unlawfull unto Christians.

But Stage-playes are not prohibited, but rather approved and commended by the Scripture.

Therefore they cannot bee sinfull nor unlawfull unto Christians.

The Major being unquestionable, the Minor may be thus confirmed. *Acts* 19.29,31. there is mention made of the *Theatre at Ephesus*, (*n*) *a place wherein Playes were acted:* and in the 1 *Cor.* 4.9. *St. Paul* writes of himselfe and of the other Christians in his age: *We are made a Theatre or Spectacle unto the world, unto Angels, and to men.* To which may be added the 1 *Kings* 13.8. 2 *Kings* 16.14.15 17. *&* c.2.11, 12. 1 *Cor.*9. 24, 25. *&* *15.22. *Eph.*6.11,12,13,14. which mentiō *horses, chariots, races, duels, combates: alluding to the Olympian games, the Roman Circus, Sword-playes, and other amphitheatricall Spectacles,* which these Scriptures seeme to justifie; and so by consequence Stage-playes too, which are in the selfesame predicament.

n Theatrum est locus semicirculi figuram habens, in quo stantes populi ludos scenicos intus inspiciebant, unde a Spectaculo Græce Theatri nomen accepit. *Beda in Acta Apost. c. 19. To. 5 Col. 658. & De Nominibus locorum in Actis A. post. Ibid. Col. 672.*

* See Ambrose, Hierom, Chrysostome, Theodoret, Primasius, Sedulius, Remigius, Beda, Haymo, Anselme, Oecumenius, Theophylact, HRabanus Maurus, Lyra, Tostatus, Gorrhan, Aretius, Musculus, Calvin, Marlorat, and others Ibidem, some of which take it litterally, that St. Paul did actually fight with beasts in the Theatre at Ephesus.

To this I answer first; though Stage-playes are not expressly condemned in the Scripture by name, yet they are in other generall tearmes (as well as Apostasie, Atheisme, poysoning, Incest, and such other sinnes whose names we finde not in the text) as I have (*o*) *already proved:* So that both the Major and Minor are false. Secondly, I answer, that the reason why Stage-playes are not by name condemned in the Scripture is, because the penmen of it being Iewes, were unacquainted with Stage-playes, (*p*) *which the Iewes would not admit, as being opposite to their religion, and pernicious to their State:* wherefore they condemne them onely under those generall termes, (*q*) *of Idolatry, sacrifices of Idols, vanities of the Gentiles, rudiments and customes of the world,*

Answ. 1.

o Act.7.Scen.1.

2.

p Iosephus Antiqu. Iudæorum l.15.c.11. See Act.7.Scene 2. p.548. to 558.

q 1 Pet. 4.2,3. Eph.2.2,3. c.4 17. to 25. 1 Cor. 10. 20, 21, 22. Tit.3. 3. Rom. 12. 2. c.13. 12, 13, 14. 1 Iohn 2.15,16. See Act.7.Scene 1.

world, &c. under which they are fully comprized. Thirdly, though the Scriptures inhibit not Stage-playes by name, yet *St. Paul* himselfe in his *Constitutions*, (if *Clemens Romanus* may be credited) hath condemned *Playes and Players in expresse tearmes*, (r) *decreeing, that all Players and Play-haunters should desist from Stage-playes, or else be cast out of the Church*; and the (s) *other Apostles* also *decreed the like:* yea the (t) *whole primitive Church in severall generall and Nationall Councels, the ancient Fathers in their renowned writings, and the holiest Christians* (v) *from age to age, have given sentence against them as unlawfull Spectacles, which the word of God inhibits as misbeseeming Christians:* this therefore is sufficient to disprove the Minor. Fourthly, the Scriptures here produced as approving Stageplayes, doe no wayes countenance, but oppugne them. For first, that *Theatre* mentioned *Acts* 19. 29. 31. was not a Theatre on which Playes were acted, but a * *place of publike meeting, where malefactors were punished, Orations made to the people, and the Magistrates and people usually met together to consult of publike affaires*: A place much like the *Prætorium, into which our Saviour was brought, Matth:* 27. 27. or like to *Areopagus or Mars hill in Athens, where Paul made an Oration to the Athenians: Acts* 17. 19, 22. That this was such a Theatre, is evident: First, because such places of *publike concourse and consultation, where speeches were made, and malefactors sometimes executed,* were stiled *Theatres:* witnesse (x) *Ausonius,* (y) *Apuleius,* (z) *Cicero,* (a) *Tacitus,* (b) *Livie,* (c) *Philostratus,* (d) *Varro,* (e) *Phi-*

r Ego Paulus minimus Apostolorum hæc dispono vobis Episcopis et Presbyteris. Scenicus si accedat sive vir sit sive mulier, auriga, gladiator, cursor stadii, ludius, Olympius, choraules, cytharædus, lyristes, saltator, caupo, desistat vel reiiciatur. Theatralibus ludis qui dat operam, vel desistat, vel reiiciatur. *Clemens Rom. Constit. Apost. l. 8. c. 38.*

s Constit. Apostol. l. 2. c. 65, 65

t See Act. 7. Scene 2, 3, 4, 5.

v Si ad boni incitamentum divina præcepta deessent, pro lege nobis sanctorum exempla sufficerent. *Isidor. Hispal. De Summo bono l. 2. c. 11.*

* See Socrates Hist. Eccl. l. 7. c. 13. Philo Iudæus in Flaccum lib. p. 1305, 1306, 1312. Coc. Sabellicus, Ænead. 4. lib. 8. pag. 636. C. accordingly.

x Et Atticis quoque Quibus theatrum curiæ præbet vicem, Vna est Athenis atque in omni Græcia, ad consulendum publici sedes loci. *Ludus Sapientum p. 86.* y Floridorum l. 1. p. 302. z Pro Flacco Oratio. a Tunc Antiochensium Theatrum ingressus, ubi illis consultare mos est *Historiæ, l. 24. sect. p. 474.* b Pars maxima super Theatrum circaq;, assureti et ante spectaculis concionum consistunt. *Rom. Hist. l. 24. sect. 39. p. 542.* c Apud Nonnium: & apud Bulengerum, De Theatro l. 1. c. 32. d Ibidem. e Ibidem.

lo,

lo, (f) *Chrysostome*, (g) *Synesius*, *Iuvenal*, *Appianus*, & *Bulengerus De Theatro*, *l.1. c.32.* where this very text is quoted. Hence (h) *Eusebius* and (i) *Nicephorus*, write, that *Ignatius with other Martyrs were tortured and put to death in the Theatre:* yea hence (k) *Orosius*, (and out of him (l) *Baronius and Spondanus*) record; that *Iulian the Apostate, commanded a Theatre to be built of the materialls that were brought to reedifie the temple at Hierusalem, in which Theatre after his returne from Persia he intended to cast the Bishops, Monkes, and other Christian inhabitants of that place to beasts which should teare them in peeces: ut scilicet ibi esset Christianorum carnificina, unde eorũ religio videretur esse progressa.* Secondly, the very words and circumstances of the text assure us, that this was such a Theatre: For first, it is said, *that all the people rushed with one accord into the Theatre,* v. 29. as into a place of common counsell. Secondly, that the *cause of this their concourse was, to prevent the decay of their craft of making silver shrines, and to maintaine the honour of their great Goddesse Diana:* v.27. Thirdly, that *Paul would have entred into the Theatre to have made an Oration unto the people, from which his friends disswaded him:* v. 30, 31. Fourthly, that *the assembly there was confused, some crying one thing, some another, and that the most part knew not why they were come together:* verse 32. Fifthly, that *they caught Gaius and Aristarchus, and drew them as malefactors into the Theatre:* verse 29. Sixthly, that *they drew Alexander out of the multitude, who there beckened to them, with his hand, and would there have made his defence to the people:* v.37. Seventhly, that *the Town-clerke made there a solemn speech to the people, admonishing them to be quiet, and to doe nothing rashly against Paules companions, whom they had brought into the Theatre, since they were neither rõbbers of Churches, nor yet blasphemers of their Goddesse: informing Demetrius and his fellow craftsmen, that if they had a matter against any man, the Court-dayes were kept, and*

f Oratio 32.
g Dion, Bibl. Patr. Tom. 5. pars 1. p. 60. D.
h Eccles. Histor. l. 8. c. 24.
i Eccles. Hist. l. 3 c. 19.
k Historiæ l. 7. c. 30.
l Annales Ecclesi. Anno 363. sect. 4.

2.
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there were deputies before whom they might implead one another: and if they inquired any thing concerning other matters, it should be determined in a lawfull assembly: v, 35. to 41. All which concurring particulars infallibly prove, that this Theatre (*i*) *was onely a place of publike counsell, justice and execution*; not a Theatre whereon Playes were acted: therefore it gives no colour of approbation to Playes or Play-houses, no more than the Courts of Iustice at Westminster argue, that the Playes and Play-houses about London are lawfull. But admit this Theatre were a place for Stage-playes, yet it affords no justification at all to Playes or Play-houses. For the assembly in the Theatre, which this Scripture mentions, was (*k*) *but a tumultuous concourse of Idolaters, without any lawfull authority: and that not to act or see a Stage-play, but to defend their Goddesse Diana, and their idolatrous trade of making her silver shrines, by which they got their living: to persecute St. Paul and his companions, whom they accused as malefactors, and to withstand the preaching of the Gospell, which would suppresse their trade and their Diana both together.* This unlawfull assembly therefore, which both the Scripture, their owne (*l*) *Towne-clerke*, and themselves condemned, is no justification of, but a strong evidence against our Play-assemblies, which are commonly as tumultuous, as opposite to Christs word, his Saints, his kingdome, as this Ephesian conventicle.

i See Theophylact, Lyra, and others Ibidem, & Socrates Scholasticus Eccles. Hist. l 7. c. 13 HRabanus Maurus, De Vniverso l. 20 c. 16. & 36. Tom. 1 p. 248, 250.

k Acts 19. 29. to 41.

l Acts 19. 35. to 41.

2.

Secondly, that text of 1 *Cor.* 4. 9. *We are made* θέατρον, *which the Fathers and most Latine Authors* render, *Spectaculum*; and our English Translations, *a Spectacle, or gazing-stocke*: makes nought for Stage-playes. For what if the Apostles were *made a Theatre or Spectacle to the world, to Angels and to men*: (that is, as (*m*) *some Fathers interpret it*; *The whole world of men and Angels good and bad, beheld the miseries, the afflictions they endured for Christ and his Gospell, not onely in one corner, but in all the quarters of the world.* Or as (*n*) *others* of them

m Ambrose, Hierom, Sedulius, Chrysostome, Theodoret, Primasius, Oecumenius, Beda, Theophylact, in 1 Cor. 4. 9. & Chrysost. Hom. ad Neophytos, Tom. 5. Col. 619. C, D.

n Ambrose, Remigius, Beda, Anselme in 1 Cor. 4. 9.

them paraphrase it: *They were made a wonderment, a laughing-stocke to uncleane spirits, and to the wicked of the world, who rejoyced at their miseries, their tormeats, being glad to see them drawne to the place of execution* called [*Theatrum*] a Theatre, where *the innocent Martyrs for the most part suffered in the view of all the people*, as our Traytors usually suffer on a Stage or scaffold, erected for that purpose: both which expositions [*o*] *some good Interpreters* have conjoyned:) yet this no wayes justifies but oppugnes our Stage-playes. For first, the Apostles did not make themselves a voluntary Spectacle, as all Players doe; but they *were made* Spectacles by others. Secondly, they were no Spectacles of lasciviousnesse, vanitie, follie, mirth, or wickednesse, as Plaies and Plaiers are; but of grace, of faith, of pietie, [*p*] *patience, constancy, martyrdome,* and the like, which Plaies and Plaiers are not. Thirdly, they were Spectacles of Gods owne institution, *they being* [*q*] *appointed, called, destinated to their sufferings by God himselfe*; whereas Plaies and Actors are Spectacles not of Gods, but of *the very* [*r*] *Divels owne invention and appointment*. Fourthly, they were memorable publike Spectacles of admiration, of [*s*] *imitation, both to the world, to Angels, and to men:* Playes, Players and Play-haunters were yet never such. Fifthly, they were reall, not hypocriticall, histrionicall personated Spectacles, consisting of representations onely, as all Playes and Actors are. Sixthly, they were Spectacles [*t*] *appointed onely unto death,* not to laughter: Spectacles of passion, of compassion, not of mirth and pleasure: Spectacles onely at a stake, appointed unto martyrdome; not on a stage, to stir up laughter: Spectacles they were, which *the very* [*v*] *Angels and Saints applauded, not condemned; which Divels and wicked men derided, persecuted, not applauded: Spectacles, which were* [*x*] *the crowne, the honour, not the reproach,* and [*y*] *infamy of Christianity, as Playes and Players are:* therefore they give no colour, no approbation to our

o Beda, Anselme, HRabanus Maurus, Lyra, and others, in 1 Cor. 4.9.

p Hebr. 11. v. 7. to the end, & c. 12. 1, 2, 3.

q 1 Cor. 4. 19. Acts 4. 27, 28. Phil. 1. 29.

r See Act. 1. Scene 1, 2, 3. & Chorus.

s Acts 13. 7. 1 Cor. 11. 1. 1 Pet. 2. 20, 21. *t* 1 Cor. 4. 9. Rom. 8. 36. Psal. 44. 22. See Chrysost. ad Neophytos, Tom. 5. Col. 619, B, C.

v See Tertullian, Exhortatio ad Martyres, & Cyprian de Duplici Martyrio.

x Cyprian Epist. l. 1. Epist. 3, 4. l. 2. Epist. 6. l. 3. Epist. 5. & 25. & l. 4. Ep. 2. & 6.

y Cyprian Ep. l. 1. Ep. 19. Eucratio.

our Play-house Spectacles with which they have no Analogie, but this alone; that as the chiefe agents in the Apostles and Martyrs tortures, were desperate wicked men, envenomed, enraged with bitter rancor against all grace, all goodnesse; even [z] *such are the common Actors and Abetters of our theatricall Enterludes.* All the argument then that our Play-patrons can collect from hence, is from the allusion which the Apostle hath to Theatres, to Spectacles; which being an allusion onely to the spectacle of a Martyr, at the stake; or of a malefactor at the place of execution, as all Expositors accord; not to a Play or Enterlude on a Stage subverts their very foundation, and takes them off from this their hold, in which they had most repose. But admit, it were an allusion to a Play-house Theatre, yet as theeves can never justifie their stealing, nor usurers their usurie to be lawfull, because the Scripture saith, [a] *that Christ, that the day of the Lord shall come as a theefe in the night:* and [b] *that he will require his owne with usurie:* no more can our Play-champions conclude from hence, that Stage-playes are warrantable or lawfull among Christians, because *St. Paul* by way of similitude, writes thus of himselfe and his fellow-Apostles: *Wee are made a Theatre or Spectacle to the world, unto Angels, and to men.* These two maine Scriptures being thus fully vindicated from our Play-proctors wrestings, the other will fall away of themselves: there being no analogie at all betweene a race and a Stage-play: an horse or chariot for warre, and a Comedie for sport. I shall therefore answer them all together in *St. Cyprians* words. [c] *In this place I may say, that it had beene better for these Objectors never to have knowne the Scriptures, than thus to reade and wrest them. For these words and examples which are laid downe as exhortations to evangelicall ver-*

z See Act. 4. Scene 1. throughout.

a Matth. 24. 43 44. 1 Thess. 5. 2 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.

b Matth. 25. 27

c Hoc in loco dixerim, longe melius fuisse istis nullas literas nosse, quam sic literas legere. Verba enim et exempla quæ ad exhortationem Evangelicæ virtutis posita sunt, ad vitiorum patrocinia transferuntur, quoniam non ut spectarentur ista scripta sunt, sed ut animis nostris instantia maior excitaretur in rebus profuturis, dū tanta est apud Ethnicos in rebus nō profuturis. Argumentū est ergo excitandæ virtutis, non permissio sive libertas spectandi Gentilis erroris; ut per hanc animus plus accendatur ad evangelicam virtutem propter divina præmia, cum per omnium laborum et dolorum calamitatem concelatur pervenire ad terrena compendia. *Cyprian de Spectaculis lib.*

tue,

tue, are translated into apologies for vice; For these things are written, not that they should be gazed upon, but that a more earnest vehemency should be stirred up in our minds in profitable things, whiles there is so great a diligence in Ethnickes in unprofitable things. It is an argument therefore of exciting vertue, not a permission or libertie of beholding the Gentiles error; that by this the minde may be more enflamed to evangelicall vertue by divine rewards, when as men must passe through the miserie of all toyles and griefes, before they can come to terrene emoluments. (d) That Elias is the horseman or charioter of Israel, it yeelds no patronage to the beholding of Cirque-playes, for he never ranne in any Circus: That David danced in the sight of God, it no wayes availes nor justifieth the sitting of faithfull Christians in the Theatre: for by distorting none of his members with obscene motions, hee hath ended the dance, and put a period to the Play of Grecian lust. His Lute, his trumpets, flutes and harpes have resounded Gods praises, not an Idols. It is not therefore hence determined, that unlawfull things may be looked on: those lawfull things by the Divels cunning being now changed from holy into unholy things. Let shame therefore instruct or restraine these men, although the holy Scriptures cannot doe it. For is it not a shame, is it not a shame I say, for faithfull men, who challenge to themselves the name of Christians, to justifie the vaine superstitions of the Gentiles intermixed with their Stage-playes, out of the sacred Scriptures, and to give authority to Idolatry? For when that which is done by Ethnickes to the honour of any Idol is frequented by Christians in a Stage-play, both heathen idolatry is maintained, and in contumely of God, true religion is trod under foote. This is *St. Cyprians* answer to the objected Scriptures, and with it I rest.

d Nam quod Elias auriga est Israelis, non patrocinatur spectandis Circensibus, in nullo enim is Circo cucurrit. Et quod David in conspectu Dei choros egit, nihil adiuvat in Theatro sedentes Christianos fideles. Nulla enim obscænis motibus membra distorquens, desultavit Græcæ libidinis fabulã: æra, cythara et tybiæ Deum cecinerunt, non Idolum. Non igitur præscribitur ut spectentur illicita: diabolo artifice ex sanctis in illicita mutata sunt. Præscribat igitur istis pudor, etiamsi non possunt sacræ literæ. Non pudet, non pudet inquam, fideles homines, et Christiani sibi nominis auctoritatem vendicantes, superstitiones vanas Gentilium cum spectaculis mixtas de scripturis cœlestibus vindicare, et auctoritatẽ idololatriæ conferre? Nã quando id quod in honore alicuius idoli ab Ethnicis agitur, a fidelibus Christianis in spectaculo frequentatur, et idololatria gentilis asseritur, et in contumeliam Dei religio vera calcatur. *Ibidem.*

ACTVS 8. SCENA SECVNDA.

Objection 2.

THe second Objection in defence of Playes is this: (e) *That they are innoxious, pleasant, honest & laudable recreations, which the ancient Greekes and Romans not onely tollerated but applauded:* therefore they are tollerable among Christians.

(e) See Haywoods Apologie for Actors.

Not no answer this objection with that exclamation of * *Volateranus* in this very case of Playes: *Sed quid nunc de face hujus sæculi dicam? quum virtutem ac gloriam veterum imitari nullo pacto valeamus, vitia tamen omni studio imitamur. Iam scena ubique renovata est, ubique comædias spectat uterque sexus, quodque longe impudentius, ipsi Sacerdotes et præsules, quorum erat officium omnino prohibere. Multo igitur severiores in hac parte Græci, qui omnes suos comicos jamdiu aboluerunt, propter unum Aristophanem, quamvis moribus minime officeret.*

* Commentariorum lib. 29. fol. 113.

Answer 1. I answer first; that Playes are no harmelesse, honest or laudable recreations, as all the premised Authorities, and this whole treatise prove at large: this objection therefore is but a begging of the cause in question.

2. Secondly, I answer, that although some Pagan Greekes and Romanes approved Stage-playes at the first in lewd and dissolute times; yet (f) *at last after long experience of those intollerable mischiefes which they occasioned, enforced by deare bought repentance, they banished them their Commonweales and Territories by publike solemne Edicts, as inconsistent with their safety.* And although some vitious histrionicall Roman Emperours, as *Nero, Caligula, Heliogabalus, Commodus*, and others, *reduced Plaies & Plaiers, yet the gravest Romã Emperors, Senators, Philosophers did still oppose and reexile them*

(f) See Act. 6. Scene 5. & Act. 7. Scen. 6, 7. Bodinus De Repub. l. 6. c. 1. & Guevara his Diall of Princes, l. 3. c. 43. to 48.

as

as the seminaries of all vice and lewdnesse, and intollerable mischiefes in the Commonweale: as I have (g) *largely proved.* Wherefore wee should rather imitate the best, the wisest Pagan Greekes and Romans in abandoning, than the worst or lewdest in retaining Stage-playes. Secondly, the reason why the ancient Pagans, Græcians and Romans tollerated Plaies and Plaiers (as (h) *Bodine* and *Guevara* observe) *was not for any good or laudable quality in them, but onely out of superstition and idolatrous devotion to their Idol-gods,* (i) *who exacted solemne Stage-playes from them as the most pompous if not serious part of their idolatrous worship: which Playes* (saith *Guevara*) *were dedicated to them by the divine sufferance of the living God, who would that their Idol-gods being but laughing-stockes should be served, honoured and feasted by jeastures, mockes and Playes.* The truth of this is evident, not onely by that of (k) *Aristotle; who prohibiting the sight of all unchast fabulous Playes or pictures, and advising the Magistrates to suppresse them; comes in with this exception: Nisi forte apud illos Deos, quibus etiam per leges lascivia illa conceditur, et apud quos sacra facere ætate quidem provectioribus pro se, pro liberis et conjugibus permittitur:* by *Dionysius Hallicarnasseus, Antiqu. Rom. l. 2. c. 5. & 7. c. 9.* by *Cicero in Verrē, Act. 6. Oratio de Aruspicum Responsis, p. 524, 526, 527. Oratio 3. in Catilinam, p. 452. b.* Where he informes us, *that Stage-playes were exacted by, and dedicated to the Roman Gods, who were honoured and attoned by them:* by *Thucidides Historiæ, lib. 3. p. 291. Polybius Historiæ l. 4. p. 340. C.* and *Diodorus Siculus Bibl. Hist. l. 4. sect. 6, 7. p. 202. to 206.* with sundry other Pagans: and by (l) *St. Augustine, De Civitate Dei lib. 2. c. 4. to 15. & l. 4. c. 20 27. HRabanus Maurus l. 2. c. 10.* with others (l) *formerly quoted*; but by that also which (m) *Livy* and (n) *Ovid* have recorded of the *Romanes: who when as all the Fidlers and Players departed from Rome to Tibur in one discontented company, because the Censors prohibited*

g See Act. 6. Scen. 3, 4, 5, 6. & Act. 7. Scen. 6, 7.

2.

h De Repub. l. 6. cap. 1. Guevara, Diall of Princes, l. 2. c. 43. p. 509. Herodian Hist. l. 1. p. 29, 31.

i See Act. 1. Scene 1, 2, 3. & Godwins Roman Antiquities, l. 2. sect. 3. c. 1. to 11.

k Politicorum lib. 7. c. 17. sect. 77. p. 501, 502.

l Act. 1. Scen. 1, 2, 3. See Herodian Hist. l. 1. p. 29, 31, 55, to 74. & l. 5. p. 267 to 282.

m Historiæ Rom. l. 9. sect. 30 & lib. 7. s. 2, 3. Valerius Max. l. 2. c. 4. sect. 4.

n Fastorum l. 6 p. 114.

hibited them to eate in the Temple of Iove, as they had accustomed: the Senate out of their care to religion (there being no man left in Rome to sing and play before their sacrifices) sent embassadours after them to Tibur, requesting the Tiburtines to doe their best endeavour to perswade them to returne to Rome: upon which embassie the Tiburtines sent for these companions into their Senate house, where they first perswaded them to goe backe to Rome; but their intreaties not prevailing, they concluded to make them drunke with wine, (o) *(of which they were very greedy) and then to put them into carts being drunke, and so to carry them backe to Rome; which they did accordingly. Where upon their returne, the Senate to obtaine their good will, restored them to their former priviledges, and withall authorized them to goe freely about the Citty, and to act their solemne Stage-playes every yeare.* Vpon which * *Valerius Maximus* descants thus: *Personarum usus pudorem circumventæ temulentiæ causam habet.* Idolatrie therefore, and *the* * *pleasing of Idol-Gods being the chiefe, if not the onely cause why these Pagan Greeks and Romans allowed Playes or Players*; their example grounded on this reason, (p) *should rather engage all Christians eternally to detest them, than any wayes to approve them.* Thirdly, admit that Stage-plaies were in high estimation among these lascivious vitious Pagans, *yet they were* (q) *evermore execrable among Christians, who have constantly abandoned them from age to age.* It is therefore a great dishonour, a shame, if not a sinne for Christians (who (r) *should follow the footsteps of their blessed Saviour onely, and those who walke as he hath walked*; [ſ] *abandoning all the fashions, wayes and customes of lewd idolatrous Pagans:*) to swerve from Christ and primitive Christians as not worthy the following, in this case of Plaies; and to make the worst, the most lascivious heathens, the guides and patternes of their actions. Alas, where is our Christianitie, our pietie, our obedience or our love to

o Vino (cuius avidum ferme genus est) sopiunt &c. *Livie Ibidem.*

*See Polychronicon, l. 3. c. 34. fol. 131. Volateranus, Comment. l. 29. f. 312 313. I. G. his Refutation of the Apologie for Actors, p. 21, 22. Prudentius Contra Symmachum l. 1. 2. & Bib. Patr. Tom. 4. p. 910. &c.

* L. 2. c. 5. sec. 4.

p See 1 Cor. 8. c. 10, 10 to 32. 2 Cor. 6. 14. to 18. 1 Ioh. 5. 21. See Act. 1. Scen. 1, 2, 3.

q See Act. 7. Scene 2, 3, 4, 5, 6, 7.

r 1 Ioh. 2. 6. Rev. 14. 4. 1 Pet. 2. 21, 22. Phil. 3. 17. Heb. 13. 7 1 Cor. 11. 1.

ſ Levit. 18. 13. Deutr. 12. 29, 30. Matth. 6, 7, 8, 31, 32. Eph. 2. 2, 3. c. 4. 17, 18, 19. Col. 2. 20. 1 Pet. 4. 1, 2, 3. 1 Thess. 4. 4, 5 See Act. 1. Scene 2.

to Christ, if we chuse rather to imitate the very vices of the lewdest Pagans, than the graces, the holinesse of the best Christians? It was the brand, the infamie of the Iewish Nation; (t) *that they were mingled among the heathen, and learned their workes:* and shall it not be much more ignoble and sinfull for us Christians, to justifie the lawfulnesse of Stage-playes from the bare examples of these wicked Pagans? O let it (v) *never be heard in Gath, nor published in Askelon,* that any Christians should grow so atheistically prophane, so stupendiously impious, as to preferre the lewd examples of the deboisest heathens, before the unparalleld patternes of their most holy Saviour, and the best of Christians: (alas, what need we run to such precedents of impiety, when as we have better examples nearer hand?) but since all Christian, yea, (x) *the very best of Pagan Greeks and Romanes* have utterly condemned and exploded Stage-playes, the *very* (y) *worst of Greekes and Romanes onely approving them by their practise, and that to sinister ends:* let us rather imitate the best, the wisest of them in abandoning, than the very worst of them in patronizing, in applauding Stage-playes; for feare we renounce our Christianity, and prove farre worse than the very worst of Pagans ever were.

t Psal. 106. 35. 2 Chron. 36. 14.

v Mich. 1.10. 2 Sam. 1.20.

x See Act. 6. Scen. 5. & Act. 7. Scene 6, 7

y See Act. 4. Scene 1, 2, 3.

ACTVS 8. SCENA TERTIA.

THe third Objection in the behalfe of Playes is this; (z) that they are not onely commendable but necessary in a Commonweale; and that in three respects: First, for the solemne entertainment and recreation of forraigne Embassadours, States and Princes: Secondly,

Objection 3.

z See Haywoods Apologie for Actors, where this Obiection is made.

for the solemnizing of festivals and triumphes: Thirdly for the exhileration and necessary recreation of the people. Therefore they ought to be countenanced, continued, not suppressed.

Answ. 1. To this I shall first reply; that Stage-playes are so far from being commendable or necessary in a Cõmonweale, that they are the very greatest mischiefes which can befall it: (*a*) *whence the wisest States and Magistrates have beene so farre from tollerating, that they have quite discarded them as inconsistent with the publike welfare.* So that the very ground of this objection failes, and then the particulars cannot stand, which I shall now examine. For the first of them; that Stage-playes are necessary for the solemne entertainment of Embassadours, and forraigne States; though I will not take upon me to define what entertainment will befit such personages; yet with all humble submission to better judgments, I conceive, that common Stage-playes (to which every cobler, tinker, whore, and base mechanicke may resort from day to day, (*b*) *as many of them doe*) are no *meete sports or entertainments for* (*c*) *Christian Princes, States, and Potentates*; whose pietie, majestie, gravitie are so transcendent, that they cannot but disdaine the sight, the presence of such ridiculous, infamous, scurrilous, childish Spectacles, as common Stage-playes are, which savour neither of state, nor royaltie, but of most abject baseneſſe, though too many great ones (I know not out of what respects) have vouchsafed to honour them (or (*d*) *rather dishonoured themselves*) with their presence. For my owne part it is beyond my Creed to beleeve, that Christian Monarches, Peeres, or forraigne Embassadours, who are (at least wise should be) men of (*e*) *higheſt dignity*, of (*f*) *eminenteſt piety*, severest gravity, deepest wisdome, sublimest spirit, and *most sober*, (*g*) *exemplary conversation, without any mixture of*

a See Act. 6. Scene 5. & Act. 7. Scene 6, 7.

b See Act. 4. Scene 2.

c Non eadem vulgusque decent et lumina rerum. *Ouid, ad Liuiam pars* 1. *p.* 323.

d Iohn Sarisbury, De Nugis Curialium, l. 1. c. 7, 8. Bodinus De Repub. l. 6. c. 1. Chrysost. Hom. 13. in 1 Cor. Tom. 4. p. 356. accordingly.

e Rom. 13. 1. 1 Pet. 2. 13, 14.

f Princeps par omnibus, sed in cæteris maior quo melior. *Plin. sec. Panegyr. Traiano dictus, p.* 18.

g Facere recte cives suos princeps optimus faciendo docet, et cum imperio maximus sit exemplo maior est. *Velleius Paterc. Rom. Hist. l.* 2 *p.* 134. Vita Principis censura est, eaq; perpetua: ad hanc dirigimur, ad hanc convertimur: nec tam imperio nobis opus est *levitie,*

levitie, vanitie, or childish folly, (the least tincture of which in men of supreme ranke, *(though it be but in their (h) sports)* is *(i) no small deformity, no meane eclipse unto their fame)* should so farre degenerate, or *(k) descend below themselves*, as to admit of common Plaies or Actors, (the *(l) most infamous, scurrilous, ignoble pleasures and persons that the world affords)* into their royal presence. We know that [m] *many Christian, many Pagan States and Emperours, have long since sentenced, exiled Playes and Players, and that the whole Church of God, with all faithfull Christians from age to age have execrated and cast them out, as the very greatest grievances, shames and cankerwormes both of Church and State:* We know, that [n] *many publike Acts of Parliaments*, even of this our *Realme*, *have branded Players with the very name, the punishment of Rogues and Vagabonds, and condemned Stage-playes as unlawfull Pastimes.* And can any one then be so brainsicke, so shamelesse to affirme, that these anathematized heathenish Spectacles, these stigmatized varlets, (which all times, all Christians, all men of gravity and wisdome have disdained as the most lewd infamous persons, are fit to entertaine the noblest Princes, or to appeare before them in their royall Pallaces, at times of greatest state? Certainly as [o] *Eagles scorne to stoope at flies, or as magnanimous lions disdaine to chace a mouse*; even so those generous Christian Monarches, who have cast out Playes and Actors as *intollerable mischiefes in their meanest Cities; will* [p] *never so farre grace them,*

quam exemplo, quippe infidelis recti magister est metus. Melius homines exemplis docentur; quæ in primis hoc in se boni habent, quod approbant quæ præcipiunt fieri posse. *Plin. Panegyr. Traiano dict. p.* 38.

h Nihil est in Rege ferendum ne ludo quidē quod non aptum atque decorum sit. *Osorius De Regum Instit. lib.* 2. *f.* 35.

i Alia est conditio eorum qui in turba quam non excedunt latent: quorum et virtutes ut appareant diu luctantur, et vitia tenebras habent: vestra facta dictaque rumor excipit, et ideo nulli magis timendum est qualem famam habeant, quam qui qualemcunque habuerint magnam habituri sint. *Seneca de Clementia l.* 1, *c.*8. *See Plin. Paneg. Traiano dict. p.* 72. *k* Summæ enim magnitudinis servitus est non posse fieri minorem. *Seneca De Clementia l.* 1. *c.*8. *l* See Act. 4. Scene 1. & Act. 6. & 7. throughout. *m* See Act. 7, Scene 2, 3, 4, 5, 6, 7. *n* 4 H. 4, c. 27. 3 H. 8, c. 9, 34, & 35 H. 8, c. 2. 1 Ed. 6, c. 1. 14 Eliz. c. 5. 39 Eliz. c. 4. 3 Iacobi c. 21. & 1 Caroli c. 1. *o* Aquila magnas prædas, non muscas; leo lupos, non mures capit. *Case Polit. l.* 2. *c.* 5. *p.* 136. *p* Æquum quidem est ut quam quis in alios legem statuit, eandem etiam ipse non gravatim subeat. *Diodorus Sic. Bibl. Hist. l.* 13. *sect.* 30, *page* 494.

as to deeme them worthy to approach their Courts, as necessary ornaments and attendants, on dayes of most solemnitie. It was *King Davids* godly protestation; [q] *that he would set no wicked thing before his eyes; that the worke of those who turned aside should not cleave unto him: That a froward heart should depart from him, and that he would not know a wicked person: who so privily slandereth his neighbour, him* (saith he) *will I cut off: him that hath an high looke and a proud heart, I will not suffer: he that worketh deceit shall not dwell in my house; he that telleth lies shall not tarrie in my sight, &c.* Certainlie, there is never a true Christian Prince or Potentate this day living, but is, but must, or ought to be of *Davids* mind, [r] *he being a man after Gods owne heart:* therefore hee can never suffer Stage-plaies, which are wicked, lewd and heathenish Pastimes; or common Actors, (who are [s] *perverse, yea froward, wicked, proud, deceitfull, slanderous, lying persons in the highest degree*) to come into his presence, or harbour in his pallace. (t) *A King that sitteth in the throne of judgement* (saith the wisest King) *scattereth all evill with his eyes:* yea, *A wise King scattereth the wicked, and bringeth the wheele over them*, Prov. 20. 8, & 26. Needs therefore must a just, a prudent *Christian Prince*, *abandon Playes and Players from before his eyes, the one being the* [x] *greatest evills to a State: the other, the* [y] *very worst and most infamous men.* It is true indeed, that some dissolute Roman Emperors, as [z] *Caligula, Nero, Heliogabalus, Carinus, and others, have beene much enamoured with Playes and Actors:* but this was *onely the blot, the infamie of these shames of Monarchy*, as * *Philo Iudæus*, [a] *Marcus Aurelius*, [b] *Iuvenal*, [c] *Iohn Sarisbery*, and their [d] *owne Historians witnesse:* who have recorded it onelie *for their greater shame:* [e] *Res*

q Psal. 101. 4, 5, 6, 7, 8.
r 1 Sam 13, 14. Acts 13, 22.
s See Act. 4, Scene 1, 2.
t Prov. 20. 8, 26 See Rom. 13. 3, 4. 1 Pet. 2. 13, 14.
v See Gualther, Hom. 11, in Nahum, p. 214, 215.
x Act 6, Scene 5. y See Act. 4 Scene 1.
x See Suetonii Caligula, sect. 18, 19, 20, 52, 54, 55. Nero, sect. 12, 13, 20, 23, 25, 26, 30, 32. Philo Iudæus De Legatione ad Caiũ, p. 1342, to 1351 & the Authors forequoted, p. 144.
* De Legatione ad Caium, pag. 1342, to 1358.
a Epistle 12, to Lambert.
b Satyr. 8.
c De Nugis Curialium l. 1, c. 7, 8.
d Suetonius qua (z) before: and those other quoted in the margent, p. 144, letter e. See Plinius Secundus Panegyr. Traiano dict. p. 38, & 45. where he much inveighes against them. e Iuvenal. Satyr. 8. Iohn Sarisbury De Nugis Curialium, l. 1, c. 7. Polychronicon l. 4, c. 9.

haud

haud mira tamen cytharædo Principe mimus, Nobilis &c. being the sole encomium, that they have left behind them for it. Their examples therefore can be no good argument to second this objection, especially since (*f*) *the best Roman Senators, Monarches, both Pagan and Christian have exiled Stage-players, and suppressed Playes*, as even *Nero himselfe (who* (*g*) *was most devoted to them, and most honoured Players) was* (*h*) *at last enforced to doe, by reason of those intollerable oft-complained mischiefes which they did occasion.* I confesse, that many Christian Writers both of ancient and moderne times, and among sundry others whom I spare to mention, **Vincentius*, * *Olaus Magnus*, (*i*) *Iohn Sarisbery*, and (*k*) *Peter de Bloyes*, Archdeacon of Bath (two ancient English Writers; (*l*) *Æneas Sylvius* (afterwards *Pope Pius* the 2) and *Mr.* (*m*) *Radolphus Gualther*,

f See Act. 6. Scene 5. & Act. 7. Scene 7. & Plin. Panegyr. Traiano dict. p. 28, 45.

g See Iohan. Sarisbur. De Nugis Curialium l. 1. c. 7. & Suetonii Nero, sect. 20. to 31.

h Suetonii Nero, sect. 16. Marcus Aurelius cap. 14. Plinius Secundus, Panegyr. Traiano dict. p. 38, 45.

Alexander ab Alexandro l. 6. c. 9. * See Vincentius Speculum Historiale l. 29. c. 41. See here p. 471, 472. * Historiæ lib. 15. cap. 31, 34. *i* Hinc enim mimi, salii, balatrones, æmiliani, gladiatores, palestritæ, gignadii, præstigiatores, malefici quoque multi, et tota ioculatorum scena procedit. Quorum adeo error invaluit, ut a præclaris domibus non arceantur, etiam illi qui obscænis partibus corporis, oculis omnium eam ingerunt turpitudinem, quam erubescat videre vel Cynicus. Quodque magis mirere, nec tunc eiiciuntur, quando tumultuantes interius crebro sonitu aerem fædant, et turpiter inclusum, turpius produnt. Nunquid tibi videtur sapiens qui oculos vel aures istis expandit? *De Nugis Curialium, l. 1. c. 8. Sect. 4. & 7.* *k* Regis curiam sequuntur assidue, histriones candidatrices, aleatores, dulcorarii, caupones, nebulatores, mimi, balatrones, id genus omne. *Epist. 14. Bibl. Patrum Tom. 12. pars 2. p. 714. B. See Epist. 85. p. 769. E.* *l* Magna peccandi facultas sequitur principatum: adest irritamentum gulæ, copia vini, et lautæ gloria mensæ; assunt corruptores, adulatores, ioculatores, histriones, qui arcem adolescentiæ undique nituntur expugnare. Quod si tempus differendi daretur, monstrarem, omnes homines stultos esse qui vitam habentes aliam in qua possint honeste vivere, in curiis principum se præcipitant. Ideo vos tantum moneo; ut agrum hunc histriones et adulatores, ac alios nebulones metere sinatis, qui nigrum in candida vertunt; nullus enim viris bonis apud principes locus, nulla emolumenta laborum &c. *Epist. lib. 1. Epist. 105. p. 604. & Epist. 166. p. 711. See p. 723, 726, 727.* *m* Comprehenduntur ergo hoc titulo mollies et delicatuli, omnesq; voluptarum illicitarum ministri sive artifices, quales sunt mimi, ludiones, circulatores, cantores, cytharædi, parasiti, lenones, et his omnibus deterioribus eunuchi, spardones, atque cynædi. Solent tales regum magnorum aulas, et urbes celebriores frequentare, eo quod in illis quæstum uberrimum sibi propositum videant &c. *Hom. 11. in Nahum pag. 214, 215. See here pag. 479, 480, 481.*

have publikely complained and bewailed in their writings; *that Stage-players, Tomblers, Fidlers, Singers, Iesters, and such like idle persons, have followed Princes Courts, and haunted great mens houses; that they have there found accesse and harbour, when as experienced, vertuous, well-deserving men, have beene excluded, contemned, and sent away without reward; these caterpillars and pests of the commonweale, not onely anticipating in the meane while their charity to the poore, their bounty to men of best desert, but even exhausting their treasures, depraving their manners, fomenting their vices to the publike prejudice, and their owne eternall perdition:* But this they censure as their shame, their folly and oversight, not their praise; as did *St. Chrysostome* long agoe, whose words I would these Objectors would observe: (n) *Wilt thou heare againe* (saith he) *some other things which shew the folly and madnesse of these wise Law-givers? They gather together Players & Theatres, & bring in thither troopes of harlots, of adulterous youthes &c. making all the people to sit on scaffolds over them: Thus recreate they the Citty; thus doe they crowne great Kings, whose victorious trophees they admire. But alas what is more cold than this honour? What more unpleasant than this pleasure? Doest thou then seeke applauders of thy actions among these? Tell me, I pray thee, wilt thou be praised with dancers, with effeminate persons, Stage-players, whores? And how can this be but the very extremity of folly and frenzie? But thou wilt say, these are infamous persons. Why then doest thou honour Kings, why doest thou murther Citties by such who are infamous? Why doest thou bestow so much upon them? For if they are infamous, they ought to be cast out, &c.* It is therefore no lesse then *madnesse*, then *extremest folly* in

» Vis enim alia audire quæ eorum ostendant dementiam? Quænam autem sunt illa? Theatra congregant, et meretricum choros illic inducentes, et pueros scortantes, et qui iniuria ipsam afficiunt naturam; totum populum in loco superiore faciunt considere. Sic civitatem recreantes; sic magnos reges, quos semper propter trophæa et victorias admirantur, coronantes. Atqui quid est hoc honore frigidius? Quid voluptate illa iniucundius? Ex his ergo quæris factorum tuorum laudatores? et cum saltatoribus, mollibus et mimis, et meretricibus, vis dic quæso, laudari? Et quomodo hæc non fuerint extremæ dementiæ? At sunt, inquis, infames. Cur ergo per infames reges honoras? Cur civitates enecas? Cur autem in eos tam multa impendis? Nam si sunt infames, infames oportet expelli; nã cur eos fecisti infames? &c. *Hom. 13. in 1 Cor. 4. Tom. 4. Col. 356. B, C, D.*

St. Chrysostomes judgement, to *honour, to Court Kings or great ones with Playes or common Actors:* and a farre greater frenzie is it for such to foster, to applaud them, *and to be praised by them*;(o) *because no true praise can proceed from any, but such who really deserve applause themselves.* Adde we to him the verdict of laborious *Gualther*, (p) *who reputes it an argument of corrupted, of everted discipline, that at this day Players, Iesters, effeminate persons, and furtherers of most dishonest pleasures are in great request in Princes Courts and in great cities,&c.* which he there proves at large. To him I shal annex that notable passage of *Olaus Magnus* to the like purpose, well worth all Princes, all Players and Playhaunters most serious consideration: in his *Historiæ l.* 15.*c.* 31. De Histrionibus et Mimis. Where he writes thus. *Nemo miretur quod hæc etiam pessima occupatione repleta sit hæc chartula pusilla, nempe talibus hominum generibus, quorum numerus est infinitus, et tantæ reputationis in curijs et mensis sublimium Dominorum, ut fere vel nullum vel exiguum credatur adesse solatium preter unicum hoc quod emanat ab infamibus his Protomimis. Refert* Trebellius, * *Galerum in tantum dilexisse scurras et parasitos, et id genus infamiæ hominum, ut poneret eos in secunda sua mensa. Si consilium* * Suetonij *locus habuisset, tales mimi publico spectaculo virgis et flagris cæsi, remotiusque effugati fuissent: quod et* Vincentius *in speculo*, Historiæ lib. 29.*c.* 41. *de rege Gallia* Philippo *attestatur*; quem *asserit dixisse, Histrionibus dare est dæmonibus immolari,&c.* And cap. 34. De abjecta commendatione Mimorum, et utili laude prudentium: where he thus expresseth himselfe. *Sed nec ignotum universis relinquitur,* QVANTA IGNOMINIA PRINCIPIBVS SIT, *aut laudis cupidis à talibus commenda-*

o Prætereo Histriones atque ioculatores, et totius vulgi laudes, quas vir prudens pro nihilo reputabit: quia nulla est vera laus, nisi a veris proveniat laudatis. *Æneas Sylvius Epist. l.* 1 *Epist.* 166 *pag.* 723. *See Plin. Paneger. Traiano dictus p.* 45. p Magnum ergo corruptæ et eversæ disciplinæ argumentum est, quod hodie in regum aulis et civitatibus opulentis, mimi, ludiones, molliculi, et voluptatum inhonestissimarum ministri summo in pretio habentur, exclusis interim et contemptis viris gravibus, qui consilio valent, et qui multiplici rerum experientia instructi sunt; ut interim de pauperibus et egenis nihil dicam quibus principum aulas ne inspicere quidem licet, et quibus per urbes opulentiores vix transitus conceditur. *Hom.* 11. *in Nahum p.* 224, 225. q So stiles he the profession of a Stage-player. * Galienum. See here p. 465. r Suetonii Octavius, sect. 45. See here p. 459, 460.

ſ The profeſſion and end of Stage-players, what it is.

*ri,(ſ) quorum præcipua profeſſio eſt infamibus colludere, turpibuſque colloquijs bonos mores corrumpere, eoſq; effeminatos efficere, ac libidinoſos reddere et luxurioſos: præterea comœdiarum more adulteria et ſtupra repreſentare vel concinnere, unde ſpectandi enaſcatur voluptas et conſuetudo, ac turpiſſima quæque faciendi licentia pernicioſa, et denique ad omnium virorum gravium obmuteſcere rationem et cenſuram. Cujus rei teſtis eſt illa (t) Maſſilienſis meretrix, quæ in actu publico proſtans veſtemq; deducens, gravi Catone viſo deſcendere in Spectaculum, à geſtu ſe ſtatim continuit, et alijs mirantibus, ait, ſeverum virum adeſſe: qua quidem voce oſtendit, longe pluris eſſe * graviſſimi viri aſpectum, quàm totius populi applauſum. Quocircà, etſi cuncti, maxime principes laudari appetant,* TAMEN INTIME CAVEANT, *ne id procurant vel admittant fieri* AB HISTRIONIBVS ET PROTOMIMIS NISI SIMILES ILLIS ÆSTIMARI ET FORSAN ESSE VOLVNT. *Vera enim laus haberi debet, quæ à laudato viro proficiſcitur, quia à tali viro emanat qui virtute præditus cum laude venit. Sed hæc per amplius verior eſſe judicatur, quæ ex rectè factis et juſtis meritis, multitudinis etiam laude concurrente procedit: alioquin nihil aliud niſi popularem auram aut ſcurrarum fucum captant: quo nihil inſtabilius aut deteſtabilius inveniri poteſt. Igitur attendendum erit unicuique,* *MAXIME PRINCIPI *in ſublimiori dignitate conſtituto, ne ſic ſcurrarum, mimorum, hiſtrionum, protomimorum brevi tempore delectetur ſpectaculis, uti immemor ſalutis, perdito tempore, honore, laude, et bono nomine in uno momento rapiatur ad æterna tormenta, quæ ab immundis ſpiritibus forſitan in umbra et forma hiſtrionum apparentebus et flagellantibus importunius ſuſtinebit; ſentietque perpetuo flendum eſſe cum diabolis, ſicuti in momentanea vita inconſideratè riſit cum ſtultis. Exclamandum hîc merito foret contra quoſdam alti nominis viros, in ſublimitate conſtitos, qui pro ſumma voluptate ducunt, ſcurras videre et audire, nudas mulierum (v) pictu-*

t Plutarchi Cato.

* Aliquis vir bonus nobis eligendus eſt, ac ſemper ante oculos habendus, ut ſic tanquam illo ſpectante vivamus, et omnia tanquam illo vidente faciamus: nec immerito. Magna enim pars peccatorum tollitur, ſi peccaturis teſtis aſſiſtat. *Seneca Epiſt.* 11. *Vid. Ibid.*

* Nota bene.

v See here p. 387.

turas

sturas intueri, et ijs delectari, atque alijs præbere videndas; quasi propria caro, mundus, et damonia non sufficerent ad infatuandum hominem, creatum ad imaginem Dei, ni et studiose in suam irreparabilem damnationem excitarent tot importunatissimos hostes, ignorantes verbum beati Gregorij, *dicentis; Talem te ostendis in corde diligere, qualem imaginem ante te geris in oculis, &c.* All which recited premises, together with that memorable (*x*) fore-mentioned worthy speech of the Emperor *Trajan* to a Courtier, who intreated him to heare an active Player: and that private advice of *Macro*, unto *Caius* the *Emperour*; (*y*) *insane spectantem saltatores ità ut unà gesticularetur, aut ad mimorum scurrilia dicteria non subridentem, sed cachinnantem pueriliter &c.* who whispered thus into his eare, *ne quis audiret alius, blandè admonens: Non decet te alijs audiendo spectandoque et usu cæterorum sensuum esse similem, sed tantum debes in ratione vivendi excellere, quantò eminentiorem te fortuna constituit: absurdum enim fuerit terræ marisque principem, cantibus, cavillis, et hujusmodi ludis succumbere: oportet illum semper et ubique meminisse majestatis imperatoriæ, tanquam pastorem gregi præpositum, et undicunque dictis factisque in melius proficiscere:* (a good lesson for this scandalous, ignoble, dissolute Emperour, who *was not onely a spectator, an applauder, but sometimes* (*z*) *an actor too of Masques and Stage-playes to his eternall shame:*) are sufficient to disprove this crack-brain'd frentique Objection of an infamous Player; That Stage-playes are necessary pastimes for the recreation, the solemne entertainment of Christian Princes, States, Embassadours, Nobles; whose majesty, whose greatnes cannot but disdain such base infamous spectacles, which make their (*a*) *Actors and Spectators* infamous. Certainly he who shall reade the (*b*) *Epistle of Marcus Aurelius*, unto *Lambert*; the (*c*) *Panegyricke* of *C. Plinius Secundus*, to the Emperor *Trajan*: the answer of (*d*) *Agesilaus*, to *Callipides*

x See here p. 462.

y Philo Iudæus, De Legatione ad Caiũ, p. 1341, 1342, 1343.

z Dion Cassius, Rom. Hist. l. 59. p 829. & here p. 462.

a See Act. 4. Scene 1. & Act. 7. Scene 3.

b Marcus Aurelius Epist. 12. Guevara, Diall of Princes, l. 3. c. 45. to 48.

c Page 38. 45. here p. 462, 463

d Plutarchi Lacon. Apothegmata p. 462.

pides the expert tragicke Player;(who saluting this royall King, and thrusting himselfe into his presence, expecting and hoping that this noble Prince would have taken some speciall notice of him, and spoken kindly to him; and then perceiving that he slighted him, demanded of him; Doest thou not know me ô King, and hast thou not heard whom I am? who looking upon him, returned him no other reply but this, Art not thou Callipides the Player? intimating, *that Kings should wholly contemne such lewd infamous persons as not worthy their least respect:*)*or Guevara his Diall of Princes, lib.3.c.43. to 48. & Act.6. Scene 5. Act.7. Scene 2,3,6.* will presently adjudge all Stage-playes, all Actors, unworthy a Pagan, how much more then a Christian Emperours, Kings or Princes royall presence; who have farre more honourable, majestique, heroicke sports and exercises to refresh themselves withall: as tilting Barriers, Iusts, and such like martiall *feates, (the (e) ancient solemne festivall entertainments of Kings and Nobles, wherein our warlike (f) English Nation have farre excelled others;)* with an hundred such like laudable exercises, savouring both of royalty, valour, and activity; which if they were now revived insteed of effeminate, amorous, wanton (g)*dances*, Enterludes, Masques and Stage-playes, [h]*effeminacy, idlenesse, adultery, whoredome, ribaldry and such other lewdnesse would not be so frequent in the world as now they are.* But admit this idle surmise as true as it is fabulous, it then administers a pregnant argument against all common Stage-playes: for if Stage-playes be meet ornaments for Princes pallaces at times of greatest state and royallest entertainment, great reason is there to suppresse their daily acting, and to appropriate them to such times, such places, such purposes as these, [i]*for feare their assiduity, their cõmonnes should make the*[k]*de-*

e See Munsteri Cosmogr.l.3.c. 453. Halls Chronicle, part 2.fol 5,6, 7,155,156. & 75.to 85.

f Matthew Paris,p.802,819. Thomas Walsingham, Hist. Angl. p. 112. Halls Chronicle,part 2.f.76. to 85.

g See Act. 5. Scene 8.

h See Act. 6. throughout.

i Vsu enim præciosa degenerant, quorum autem difficilis possessio, eorum grata perfunctio. *Ambr. De Elia et Ieiunio,c* 9 Naturale est potius nova quam magna mirari. Ita enim compositi sumus,ut nos quotidiana si admiratione digna sunt, transeant;contra minimarum quoque rerum si insolitæ prodierunt spectaculum dulce fiat. *Seneca Naturalium Quæst.l.7. c.1.*

k Ne Numidiæ quidem reges vituperandi, qui more gentis suæ nulli mortalium osculum ferebant. Quicquid enim in excelso fastigio positũ est, humili et trita consuetudine quo sit venerabilius, vacuũ esse convenit. *Valer. Max.l.2.c.6.s.17.*

spicably

spitably base and altogether unmeet for such sublime occasions. Extraordinary royall occasions, persons, entertainments will not suite with common prostituted Enterludes, which every tinker, cobler, foot-boy, whore or rascall may resort to at their pleasure, as they doe unto our Stage-playes; which as they are every mans for his penny, so they are every dayes Pastime too, at every roguish Play-house. And are such common hacknie Enterludes, thinke you, fit for high-dayes, for Princes Courts and presence? If therefore you will exalt these sordid Stage-playes to such sublime imployments as you here pretend, you must now shut up our standing Play-houses, and *sequester all Stage-playes from the vulgar crew, appropriating them onely to some certaine solemne publike festivities, and times of royall entertainment,* (as the (*l*) *ancient Greekes and Romans did; who had no constant (much lesse any private) Enterludes acted day by day, but onely publike Stage-playes, at times of publike triumph, or on the great solemne Feast-dayes of their Idol-gods, to whom they were devoted:*) that so their (*m*) *raritie may ennoble them to such royall services as are pretended,* when as their (*n*) *assiduous commonnesse hath now made thē & their Actors base;* too base (I dare say) for any Princes presence, when as they deeme themselves highly honoured, with the very meanest varlets.

To the second clause of this Objection, That Stage-playes are necessary for the true solemnizing of our Saviours Nativitie, and other such solemne Christian Festivalls; it is so diametrally opposite unto truth, above 40 severall Councels, besides Fathers and other Christian Writers professedly contradicting it, (See Act. 6. Scene 12. & Act. 7. Scene 3.) that I cannot so much as name it but with highest indignation. Alas into what atheisticall heathenish times are we now relapsed, into

l See Act. 2. Dionys. Hallicarnass. Antiq. Rom. l. 7. sect. 9. Dion Cassius, Rom. Hist. l. 59. p. 829. Polybius Hist. lib. 4. p. 340. Guevara, Diall of Princes, l. 3. c. 43, 44 Arias Montanus in Iudicum l. c. 16. p. 567. to 575. *m* Omne rarum præciosum: gaudeo itaque de illis posse esse, qui quanto rariores, tanto apparebunt esse gloriosiores. *Bern. Ep. 1. f. 178. A.* Ardentius appetitur quicquid est rarius. *Hierom. adverss. Vigilantium cap. 4.* Voluptates commendat rarior usus. *Iuvenal Satyr. 11. p. 111.*

n Hoc stabunt, hoc sunt imitandi quos neque pulcher Hermogenes unquam legit, neque Simius iste, Nil præter Calvum, et doctus cantare Catullum. Hæc ego ludo, Quæ neque in æde sonant, certantia iudice Tarpa, Nec redeant iterum atque iterum spectanda theatris. *Horat. Serm. l. Sat. 10. p. 193.*

what

what a stupendious height of more than Pagan impiety are we now degenerated, when as Stage-playes *(the very* [z] *chiefest pompes and ornaments of the most execrable pagan Idols festivities)* are thought the *necessary appendants of our most* [a] *holy Christian solemnities?* when as we cannot sanctifie a Lords-day, observe a fift of November, or any other day of publike thanksgiving to our gracious God, nor yet celebrate an Easter, a Pentecost, or such like solemne Feasts, (much lesse a *Christmasse*, as we phrase it) in a plausible pious sort, (as too many [b] *paganizing Christians now conceit)* without drinking, roaring, healthing, dicing, carding, dancing, Masques and Stage-playes? which better become the sacrifices of *Bacchus*, than the resurrection, the incarnation of our most blessed Saviour, [c] *which are most execrably prophaned, most unchristianly dishonoured with these Bacchanalian pastimes.* What pious Christian heart bleedes not with teares of blood, when he beholds the sacred Nativitie of his spotlesse Saviour, transformed into a festivitie of the foulest Divels? when he shall see his blessed Iesus, [d] *who came to redeeme, to call men from their sinnes, and* [e] *to purifie unto himselfe a peculiar people zealous of good workes*; entertained, honoured, courted, served like a Divell, yea rather [e] *crucified and nailed to his crosse againe*, with nought else but desperate notorious sinnes, by an unchristian crew of Christians, (I might say [f] *Pagans*, or [g] *incarnate Divels)* who during all the sacred time of his Nativity, when they should be most holy, are more especially and that professedly too, a most impure people, zealous of nothing but of Stage-playes, dicing, dancing, healthing, rioting, and such evill workes, as would make the *very* [h] *lewdest Pagans to blush for shame.*

z See Act. 1. Scene 1. 2, 3. & Chorus.

a Qualis hæc religio, aut quanta maiestas putanda est, quæ adoratur in templis, illuditur in theatris? Et qui hæc fecerint, non pœnas violati numinis pendunt, sed honorati etiam laudatique discedunt. *Lactant. De Iustitia l. 5. c. 16.*

b Non imitandi nobis sunt qui sub Christiano nomine Gentilem vitã agunt, et aliud professione, aliud conversatione testantur. *Hierom. Epist. 14. c. 2.*

c Mr. Stubs his Anatomy of Abuses, p. 130. Mr. Samuel Bird his Dialogue, of the use of the pleasures of this present life. London 1580. p. 15. to 31. & Nicolaus de Clemangis, De Novis celebritatibus non instituendis, p. 143 to 154. d Matth. 9. 13. Tit. 2 14. e Hebr. 10. 29. c. 6. 6. Rev. 1. 7. f Nomine Christiani, re Pagani. *Bernard in Vita Sancti Malachiæ.* g Iohn 8 44. Ephes. 2. 2. 1 Iohn 3 8. h See Salvian De Gubern. Dei, l. 4. p. 136, 137, 138. & my Healths Sickenesse, p. 21.

Is

[i] *Is this the honour, the entertainment*, the gratitude, the holy service, the welcome we render to our Saviour, for his Nativity, his incarnation or his passion, to court him thus with heathenish Playes or hellish pastimes, as if he were no other, no better than a Pagan Idol or infernall Divel, who were alwayes worshipped, courted with such solemne Enterludes? Are [k] *Christ and Belial* (thinke we) *reconciled?* or is there no difference betweene our Saviours Nativity, and a Divel-Idols birth-day, that we thus commemorate them in the selfesame manner? For how did the [l] *idolatrous Gentiles honour, or please their Iupiter, Venus, Flora, Apollo, Berecynthea, Bacchus, and such like Divel-gods upon their gaudiest feast-dayes, but with healthing, dancing, Masques and Stage-playes*; the very workes and pompes of Satan, invented for, appropriated to these Idols service, as I have largely proved? and how doe we Christians spend or celebrate for the most part, the Nativity of our Saviour, but with such heathenish sports as these, which Turkes and Infidels would abhorre to practise? [m] *O wickednes, O prophanesse beyond all expression! even thus to abuse our Saviours solemne birth-time, as to make it a patronage for all kinde of sinne!* Were wee to celebrate the very foulest Idol-Divels birth-day (as [n] *many wretches doe in deedes*, whiles

i Propterea igitur publici hostes Christiani quia imperatoribus neq; vanos, neque mentientes, neque temerarios honores dicãt, quia veræ religionis homines etiam solennia eorum conscientia potius quã lascivia celebrant. Grande scilicet officium focos et thoros in publicum educere, vicatim epulari, civitatem tabernæ habitu obolefacere, vino lutum cogere, catervatim cursitare ad iniurias, ad impudentias, ad libidinis illecebras? Siccine exprimitur publicum gaudium per publicum dedecus? Hæccine solennes dies principum decent, quæ alios dies non decent? Qui observant disciplinam de Cæsaris respectu, ii eam propter Cæsarem deserunt, et malorum licentia pietas erit; occasio luxuriæ religio deputabitur? O nos merito damnandos! cur enim vota et gaudia Cæsarum expungimus? cur die læto non laureis postes adumbramus? nec lucernis diem infringimus? Honesta res est solennitate publica exigente inducere domui tuæ habitum alicuius novi lupanaris. *Tertul. Apologia adversus Gentes, cap.* 30, 31. *Tom.* 2. *pag.* 682. *Which may be most aptly applied to our Christmasses.* *k* 2 Cor. 6. 15, 16. *l* See here Act. 1. Scene 1, 2, 3. & Act. 5. Scene 8. & Holkot Lectio 172. in Lib. Sapientiæ, fol. 133. *m* Quis unquam crederet usque in hanc contumeliam Dei progressuram esse humanæ cupiditatis audaciam, ut id ipsum in quo Christo iniuriam faciunt, dicunt se ob Christi nomen esse facturos. O inæstimabile facinus et prodigiosum! *Salvian De Guber. Dei l.* 4. *p.* 134. *n* Iohn 8. 44. Ephes. 2. 2.

they ſolemnize Chriſts in ſhew) how could we pleaſe or honour him more, than to court him with laſcivious Maſques or Stage-playes, (an [o] *invention of and for himſelfe, which he hath oft exacted from his worſhippers upon his ſolemne feſtivals:*) or to give him the very ſelfeſame welcome that moſt men give to Chriſt, in the feaſt of his Nativity; when the Divell hath commonly more profeſſed publike ſervice done him, than all the yeare beſide? For may I not truly write of our Engliſh Cities, and Country villages in the Chriſtmas ſeaſon, as *Salvian* did of Rome:* *Video quaſi ſcaturientem vitijs civitatem; video urbem omnium iniquitatum generi ſervientem, plenam quidem turbis, ſed magis turpitudinibus: plenam divitijs, ſed magis vitijs: vincentes ſe invicem homines nequitia flagitiorum ſuorum, alios impuritate ſertantes, alios vino languidos, alios cruditate diſtentos, hos ſertis redimitos, illos unguento oblitos, cunctos vano luxus marcore perditos, ſed penè omnes una errorum morte proſtratos: non omnes quidem vinolentia temulentos, ſed omnes tamen peccatis ebrios. Populos putares non ſani ſtatus, non ſui ſenſus, non animo incolumes, non gradu, quaſi in morem baccharum crapula catervatim inſervientes &c.* Thoſe who are temperate and abſtemious at all other times, prove Epicures and drunkards then. Thoſe who make conſcience to [p] *redeeme all other ſeaſons*, deeme it a [q] *point of Chriſtianity to miſpend all this*, [r] *eating, drinking, and riſing up to play*, whole dayes and nights together. Thoſe who are civill at other ſeaſons, will be now deboiſt; and ſuch who were but ſoberly diſſolute before (if I may ſo ſpeak) will be now ſtark mad, forgetting not onely their Saviour but themſelves. Thoſe who repute it a ſhame to be unruly diſorderly any other part of the yeare; thinke it an honour to be outragiouſly diſordered and diſtempered now; [ſ] *turning day into night,*

* See Act. 1. Scene 1, 2, 3.
* De Gubern, Dei l. 7. p. 253, 259.
p Epheſ. 5. 16.
q Fiunt etiam nunc et delicta religioſa. *Cyprian Epiſt. l. 2. Ep. 2. Donato.*
r Exod. 32, 6. 1 Cor. 10. 7.
ſ Detrimentum iam dies ſentit. Sunt qui officia lucis noctisq; pervertunt, nec ante diducunt oculos heſterna graves crapula, quam appetere nox cæpit. Qualis illorum conditio dicitur, quos natura (ut ait Virgilius) pedibus noſtris ſubditos e contrario poſuit, Noſque ubi primus equis oriens, afflavit anhelis, Illis ſera rubens accendit lumina veſper. Talis horum contraria omnibus non regio ſed vita eſt. Sunt quidam in eadem urbe Antipodes, qui nec orientem ſolem unquam viderunt, nec occidentem. Hos tu eviſtimas ſcire quemadmodum vivendum eſt, qui neſciunt quando?

night, and night into day, against the course of nature, like Seneca his Antipodes, setting no bounds to any lust. That which is not tollerable at other times seemes laudable unto most men now: that which were it done at any other season could not but be condemned as an execrable sinne, becomes now a vertue, at least a veniall crime. In a word, those who make a kinde of conscience of drinking, amarous dancing, healthing, dicing, idlenesse, Stage-playes, and of every sinne at other times, [t] *deeme it a part of their piety* to make no bones of these, of any deboistnesse or prophanesse now: those who are constant in religious familie-duties, now discontinue them; those who remembred their Saviour and sinnes before, now quite forget them: those who seemed Saints before, turne Divels incarnate now: those who were reasonable men before, are metamorphosed into beasts or monsters now: those who were formerly good at least in outward shew, doe now turne bad; and all who were bad before, prove now ten times worse; & all under this pretence of solemnizing Christs Nativitie, as if he were delighted onely with their sins. Thus doe we even crucifie our blessed Saviour in his very cradle, and like that [v] *Tyrant Herod, seeke to take away his life, as soone as he is born*, whiles we thus impiously celebrate & prophane his birth, & evē pierce him through with these grosse disorders which are now too frequent among many Christians. Should Turkes & Indels behold our Bacchanaliā Christmas extravagancies, would they not thinke our Saviour to be a *glutton, an Epicure, a wine-bibber, a Divell, a friend of publicanes and sinners*, as the * *Iewes* once stiled him; yea a very Bacchus, a God of all dissoluteness, drunkenesse and disorder, since his Nativitie is thus solemnized by his followers, who are never so dissolutely, so exorbitantly deboist in all kindes, as in this his festivall? Would they not

Et hi mortem timent, in quā se vivi condiderunt? tam infausti omi is quam nocturnæ cives sunt. Licet in vino unguentoque tenebras suas exigant, licet epulis, et in multa quidem fercula distentis, totum perversæ vigiliæ tempus diducant, non convivantur, sed iusta sibi faciunt. Mortuis certe interdiu parentantur, &c. *Seneca Ep. 122. Vid. Ibidem.*

t Nunc facilius invenias reos malorum omnium, quam non omnium: facilius maiorum criminum quam minorum: id est, facilius qui et maiora crimina cum minoribus, quam qui minora tantum sine maioribus perpetrant. In hanc enim morum probrositatem prope omnis Ecclesiastica plebs redacta est; ut in cuncto populo Christiano genus quodammodo sanctitatis sit, minus esse vitiosum &c. *Salvian De Gubern. Dei l. 3. p. 86.* * Luke 7. 34. Matth. 9. 3, 4. Iohn 7. 20.

not take up that speech in *Salvian.* * *Ecce quales sunt qui Christum colunt? falsum plane illud est quod aiunt se bona discere, quod jactant se sanctæ legis præcepta retinere. Si enim bona discerent, boni essent. Talis profecto secta est, quales et sectatores: hoc sunt absque dubio quod docentur. Apparet itaque Prophetas quos habent impuritatem docere, et Apostolos quos legunt nefaria scivisse, et Evangelia quibus imbuuntur hæc quæ ipsi faciunt prædicare. Postremo sancta à Christianis fierent, si Christus sancta docuisset. Æstimari itaque de cultoribus suis potest ille qui colitur. Quomodo enim bonus magister est, cujus tam malos videmus esse discipulos? Ex ipso enim Christiani sunt, ipsum audiunt, ipsum legunt: promptum est omnibus Christi intelligere doctrinam. Vide Christianos quid agant, et evidenter potest de ipso Christo sciri quid doceat.* Would they not condemne our God, our Saviour, our religion, and loath both them, and us? *qui ita agimus ac vivimus, ut hoc ipsum quod Christianus populus esse dicitur, opprobrium Christi esse videatur*; as the same Father speakes. *O inæstimabile facinus et prodigiosum! Quid non ausæ sint improbæ mentes,* in the Christmas season? *Armant se ad peccandum per Christi nomen; auctorem quodammodo sui sceleris Deum faciunt: et cum interdictor ac vindex malorum omnium Christus sit, dicunt se scelus quod agunt agere pro Christo.* Such are our graceless unchristian Christmas lives: who when as our Saviour daily cries unto us: * *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven:* we on the contrary live so in the Christmas season, (that I speake not of other times) that the sonnes of men, that Infidels and Pagans may openly behold our evill workes, and blaspheme our Father, our most blessed Saviour, who is now grieving in heaven, whiles we are thus dishonouring his Nativitie here on earth. And should not our hearts then smite us, should not shame confound us all for this our heinous sinne? for

*De Gubernatione Dei l. 4. p. 137, 138.

*Salvian Ibidem p. 136, 137, 134.

*Matth. 5. 16.

for this our indignity to our blessed Lord and Saviour, who never findes worse entertainment in the world than in the feast of his Nativity, when he expects the best? O let us now at length remember, that our holy Saviour was borne into the world for this very purpose, [x] *to redeeme and call us from* (not to) *those sinnes and sinfull pleasures*; [y] *to destroy out of us* (not to erect within us) *those very workes and pompes of Satan*, which now we more especially practise at his sacred birth-tide: as if he were borne to no other purpose, but to set hell loose, to give a liberty to all kinde of wickednesse, and to prove a meere broker (for such a one men then make him) to the very Divell. Did we but seriously consider and beleeve, that our Saviour Christ was for this end borne into the world; [z] *that hee might purifie and wash us both from the guilt, and power of all our sinnes in his most precious blood*: [a] *that hee might sanctifie and cleanse us with the washing of water by the word from all iniquitie, and present us to himselfe a glorious Church without any spot or wrinkle*: [b] *that he might teach us to deny ungodlinesse and worldly lusts, and to live soberly, righteously and godly in this present evill world, expecting every day his second comming*: [c] *that he might quite destroy out of us the workes of the Divell, purge us from all iniquitie, and purifie us unto himselfe a peculiar people zealous of good workes*: [d] *that wee being delivered out of the hands of our enemies might serve him without feare in holinesse and righteousnesse before him all the dayes of our lives*, [e] *shining as lights in the midst of a crooked and perverse generation*: [f] *that we should henceforth cease from sinne, and no longer live the rest of our time in the lusts of the flesh to the will of men, but to the will of God*: [g] *that we might be holy in all manner of conversation and godlinesse, even as hee is holy*, especially at holy seasons: [h] *that wee should not henceforth live unto our selves, but unto him who died for us and rose againe*: [i] *that whether we live we might*

x Matth. 9. 13. Titus 2. 14. 1 Pet. 1. 18, 19.
y 1 Iohn 3. 5, 8.
z Tit. 2. 14. 1 Iohn 1. 7. 9. Rev. 1. 5. Heb. 9. 14.
a Ephes. 5. 26, 27. 1 Cor. 6. 10, 11.
b Tit. 2. 12, 13.
c Tit. 2. 14. 1 Iohn 3. 8.
d Luk. 1. 74, 75.
e Phil. 2. 15.
f 1 Pet. 4. 1, 2, 3.
g 1 Pet. 1. 15, 16.
h 2 Cor. 5. 15.
i Rom. 14. 7, 8.

live unto him, or whether we die we might die unto him, and that living and dying we might be his; (k) *glorifying him both in our ſoules and bodies which are his.* And did we withall remember, that this our bleſſed Saviour (l) *hath called us, not to uncleanneſſe, but unto holineſſe:* that he hath likewiſe enjoyned us, (m) *to caſt off all the workes of darkneſſe, and to put on the armour of light: to walke honeſtly as in the day; not in chambering and wantonneſſe, not in rioting and drunkenneſſe,* (n) *not in divers luſts and pleaſures,* (o) *according to the courſe of this wicked world, according to the power of the Prince of the ayre, which now worketh in the children of diſobedience.* That he hath ſeriouſly charged us, (p) *That wee walke not from henceforth as other Gentiles walke, in the vanity of their mindes, who having their underſtandings darkned, and being alienated from the life of God, and paſt all feeling, have given themſelves over unto all laſciviouſneſſe to worke all uncleanneſſe with greedineſſe. That wee put off concerning our former converſation the olde man which is corrupt according to the deceitfull luſts; and that we put on the new man which after God is created in holineſſe and true righteouſneſſe.* (q) *That we take heed unto our ſelves, leſt at any time* (how much more at times of greateſt devotion) *our hearts be overcome with ſurfetting and drunkenneſſe, and that day come upon us at unawares.* (r) *That we crucifie the fleſh with the affections and luſts thereof, and abſtaine from fleſhly luſts which warre againſt our ſoules,* (ſ) *ſince the time paſt of our lives may ſuffice us to have wrought the will of the Gentiles; when as we walked in laſciviouſneſſe, luſts, exceſſe of wine, revellings, banquettings, and abominable idolatries:* (t) *That we give up our ſoules and bodies as an holy and living ſacrifice unto God; not faſhioning our ſelves to the courſe of this preſent evill world,* (v) *but keeping our ſelves unſpotted from it:* (x) *walking circumſpectly as in the day, not as fooles, but as wiſe, redeeming the time becauſe the dayes are evill; and making no proviſion*

k 1 Cor. 6. 20.

l 1 Theſſ. 4. 7. & Rom. 1. 7.

m Rom. 13. 12, 13.

n Titus 3. 3.

o Epheſ. 2. 2, 3. & c. 4. 16, 17, 18.

p Epheſ. 4. 17. to 30.

q Luke 21. 34.

r Gal. 5. 24. Col. 3. 5. 1 Pet. 2. 11.

ſ 1 Pet. 4. 3, 4.

t Rom. 12. 1, 2.

v Iam. 1. 27.

x Eph. 5. 15, 16. Rom. 13. 14.

ſion

sion for the flesh to fulfill the lusts thereof. Did we (I say) but seriously ponder and unfainedly beleeve all this, it would soone (*y*) *turne our* dissolute Christmas *laughing, into mourning*; our bacchanalian jollities into sinlamenting Elegies; our riotous grand-Christmasses into such pious Christian duties, as would both honour our Saviours birth-day, and make it welcome to our soules. Let us therefore cordially meditate on all these sacred Scriptures, on the ends of our Saviours blessed incarnation, (which was,(*z*)*to redeeme us from all these our sinnes and sinfull pleasures; to crucifie our lusts, to regenerate and sanctifie our depraved natures, to make us holy even as he is holy, and to conforme us to himselfe in all things:*) and then this inveterate heathenish (*a*) *common custome* of prophaning Christs Nativitie with all kinde of lasciviousnesse, wickednesse and delights of sinne (which should be spent in honouring, blessing and praising of our gracious God for all his mercies to us in his Sonne: in Psalmes, in hymnes and spirituall songs; in holy and heavenly contemplations of all the benefits we receive by our Saviours blessed incarnation, in charitable relieving of Christs poore members, and mutuall amity one towards another:) will become most execrable to your pious soules. The damnablenesse of which much applauded unruly Christmas keeping that you may more evidently discerne, I shall for learning and religions sake discover whence it sprang; and that was, originally from the Pagan Saturnalia, from whence Popery hath borrowed and transmitted it unto us at the second hand.

The ancient *Pagan Romans, upon the* [*b*] *Ides of December,* [*c*] *consecrated to Saturne, and their Goddesse Vesta, (not in the Moneth of Ianuary,* as [*d*] *Macrobius* misreports) *accustomed to keepe their Saturnalia, or annuall Feast of Saturne for 7 dayes together, which they spent in feasting, drinking, dancing, Playes and Enterludes:*

y Iam. 4. 9. & 5. 1, 5.
z Titus 2. 12, 13. Eph. 5. 26, 27. 1 Pet. 1. 15. 18. 1 Iohn 3. 8, 9.
a Pudorem rei tollit multitudo peccantium, et desinet esse probri loco commune maledictum. *Senec. De Benefiçys l. 3. c. 16.* Consensere iura peccatis et cæpit esse licitum quod publicũ est. *Cyprian Epist. l. 2. Epist. 2. Donato.*
b Seneca Epist. 18. Horatius Serm. l. 2. Satyr. 7. pag. 226. & Bond Ibidem. Polydor Virgil de Inventoribus Rerum, lib. 2. c. 14. See Lypsius De Amphitheatro, Saturnalibus &c. Dion Cassius Rom. Hist. lib. 59 pag. 830 Herodian, Historiæ lib. 1. pag. 59.
c Macrobius Saturnal. lib. 1. cap. 7. pag. 273. *d* Saturnalium, lib. 1. cap. 10.

at the end of which they celebrated their [e] *Festum Kalendarum, on the first of Ianuary,* (now our New-yeares day) *to the honour of their Idol Ianus, which they likewise solemnized with Stageplayes, Mummeries, Masques, dancing, feasting, drinking, and in sending mutuall New-yeares gifts one to another, for divers dayes together.* In these their *Saturnalia and feasts of Ianus, all servants were set at libertie, and became checke-mates with their masters, with whom they sate at table: every man then wandred about without controll, and tooke his fill of pleasure, giving himselfe over to all kinde of* * *luxurie, epicurisme, deboistnesse, disorder, pride and wantonnesse;* [f] *to pastimes, Enterludes, Mummeries, Stage-playes, dancing, drunkennesse, and those very disorders that accompany our grand unruly Christmasses: which Saturnalia & pagan Festivalls the ensuing Authors thus describe. Servi cum Saturnalia cænant* (writes [g] *Plutarch*) *aut Liberalia, in agro vagantes celebrant, ululatio eorum et tumultus ferre non possis præ gaudio et imperitia rerum pulcrarum, talia agentium et loquentium:*

Quid desides? quin bibimus et capimus cibos?
Sunt hæc miselle, in promptu: cur tibi invides?
Vocem statim hi dedêre: tum Bacchi liquor
Infunditur; et corona aliquis ornat caput.
Laurique pulcram ad frondem turpiter canit,
Inducia Phœbo, januamq; alius domus
Pulsam operiens, excludit caram conjugem, &c.

Saturnalibus tota servis licentia permittitur: ludi per urbem in compitis agitantur (writes [h] *Macrobius:*)

Maxima pars Graiûm Saturno, et maxima Athenæ
Conficiunt sacra. quæ Cronia esse iterantur ab illis.
Cumque diem celebrant, per agros urbesque ferè omnes
Exercent Epulis lati, famulosque procurant
Quisque suos, nostrique itidem, et mos traditur illinc
Iste, ut cum dominis famuli epulentur ibidem, &c.

Parallell to which is that of (i) *Seneca: December est mensis quo maximè Civitas desudat: jus luxuriæ publicè datum*

e Ovid. Fastorum lib. 1. p. 2. to 10. Suetonii Tiberius sect. 34. Asterius Homil. in Festum Kalendarum. Alexander ab Alexandro lib. 3. cap. 16.

* See Suetonii Octavius sect. 71. 75.

f Macrobius Saturnal. lib. 1. cap. 7. & 10. Polydor Virgil. De Invent. Rerum lib. 5. cap. 2 & the ensuing Authors. Holkot, Lectio 166 167. in lib. Sapientiæ. Hospinian. De Origine Festorum lib. Francis De Croy his first Conformity, cap. 19.

g Non posse suaviter vivi secundum Epicuri decreta. Commentar. Moral. Tom. 2. p. 102.

h Saturnalium l. 1. cap. 7.

i Epistola 18.

datum est: ingenti apparatu sonant omnia, tanquam quicquam inter Saturnalia nunc interfit, et dies rerum agendarum. Adeo nihil interest, ut non videatur mihi errâsse qui dixit, olim mensem Decembrem esse, nunc annum, &c. And that of *Horace:*

(k) Age libertate Decembri ——————————
(Quando ita majores voluerunt) utere: narra, &c.
(l) Nunc est bibendū, nunc pede libero pulsanda tellus;
Nunc saliaribus ornare pulvinar Deorum, tempus &c.

That the ancient Romanes (yea and the Græcians too) in times of Paganisme) did spend their *Saturnalia, Ferie,* and other solemne Festivals in dancing, drinking, feasting, Mummeries, Masques and Enterludes, the Poet *Virgil, Ovid, Tibullus, Philo Iudæus,* with * *sundry others,* will plentifully informes us.

The first of these describes it thus.

(n) Veteres ineunt proscenia ludi
Premiaq; ingentes pagos et compita circum
Thesaidæ posuêre, atque inter pocula lati,
Mollibus in pratis unctos salière per utres.
Necnon Ausonij Troia gens missa coloni
Versibus incomptis ludunt, risuque soluto;
Oraque corticibus sumunt horrenda cavatis,
Et te Bacche vocant per carmina læti, tibique
Oscilla ex altâ suspendunt mollia pinu.

The second, thus.

(o) Plebs venit ac virides passim disjecta per herbas
Potat, et accumbat cum pare quisque sua.
Sub jove pars durat: pauci tentoria ponunt,
Sunt quibus è ramis frondea facta casa est.
Sole tamen vinoque calent; annosque precantur
Quot sumunt cyathos, ad numerumque bibunt.
Invenies illic qui Nestoris ebibat annos;
Quæ sit per calices facta Sibylla suos.
Illic et cantant quicquid dedicere theatris,

k Sermonum l. 2. Satyr. 7. p. 227.
l Carminum, l. 1. Ode 37.
m See Hospinian De Origine Festorum; and the Authors here quoted in the margent, pag. 225, 226, 233, 234, 235, 236. Robertus Holkot Lectio 166, 167, in lib. Sapientiæ.
* Fuit autem priscis temporibus in Delo frequens Ionū ac accolarum in insulis circumiacentibus habitantium conventus; nam cum uxoribus et liberis ad spectacula conveniebant, ut nunc Iones ad ludos in Dianæ Ecclesiæ honorem institutos confluere solent. Et civitates eo saltatorū choros mittebant, &c. *Thucidides Historia lib. 3. pag. 291. Vid.*

Ibidem. n Virgil. Georgicorum lib. 2. pag. 56, 57. o Ovid Fastorum lib 3. p. 51. See here pag. 225, 226, 234, 235, in the margent.

Et jactant faciles ad sua verba manus.
Et ducunt posito duras cratere choreas,
Cultaque diffusis saltat amica comis.
Cum redeunt, titubant, et sunt spectacula vulgi
Et fortunatos obvia turba vocat, &c.
(p) *Rusticus ad ludos populus veniebat in urbem*
Sed dîs, non studijs, ille dabatur honos.
Luce sua ludos uvæ commentor habebat
Quos cum tædifera nunc habet ille dea, &c.
(q) *Ibunt semi-mares, et inania tympana tundent,*
Æraque tinnitus ære repulsa dabunt.
Scena sonat, ludique vocant, spectate Quirites
Et fora marte suo litigiosa vacent.
Annuimus votis; Consul nunc consule ludos, &c.
(r) *Talia luduntur fumoso mense Decembri*
Quæ jam non ulli composuisse nocet.

The third, thus.

(s) *Nunc mihi nunc fumo veteris proferre falernum*
Consulis et Chio solvere vincla cado.
Vina diem celebrent, non festa luce madere
Est rubor; errantes et malè ferre pedes.
Sed bene Messallam sua quisque ad pocula dicat;
Numen et absentis singula verba sonant, &c.
Agricola assiduo primùm satiatus aratro
Cantavit certo rustica verba pede.
Agricola et nimio suffusus Baccho rubenti
Primus inexperto duxit ab arte choros &c.

Whom (t) *Philo Iudæus* (writing of the Romans festivals) doth second in this manner. *In omni festo nostro et celebritate quæ miramur, sunt hæc: securitas, remissio, ebrietas, potatio, cõmessationes, deliciæ, oblectamenta, patentes januæ, pernoctationes, indecentes voluptates, insolentia, exercitiũ intẽperantiæ, insipientiæ meditatio, studia turpitudinis, honestatis pernicies, * nocturnæ excitationes ad cupiditates inexplebiles; somnus diurnus quando vigilandum.*

p Fastorum, l. 3 p. 57.
q Fastorum, l. 4. p. 64.
r Tristium l. 2. p. 159.
s Tibullus, lib. 2. Eleg. 1. p. 82.
t De Cherubin. lib. fol. 174, 175.
* Gentiles idololatrici, insaniæ plenas vigilias habebant. Sic in sacrificiis Bacchi et Cybeles matris Deorum festivitatibus, lusibus et luxuriis vacantes totam noctem turpiter transibant: quos arguit Apostolus ad Ephesios 5. Nolite communicare operibus infructuosis tenebrarum, sed magis redarguite. Quæ autem in occulto fiunt ab ipsis turpe est dicere. Propter huiusmodi fæditates subtraxit Ecclesia multas vigilias quæ solebant ab omnibus populis celebrari de nocte et solennitatibus sanctorum: Holcot. Lectio in 166. in cap. 14. Sapientiæ, fol. 152. See Augustin. Enar. in Psal. 80.

dis

di tempus est, naturæ ordinis perversio; tunc virtus ridetur ut noxia, vitium tanquam utile rapitur: tunc in contemptu sunt quæ oportet facere, quæ verò non oportet in precio. Tunc philosophia, et omnis eruditio, divinæ animæ divina revera simulachra, tenent silentium: ac istæ artes quæ suis lenocinijs ventri, et his quæ sub ventre sunt, voluptatem conciliant, ostendunt suam facundiam. Hæc sunt festa istorum qui se fælices dicunt: quorum turpitudo quamdiu inter privatos parietes locaque prophana continetur, minus peccare mihi videntur: ubi verò torrentis in morem populans omnia, vel in sacratissima templa irrumpit, quicquid in his sanctum est sternit continuò, faciens prophana sacrificia, victimas absque litatione, preces irritas, prophana enim mysteria simul et orgya, pietatem sanctitatemque fucatam et adulterinam, castitatem impuram, veritatem falsatam, cultum Dei superstitiosum. Ad hæc quidem corpora abluuntur lavacris et purificationibus, affectiones verò animæ quibus vita sordidatur, nec volunt, nec curant eluere. Et ut candidati templa subeant dant operam, diligenter emaculatis vestibus amicti; mentem verò maculosissimam in ipsa sacraria penitissima inferre non verentur. A most accurate Character, both of our unruly Christmasses, and such Christmas-men. If wee now parallell our grand disorderly Christmasses, with these Roman Saturnals and heathen Festivals; or our New-yeares day (a chiefe part of Christmas) with their Festivity of *Ianus*, (*u*) *which was spent in Mummeries, Stage-playes, dancing, and such like Enterludes,* (*x*) *wherein Fidlers and others acted lascivious effeminate parts, and went about their Towns and Cities in womens apparrell:* whence (*y*) *the whole*

(*u*) Herodian Historiæ l. 1. p. 59. Asterius Hom. in Festum Kalendarum. Ovid Fastorum lib. 1. Lockmair Sermo 21. Holcot Lectio 167 in lib. Sapientiæ. Alcuvinus, De Divinis Officis lib. cap. 4. x Idibus Januariis tibicines festum diem agere multa licentia et lascivia, mulierique habitu per urbem vadere solebant. *Alexander ab Alexandro l. 3. c. 18. fol.* 154. See here p. 197, 198, accordingly.

(*y*) Hæ Kalendæ Ianuarii secundum Gentilium dementiam, potius dicendæ sunt cavendæ, quam Kalendæ. Nam imperiti homines velut Deum colentes, diem ipsum multis spurcitiis sacraverunt. Quidam mutabant se in species monstrosas, in ferarumque habitus transformabant. Alii in fæmineo gestu mutati, virilem vultum effæminabant: aliqui fanaticis auguriis profanabantur, perstrepebant saltando pedibus, tripudiando plausibus: et quod his turpius est nefas, nexis inter se utriusq; sexus chori, inops animi, furens vino turba miscetur. Diabolicas etiam strenas, et ab aliis accipiebant, et ipsi aliis tradebãt. Necnõ etiã mensulas plenas ad manducandum tota nocte paratos habebãt, credẽtes quod Kalendæ Ianuarii per totum annum præstare posset. Et quia his atque aliis miseriis mundus universus repletus erat, statuit universalis Ecclesia

Catholicke Church (as *Alchuvinus, with others write*) *appointed a solemne publike fast upon this our New-yeares day,* (which fast it seemes is now forgotten) *to bewaile those heathenish Enterludes, sports, and lewd idolatrous practises which had beene used on it: prohibiting all Christians under paine of excommunication, from observing the Kalends or first of Ianuary* (which wee now call New-yeares day) *as holy, and from sending abroad New-yeares gifts upon it,* (a custome now too frequent;) *it being a meere relique of Paganisme and idolatry, derived from the heathen Romans feast of two-faced Ianus; and a practise so execrable unto Christians,* that not onely the whole Catholicke Church; but even the 4 *famous Councels of* (z) *Altisiodorum* and (a) *Towres*; *Capit. Græcarum Synodorum, here* p. 581. *& Concil. Constantinop: 6. here* p. 583. (c) *St. Ambrose,* (d) *Augustine,* (e) *Asterius,* (f) *HRabanus Maurus,* (g) *Alchuvinus,* (h) *Gratian,* (i) *Iuo Carnotensis,* (k) *Isidor Hispalensis,* (l) *Pope Zachary,* (m) *Pope Martin,* (n) *Saint Chrysostome,* (o) *Michael Lochmair,*

icIunium publicum in isto die fieri, quatenus istis calamitatibus auctor vitæ finem imponeret, &c *Alchuinus De Diuinis Officijs cap. 4. Col. 1013 1014. Isodor Hisp. De Officijs Ecclesiasticis l. 1. c. 40. p. 400. C. Ioannis Laugheracium De Vita et Honestate Ecclesiasticorum, l. 2. c. 13. Ambrose Sermo 11. 7 Concil. Altisred. Can. 1. Surius Tom. 2. p. 715. Bochellus Decreta Eccles. Gal. l. 4. Tit. 7. c. 8.* See here p. 580, 581.

b Quoniam cognovimus nonnullos inveniri sequi pedes erroris antiqui, qui Kalendas Ianuarii colunt, cum Ianus homo Gentilis fuerit rex quidem, sed Deus esse non potuit. Quisquis ergo unum Deum Patrem regnantem cum filio suo et Spiritu Sancto credit certe hic non potest integer Christianus dici qui aliquid de Gentilitate custodit. Contestamur illam solicitudinem tam pastores quam presbyteros gerere, ut quoscunque in hac fatuitate viderint, eos ab Ecclesia sancta auctoritate repellant, nec participare sancto Altario permittant qui Gentilium observationes custodiunt: Quid enim dæmonibus cum Christo commune, cum magis sumendo iudicium delicta videatur addere quam purgare? *Synodus Turonica 2, Can. 23. Surius Concil. Tom. 2 p 647. Bochellus Decreta Eccl. Gal. l. 4. Tit. 7. cap. 7. & Tit 12. c. 6.* *a* Sermo 11. *d* De Rectitudine Catholicæ conversationis, Tom. 9. p. 1448. *e* Homil. in Festum Kalendarum. See here p. 197, 316, 317. *f* De Officiis Eccl. lib. 1 5. c. 60. *g* De Officiis Ecclesiast. cap. 4. See Y before. *h* Causa 26. Quæst: 27. *i* Decretalium, pars 11. cap. 16, 17. *k* De Ecclesiast. Officiis l. 1. c. 40. See Y before. *l* Si quis Kalendas Ianuarii ritu Paganorum colere, vel aliquid plus novi facere propter novum annum, aut mensas cum lampadibus vel epulis in domibus præparare, et per vicos et plateas cantores et choros ducere præsumpserit, anathema sit. *Gratian Causa 26. Quæst. 27. m* Non licet iniquas observationes agere Kalendarum et ociis vacare: neque lauro aut viriditate arborum cingere domos. Omnis enim hæc observatio Paganorum est. *Ibid. n* Oratio in Festum Kalend. Bibl. Patr. Tom. 5. Col. 798, 799. *o* Sermo 21. Y, Z.

Ioannes

(p) *Ioannes Langhecrucius*, (q) *Bochellus*, (r) *Stephanus Costa*, (s) *Francis de Croy*, (t) *Polydor Virgil*, (v) *Durandus*, with (x) sundry other, *have positively prohibited the solemnization of New-yeares day, and and the sending abroad of New-yeares gifts, under an anathema & excommunication, as unbeseeming Christians, who should eternally abolish, not propagate, revive, or recontinue this pagan festivall, and heathenish ceremonie, which our God abhors.* If wee compare (I say) our Bacchanalian Christmasses & New-yeares tides, with these Saturnalia and feasts of *Ianus*, we shall finde such neare affinitie betweene them both in regard of time, (they being both *in the end of December, and on the first of Ianuary:*) and in their manner of solemnizing; (both of them being spent in revelling, epicurisme, wantonnesse, idlenesse, dancing, drinking, Stage-playes, Masques, and carnall pompe and jollity:) that wee must needes *conclude the one to be but the very* (y) *ape or issue of the other.* Hence (z) *Polydor Virgil* affirmes in expresse tearmes; that our *Christmas Lords of misrule, (which custome,* saith he, *is chiefly observed in England,) together with dancing, Masques, Mummeries, Stage-playes, and such other Christmas disorders now in use with Christians, were derived from these Roman Saturnalia, and Bacchanalian festivals*; which should cause all pious Christians eternally to abominate them. If any here demaund, by whom these Saturnalia, these disorderly Christmasses & Stageplayes were first brought in amõg the Christians? I answer, that the paganizing Priests and Monkes of popish (the (a) *same with heathen Rome*) were the chiefe Agents in this worke: who as they *borrowed their Feast of* (b) *All-Saints*, from the hea-

p De Vita et Honestate Ecclesiasticorum, l.2.c.13.

q Decreta Ecclesiæ Gall.lib. 4.Tit.7. c.7,8. & Tit.12. c.6.

r De Ludo Tractatus: In Tractatu Tractatuum, Parisiis 1545. Tom.1. fol. 157,158.

s His first Conformity cap. 20.

t De Inventoribus Rerum, l.5.c.2.

v Rationale Divinorum Officiorum l.6. c.15.

x See here pag. 24.

y Paria sunt unius sementis germina, et quod latebat in radicibus manifestatur in fructibus. *Prosper. Contra Collatorem, c.41.*

z De Inventoribus Rerum, l. 5.c.2.

a See Ormerod his Paganopapismus, & Francis de Croy his first Conformity. b Durandus, Rationale, Divin: Offic. l.7.c.34. Beda Eccles. Histor. l.2.c.4. Platina, Onuphrius, Luitprandius, Fasciculus Temporum, Balæus et Barns in vita Bonifacii quarti; Thomas Beacons Reliques of Rome, cap. 59. Polydor Virgil, De Inventoribus Rerum, lib.6. cap.8. Petrus, de Natal. l. 10.c.1. Francis de Croy his first Conformity chap. 19. Volaterranus Comment. l. 22. f. 127. accordingly.

then festivall *Pantheon*; and the *feast of the* (c) *Purification of the Virgin Mary*, (which they have christned with the name of *Candlemasse*) *from* the festivall of the *Goddesse Februa, the mother of Mars; to whom the Pagan Romans offered burning tapers, as the Papists in imitation of them now offer to the Virgin Mary on this day at evening:* (answerable to which, are their ordinary (e) *burning Tapers on their idolized Altars, borrowed fro* (f) *Saturne and those other Idol-Gods whose* (g) *blindnes stood in need of those burning torches which the Pagans placed on their Altars*; they (h) *having eyes and yet not seeing:* though our Saviour Christ (*the* (i) *Sunne of righteousnesse,* (k) *the light that lightens every one that commeth into the world,* (l) *the Father and author of all light,* (m) *the light of the heavenly Hierusalem it selfe, which needes neither Sunne nor Moone, because he is the light thereof, and the* (n) *light it selfe wherein is no darknesse,*) *needes no such Tapers,* as (o) *Lactantius* tells us.) So they have deduced (not the celebration of our Saviours Nativity in a Christian manner, which was anci-

c Michaelis Lochmair. Sermo 32. Thomas Beacon his Romes Reliques, cap. 48, 59. Equidem quod negari non potest, ceremoniæ ardentium cereorum quos hodie Christiani eo die qui purificatæ Mariæ dicatus est, ex more circumferimus, a Februalibus Romanorum sacris originem sumpsere. Pertinaci paganismo imitatione

subventum est, quem rei in totum sublatio potius irritasset. *Rhenanus Annot. in lib. 5. Tertul. adversus Marcion. p.* 478. Francis de Croy his first Conformity, cap. 17, 25. Polydor Virgil. de Invent. Rerum, l. 5. c. 1. Iacobus de Voragine Sermo 82. De Sanctis; Innocentius, 3. Sermo in Festo Purificationis. Baronius Martyriologium in Febr. 2. d Polydor Virgil de Invent. Rerum, lib. 5. cap. 1. e Aras Saturnias non mactando viros sed accensis luminibus excolunt. Inde mos per Saturnalia missitandis Cereis cæpit. *Macrob. Saturn. lib. 1. cap. 7. pag.* 276. f See here pag. 22, 23. Illic accendunt geminas pro lampade pinus, Hinc Cereris sacris nunc quoque tæda datur. *Ouid Fast. lib. 4. pag.* 71. Accipiunt fragili simulachra nitentia cera, Et matutinis operatur festa lucernis. *Iuuenal. Satyr.* 12. *pag.* 115. Tunc Salii ad cantus incensa altaria circum &c. *Virgil. Æneid. lib.* 8. *pag.* 230. See Francis de Croy his first Conformitie, cap. 25. & Ormerod his Pagano-papismus. g Accendunt lumina velut in tenebris agenti. *Lactantius, De Vero Cultu, cap.* 2. h Psal. 105. 5. & 135. 16. i Mal. 4. 2. k Luke 2. 78, 79. Iohn 1. 8, 9. l Iames 1. 17. Ephes. 1. 18. m Revel. 21. 23. cap. 22. 5. n 1 Iohn 1. 5, 6, 7. o Vel si cœleste lumen quod dicimus solem, contemplari velint, iam sentient quod non indigeat lucernis eorum Deus, qui ipse in usum hominis tam candidam lucem dedit. Num igitur mentis suæ compos putandus est, qui auctori et datori luminis candelarum aut cerarum lumen offert pro munere? *De Vero Cultu lib. 6. cap.* 2.

ent)

ent) but the riotous solemnizing of this sacred festivall, from these Pagan Saturnalia; which having (*p*) *baptized or new guilded over with this glorious pompous title,* of CHRIST-MASSE, (a name I am sure of their owne imposing, not knowne to the ancient Fathers, as the MASSE therein imports:) they transmitted it as a most sacred Relique or Tradition to dissolute posteritie: who are so farre besotted with its bacchanalian pastimes, Enterludes, and other heathenish disorders, that they have both lost their Saviour and themselves, whiles they thus celebrate his Nativitie; which in regard of those (*q*) *infernall prophanesses, of that licentious libertie of sinning which men now take unto themselves more than at other seasons*, may more truly bee stiled DIVELS-MASSE, or SATVRNES-MASSE (for such (*r*) *too many make it*) than Christ-masse; there being farre more affinitie betweene the Divell, Saturne, Masse, and riotous Christmas-keeping, than betweene Christ and them: who as he (*s*) *never approved idolatrous sacrilegious pompous Masses, which rob him of his honour, worship, and all-sufficient sacrifice once for all:* so he cannot but abhor these bachananaliã pagã Christmasses, which deprive him of his service, praises, love, and proclaime him an open patron of those notorious sinfull Christmas practises which hee doth most abhorre. When these disorderly extravagant kinde of Christmasses crept first into the Church, I cannot certainly determine, yet this I doe conjecture. After that *Pope* (*t*) *Boniface, and* (*u*) *Pope Gregory the first, under pretence of drawing men from Paganisme to Christianity, had changed divers of the* [*x*] *Pagan Festivalls into Christian: as*

p Cum scriptum sit, Non nominabis nomen Domini Dei tui in vanũ in reverentia Christi decidit, ut inter cæteras seculi vanitates nihil iam pæne vanius quam Christi nomen esse videtur. Denique ad hoc res cecidit, ut cum per Christi nomẽ iuraverint, putant se scelera etiam religiose esse facturos. *Salvian. De Guber. Dei l.4.p.131, 132.*

q See Mr. Stubs his Anatomy of Abuses, p. 130. Mr. Samuel Byrd his use of the pleasures of this present life, p. 15. to 31.

r Guagninus Rerum Poloni-carum, Tom. 2. pag. 171.

s See Morney Sutcliffe and others of the Masse: & Bishop Morton his Institution of the Sacrament, l. 7, 8.

t See Beda Ecclesiast. Hist. l. 2. c. 4. with the Authors at b. before.

u Gregorius Mag Epistolarum ex Regĩstro lib. 9. Epist. 71.

x See Durandus Rational. Divin. Offic. l. 7. c. 34. Polydor Virgil. de Inventoribus rerum l. 5. c. 1, 2. Thomas Beacon his Romes Reliques, cap. 59. Francis de Croy his first Conformity, c. 19, 20, 25, 26. Hospinian de Origine Festorum, Ormerod his Pagano-papismus, cum pluribus aliis.

Pantheon.

Pantheon into All Saints; Februalia, Lupercalia, Proserpinalia and Palilia, into the Feast of Candlemasse; Quirinalia, into Innocents; the Feast of the Kalends of January, into our Saviours Circumcision or New-yeares day; these Saturnalia into our Saviours Nativitie; and the like: (contrary to the judgement of [y] *St. Ambrose*, [z] *St. Augustine*, the [a] *whole Councell of Affricke, and* [b] *others, who wished all Pagan Festivals not changed into Christian, but quite abolished, the better to avoid all heathenish customes:*) it came to passe, that the observation of these Pagan Festivalls, (*whose names they onely changed*) [c] *brought in all Pagan rites and ceremonies that the idolatrous heathens used, (as drunkennes, health-quaffing, wantonnesse, luxurie, dancing, dicing, Stage-playes, Masques with all other Ethnicke sports) into the Church of God*; (which was never defiled with these prophane abominations, till these Pagan holy-dayes were metamorphosed into Christian;) which by reason of mens naturall pronesse unto evill, *did soone transforme all Christian Festivalls into Pagan, as good Authors witnesse:* partly through the [d] *peoples strong propensity to carnall pleasures, to heathenish rites and ceremonies to which they naturally adhere*; but principally through the [e] *intollerable luxurie and voluptuousnesse of the Popish Clergie*; whose excessive endowments, power, pride, and lordly pompe drew them on by little and little to that stupendious Epicurisme and dissoluteneſſe of life, that to stop the peoples mouthes, and to palliate, if not authorize these their luxurious courses,

y Sermo 11.
z De Civit. Dei l. 8. cap. 27. & Confessionum l. 6. c. 2.
a Canon 27. 28. See here p. 18. to 25. Beat: Rhenanus, Annot. in l. 5. Tertul. contr. Marcionem p. 478. Polydor Virgil de Invent. Rerum l. 5. c. 1, 2.
b Rhenanus & Polydor Virgil Ibidem. Francis de Croy his first Conformity, cap. 19, 20, to 28. & Ormerod his Pagano-papismus.
c Hospinian, Francis de Croy, Ormerod, Rhenanus, with others qua b.
d See Exod. 32. 6. 1 Cor. 10. 7. See here page 77. to 82. Polydor Virgil. de Inventoribus Rerum lib. 5. cap. 1, 2. Nicolaus de Clemangis, De Novis Celebritatibus non instituendis Tractatus, page 143. to 159. accordingly. e See Francis de Croy his first Conformity, cap. 19. 20. Turco-papismus, Londini 1604. lib. 1. cap. 17. Episcopus Chemnensis, Onus Ecclesiæ, cap. 20, 21, 22, 23. Geffry Chaucher his Plow-mans Tale, Peirce Plowman his Creed, Bernardi ad Gulielmum Abbatem Apologia, & Concio ad Clerum in Concilio Rhemensi. Ioannis Wickliffe Dialogorum lib. 4. cap. 33. to 39. Ioannes Aventinus Annalium Boiorum lib. 6. & 7. Iohn Bale his Acts of English Votaries. & Clemangis de Corrupto Ecclesiæ statu, Tract.

courses, they not onely stuffed their (f) *Kalenders with new-invented Festivals and Saints dayes; but likewise* (g) *countenanced all Pagan sports and customes on them, exhibiting publike banquets, Enterludes, Mummeries, Dances, and merriments to the people*; who being bribed with their belly-cheare, and soothed with their pleapleasures, (h) *applauded them for the present*, and then *fell to* (i) *imitate them for the future*; till at last (k) *all Christendome was over-runne*, yea all life, all power of Christianitie quite eaten out *with these Pagan Christmas pastimes and delights of sin*. That the Popish Clergy (whose extravagancies and most intollerable luxurie in this kinde, (l) *many Conncels* and (m) *Authors have*

f See Calendarium et Martyriologium Romanum, HRabani Mauri et Baronii Martyriologia, Nicolaus Clemangis de Novis Celebritatibus non instituendis accordingly. *g* See Act. 7. Scene 3. Nicolaus Clemangis De Novis Celebritatibus non instituendis, Polydor Virgil de Invent. rerum l. 5. c. 2. Lodovicus Vives Comment. in August. De Civit. Dei lib. 8. c. 27. *h* Populi plaudunt non consultoribus utilitatum suarum, sed largitoribus voluptatum. *August. De Civit. Dei lib. 2. cap. 20.* *i* Cum enim maiores ipsi voluptati deserviunt, minoribus lasciviæ fræna laxantur. Quis enim sub disciplinæ se constrictione contineat, quando et ipsi qui ius constrictionis accipiunt sese voluptatibus relaxant? *Greg. Magnus Moral. lib. 2. cap. 16.* *k* Pernicosius de Republica merentur vitiosi rectores, quod non solum vitia concipiunt ipsi, sed ea infundunt in civitatem: neque solum obsunt, quod illi ipsi corrumpunt, sed etiam quod corrumpuntur, plusque exemplo quam peccato nocent. *Cicero De Legibus lib. 3.* *l* Synodus Turonensis sub Car. Mag. Can. 5. to 10. Surius Tom. 3. pag. 274. Synod. Cabilonense 2. Can. 9, 10. Ibid. p. 279. Moguntina Anno 813. cap. 10. & 36. pag. 289, 290. Concil. Aquisgranense Can. 100. p. 333. Parisiense l. 1. c. 39, 21, 37, 38, 46. & lib. 2. cap. 18. Rhemense Anno 813. cap. 17, 18. Moguntinum sub HRabano cap. 13. Lateranense sub Innocentio 3. cap. 15, 17. Colonience sub Radolpho cap. 17. with sundry others. See Act. 7. Scene 3. *m* Bernard ad Gulielmum Abbatem Apologia, De Consideratione lib. 3, 4. Ad Clerum et ad Pastores Sermo, Col. 1276. &c. In Cantica Sermo 77. Declamationes, et Epist. 42. 78. Gregorius Magnus Hom. 17. in Evangelia, & Pastoralium lib. Guildas in Ecclesiasticum ordinem acris Correptio. Bibl. Patr. Tom. 5. pars 3. p. 682, &c. Petrus Blesensis Epist. 7, 18, 23, 42, 56, 61, 76, 85, 102, 152. & Compendium in Iob c. 1. Aelredus Sermo 11. & 12. in cap. 13. Isaiæ. S. Brigittæ Revelationes l. 4. c. 132. to 136. l. 6. c. 15, 17, 19. Alvarus Pelagius De Planctu Ecclesiæ lib. 2. Artic. 2. & 28. Robertus Holkot Lect. 182. super Lib. Sapientiæ. E. fol. 167. Episcopus Chemnensis Onus Ecclesiæ lib. cap. 21, 22, 23. Nicolaus Clemangis, Epist. 23, 15, 28, 75, 77, 85, 102, 133. & De Corrupto Ecclesiæ statu lib. throughout. Espencæus in 1 Tim. 2, 3. in Titum cap. 1, 2. & De Continentia l. 3. c. 4. Ioannes Aventinus Annalium Boiorum l. 7. & 8. Guicciardine Histor. l. 7, 11, 12, 21, 22, 33. Fabian Histor. part 6. cap. 170. Iohn Bale his Acts of English Votaries; Turco-papismus l. 1. c. 17. Platina de Vita Pontificum, Matthew Paris, Theodoricus a Niem; cum infinitis aliis.

declaimed against at larg) were the chiefest instruments of ushering in these Pagan Christmasses, together with Stage-playes, dances, and such like bacchanalian practises into the Church of Christ, it is most apparant, not onely by those (*c*) *Councels and Authors which crie out against them*, for their strange unparalleld excesses in all these kindes; and by that elegant oration of King *Edgar* to our English Prælates, worthy to be registred in golden Characters, where he thus displayes the Epicurian lives of the Clergy in his raigne: (*o*) *Taceo, quod Clericis nec est corona patens, nec tonsura conveniens; quod in veste lascivia, insolentia in gestu, in verbis turpitudo, interioris hominis loquuntur insaniam. Praterà in divinis officijs quanta negligentia, cum sacris vigilijs vix interesse dignentur, cum ad sacra Missarum solennia ad ludendum vel ad ridendum magis quàm ad psallendum congregari videantur. Dicam, dicam quod boni lugent, mali rident, dicam dolens (si tamen dici potest) quomodo diffluant in commessationibus, inebrietatibus, incubilibus, in impudicitijs, ut jam domus Clericorum putentur prostibula meretrisum, et conciliabula histrionum. Ibi alea, ibi saltus et cantus, ibi usque in medium noctis spatium protracta in clamore et horrore vigiliæ:* (the chiefe ingredients of our exorbitant Christmasses.) *Sic, sic patromonia regum, eleemosyne pauperum, imo (quod magis est) illius pretiosi sanguinis pretium profligatur. Ad hoc igitur exhauserunt thesauros suos patres nostri, ad hoc fiscus Regius, distractis redditibus multis, detumuit, ad hoc Ecclesijs Christi agros et possessiones Regalis munificentia contulit, ut delicijs Clericorum meretrices ornantur, luxuriosa convivia præparentur, canes et aves et talia ludicra comparentur? Hoc milites clamant, plebs submurmurat, mimi cantant et saltant, et vos negligitis! vos parcitis! vos dissimulatis! &c.* But likewise by sundry [p] *forequoted Councels, and canonicall Constitutions*; by which it appeares most evidently; *that divers of the Popish Clergie were*

n See Act. 7. Scene 3.

o Bibliotheca Patrum Tom. 13. p. 153, 154. Mr. Fox Booke of Martyrs, Edit. 1610. pag. 153. Henry Lord Stafford, in his Booke of the true difference betweene regall power and Ecclesiasticall, London 1550. fol. 84, 85, 86. where it is englished; & Mr. Selden in his Eadmeri spicilegium p. 161.

p See Act. 7. Scene 2. throughout.

were common Iesters, Actors, Dicers, Dancers, Epicures, Drunkards, Health-quaffers; that they both acted & caused Playes and Enterludes to be personated both in Churches & elswhere, especially on the feasts of Innocents, New-yeares day, and the Christmas holy-dayes; the commonnesse of which abuses, was the onely cause of those severall Canons and Constitutions to suppresse them, on which you may reflect. Hence *Aventine* records [q] of *Pope Boniface the* 8. *that he made and brought in secular sports and Enterludes, endeavouring to reduce the golden age: and of* [r] *Pope Nicholas the* 5. *that he instituted secular Playes at Rome, contrary to the Councell of Constans; and that* 560 *persons were crushed to death, and drowned with the fall of the Tiberine bridge, who flocked to Rome to behold those Enterludes.* Hence [s] *Polydor Virgil,* [t] *Lodovicus Vives,* [v] *Ioannes Langhetrucius, and* [v] *Didacus de Tapia, cry out against the popish Clergie, for acting and representing to the people, the passion of our Saviour, the Histories of Iob, Mary Magdalen, Iohn the Baptist, and other sacred Stories; together with the lives and legions of their Saints; and for erecting Theaters for this purpose in their Churches, on which their Priests and Monkes, together with common Enterlude-Players, and other Laickes did personate these their Playes.* Which grosse prophanesse though thus [x] *declaimed against by many of their own Authors, & condemned by their Conncels,* is yet still in use among them, *as not onely* [z] *Didacus de Tapia, and others who much lament it,* but even daily experience, & the Iesuites practise, together with *Iohn Molanus,* Divinity-professor of *Lovan,* witnesse: who in his *Historia SS. Imaginum & Picturarum Antwerpiæ* 1617. *lib.* 4. *cap.* 18. *De Ludis qui speciem quandam Imaginum habent, in quibusdam anni solennitatibus, p.* 424, 425, 426, 427. out of [a] *Conradus Bruno,* and [b] *Lindanus*, writes thus in justification of these their Enterludes. *Nowadayes Stage-playes have a certaine shape of Images, and oft*

q Annalium Boiorum l. 7. p. 582.
r Ibidem p. 668.
s De Inventoribus Rerum l. 5. c. 2.
t Notæ in Augustinum De Civit. Dei l. 8. c. 27.
v De Vita et Honestate Ecclesiasticorum, l. 2. c. 11, 12, 20, 21, 22.
x In tertiam partem Divi Thomæ Salamancæ 1589. Artic. 8. p. 546. See here Act. 3. Scene 5, 6.
y See Act. 3. Scene 5. & Act. 7. Scene 3. throughout.
z Qua (x)
a Lib. de Imaginibus c. 17.
b Wilhelmus Lindanus In Apologetico ad Germanos Tom. 3. cap. 16.

times move the pious affections of Christians, more than prayer it selfe. And after this manner truly Stage playes and shewes are wont to be exhibited on certaine times of the yeare, of certaine pictures of certaine Evangelicall histories being annexed to them. Of which sort is this, that on Palm-sunday children having brought in the picture of our Saviour, sitting upon an Asse, sing praise to the Lord, cast bowes of trees on the ground, and spread their garments on the way. And that likewise upon Easter Eve, when as the presbyter after midnight receiving the image of the crucifixe out of the sepulcher, goeth round about the Church, and beates the doores of it that are shut, saying,

e Psal. 24. 7, 9, 10. [c] *Lift up your gates yee princes, and bee yee lifted up yee everlasting gates, that the King of glory may come in: and he who watcheth in the gates demanding, Who is this King of glory? the Presbyter answers againe,* The Lord strong and mighty in battaile; the Lord of hoasts he is the King of glory. *Likewise, that on the day of the resurrection of our Lord in the morning after morning prayers, Angels in white garments, sitting upon the sepulcher, aske the women comming thither and weeping,*

d Luke 24. 4, 5, 6, 7. *saying; Whom seeke ye women in this tumult, weeping? [d] he is not here whom ye seeke: but goe ye quickly, and tell his Disciples; Come and see the place where the Lord lay. And that on the same day the image of our Lord, bearing an ensigne of Victorie, is carried about in publike procession, and placed upon the altar to be gazed upon by the people. Likewise that of Ascention day in the sight of all the people, the Image of the Lord is pulled up in the midst of the Church, and shewed to be taken up into heaven. In the meane time about the Image are little winged images of Angels, carrying burning tapers in their hands, and flattering up and downe, and a Priest singing;*

e Iohn 20. 17. [e] I ascend unto my Father and your Father; *and the Clergy singing after him,* and unto my God and your God; *with this solemne hymne, Now is a solemne &c. and this Responsory:* [f] Goe ye into the world &c. *And that upon Whitesunday, the image of a dove is let*

f Mark 16. 15, 16.

downe

downe from above in the midst of the Church, and presently a fire falls downe together with it with some sound, much like the noyse of guns, the Priest singing, [g] Receive ye the holy Ghost &c. *and the Clergy rechanting;* [b] There appeared cloven tongues to the Apostles, &c. *By all which and other such like spectacles, and those especially which represent the passion of our Lord, nothing else is done, but that the sacred histories may be represented by these exhibited Spectacles and Enterludes to those who by reason of their ignorance cannot reade them. And these things hitherto out of Conradus Bruno in his Booke of Images, cap. 17. Thou hast the like defence of these shewes and Enterludes in* [i] William Lindane *the reverend Bishop of Ruremond in his Apologie to the Germans, where among other things he saith: For what other are these Spectacles and Playes than the living histories of Lay-men? with which the humane affection is much more efficaciously moved, than if they should reade the same in private, or heare thē publikely read by others &c.* Thus he. O the desperate madnesse, the unparalleld profanes of these audacious Popish Priests & Papists, who dare turne the whole history of our Saviours life, death, Nativitie, Passion, Resurrection, Ascention, and the very gift of the holy Ghost descending in cloven tongues, into a meere prophane ridiculous Stage-play; (as even their owne [k] *impious Pope Pius the* 2. most prophanely did:) contrary to the [l] *forequoted resolutions of sundry Councels and Fathers, who would have these things onely preached to the people, not acted, not represented in a shew or Stage-play.* No wonder then if such turne the sacred solemnity of our Saviours Incarnation into a Pagan Saturnal, or Bacchanalian feast; who thus transforme his humiliation, his exaltation, yea his whole worke of our redemption into a childish Play. But let these Playerlike Priests and Friers, who justifie this prophanesse, which every Christian heart that hath any sparke of grace must needes abominate, attend

g Iohn 20.22.

b Acts 2. 1.

i Tom. 3. cap. 55.

k See here page 122,123.

l See Act. 3. Scene 5. throughout; & Act. 7. Scene 3. Yea contrary to the Decree of Theodosius the Emperor, who made this Edict. Nullus penitus oportet Spectacula solennia orbis æternæ populo exhibere. *Codex Theodosij lib. 15. Tit. 5. Lex. 4.* How much lesse then of our Saviour Christ?

unto their learned Spanish Hermite, *Didacus de Tapia*, who reades this Lecture both to them and us. * *That this verily is altogether intollerable, that the life of Iob, of St. Francis, of Mary Magdalen,* (how much more then of Christ himselfe) *should be acted on the Stage. For since the very manner and custome of Play-houses is prophane, it is lesse evill (if it were tollerable) that prophane things onely should be acted, and that holy things be handled onely in a holy manner &c. But now that a Theatre,* A PLACE SO FAMILIAR TO DIVELS, AND SO ODIOVS VNTO GOD, (pray marke it) *should be set up in the very middest of the body of the Church, before the high Altar and the most holy Sacrament, for Playes to be acted on it, he onely can brooke it, who by reason of his sins hath not yet knowne or felt,* HOVV CROSSE AND OPPOSITE THESE THINGS ARE TO THE HOLINES OF GOD. It is evident then by all these premises, that our riotous, ludicrous & voluptuous *Christmasses,* (together with Stage-playes, dancing, Masques and such like Pagan sports) [m] *had their originall from Pagan, their revivall and continuance from Popish Rome,* who long since transmitted them over into England: For if [n] *Polydor Virgil* may be credited, *even in the 13. yeare of Henry the second, Anno Dom. 1270. it was the custome of the English to spend their Christmas time in Playes, in Masques, in most magnificent and pompous Spectacles, and to addict themselves to pleasures, dancing, dicing, and other unlawfull prohibited games, which * then were tolerated and permitted; contrary to the usage of most other Nations, who used such Playes and wanton pastimes not in the Christmas season, but a little before*

* Iam vero illud ut in scenis vita Iob, Francisci, conversio Magdalenæ, &c. representantur, omnino est intollerabile Cum enim theatrorum mos prophanus sit, minus malum est (ut si ferendus est,) repræsentarentur prophana, sancta vero non nisi sancte tractanda sunt &c. Iam vero ut theatrum, locus scilicet ille dæmonibus familiaris, invisus Deo, in medio ipso corpore Ecclesiæ coram altari maiori et sanctissimo sacramento statuatur, ille solus ferat, qui ob peccata sua nondum cernit ac sentit, quam hæc adversa et pugnantia sint cũ Dei sanctitate. *In tertiam partem diui Thomæ, Artic. 8. Quæstio. Vtrum Sacramentum dari possit histrionibus? pag. 546.* Vid Ibidem. m See Polydor Virgil De Invent. Rerum lib. 5. cap. 1, 2. Francis De Croy his first Conformity, cap. 19, 20, 60, 62. Mr. Samuel Byrd his Dialogue of the use of the pleasures of this present life, pag. 15. to 33. Nicolaus Clemangis De Novis Celebritatibus non Instituendis; & Hospinian De Origine Festorum accordingly. n Angliæ Historia, Basileæ 1570 p. 215. * See 13. H. 7. c. 2. 19. H. 7. c. 12. 33. H. 8. c. 11.

their

their Lent, about the time of Shrovetide. What therefore *Salvian* writes of *Sodomie and publike stewes, (from* [*] *which the Popes Exchequer receives no small revenue)* [o] *Hac ergo impuritas in Romanis et ante Christi Evangelium esse cepit: et quod est gravius, nec post Evangelium cessavit:* the same may I say of Stage-playes and unruly Christmas-keeping: they had their first originall from heathen Rome (I meane from their *Saturnalia, Bacchanalia, Floralia &c.*) before the Gospell preached to her; and they [p] *have beene since revived, continued, propagated by Antichristian Rome, even since the Gospell preached:* which should cause all pious Protestant Christians eternally to abandon them, conforming themselves to the most ancient practise of the primitive Christians, who celebrated this festivall of our Saviours Nativitie in a farre different manner. *For when as the* [q] *Angel of the Lord appeared to the shepheards, abiding in the fields,* (not feasting and playing in their houses) *and keeping* [r] *watch over their flockes* (not dancing, dicing, carding, drinking or keeping Christmas rout) *by night; and said unto them, feare not: for behold I bring unto you tidings of great joy which shall be to all people: for to you is borne this day in the City of David, a Saviour which is Christ the Lord:* What Christmas mirth and solace was there made, but this which *St. Luke* hath recorded for our everlasting imitation? [s] *Sodainly* (saith hee) *there was with the Angel a multitude of the heavenly hoast praising God and saying; Glory to God in the highest, on earth peace, good will towards men.* This is the onely Christmas solemnity which the holie Ghost, which Christ himselfe, the whole multitude of the heavenly hoast, and the very

* See Taxa Cameræ, Agrippa De Vanitate Scientiarum, cap. 64. Espencæus De Continentia lib. 3. c. 4. & in Titum cap. 1. p. 67, 68, 69.

o De Gubern. Dei l. 7. p. 268.

p See Ioannis Langhecrucius De Vita et Honestate Ecclesiasticorum, l. 2. c. 7. to 25. accordingly.

q Luke 2. 8, 9, 10, 11.

r Vigilent itaque nato Domino Pastores supra gregem ovium suarum, significent eius dispensatione manifesta vigilaturos in Ecclesia Pastores animarum castarum: quibus dicatur, Pascite qui in vobis est gregem Dei. Bene autem vigilantibus pastoribus Angelus apparet, eosque Dei claritas circumfulget, quia illi præ cæteris videre sublimia merentur, qui fidelibus gregibus præesse sciunt; dumque ipsi pie super gregem vigilant, divina super eos gratia largius coruscat. *Bedæ Expost. in Luc. c. 2. See Ambrose Sermo 7. Tom. 5. p. 5. F.*

s Luke 2. v. 13, 14. Digna plane ac iusta sententia quæ in Nativitate Christi, et Deo honorem repræsentat in cælis, et hominibus pacem præsentat in terris. *Ambrose Sermo 9. p. 6. F.*

ry

ry best of Christians have commended to us from heaven; this I am sure is the (t) *ancientest and the best patterne of Christmas-keeping, that we reade of*; why then should we be unwilling or ashamed for to imitate it? When our Saviour was borne into the world at first, we heare of no feasting, drinking, healthing, roaroaring, carding, dicing, Stage-playes, Mummeries, Masques or heathenish Christmas pastimes; alas these precise puritanicall Angels, Saints and shepheards (as some I feare account them) knew no such pompous pagan Christmas Courtships or solennities, which the Divell and his accursed instruments have since appropriated to his most blessed Nativitie. (v) *Here we have nothing but Glory be to God on high, on earth peace, good will towards men:* this is the Angels, the shepheards only Christmas Caroll: which the *Virgin Mary* in the former chapter, hath prefaced with this celestiall hymne of prayse. (x) *My soule doth magnifie the Lord, and my spirit hath rejoyced in God my Saviour:* and *Zacharias* seconded with this heavenly sonnet: (y) *Blessed be the Lord God of Israel, for he hath visited and redeemed his people: And hath raised up an horne of salvation for us in the house of his servant David.* This was the only sport and merriment, these the soule-ravishing Ditties, with which men and Angels celebrated the very first Christmas that was kept on earth; *yea this is the* (z) *onely Christmas solemnity that the blessed Saints and Angels now observe in heaven:* why then should we so earnestly contend for any other? If we reflect upon the Christians in (a) *Tertullians*, (b) *Clemens Alexandrinus*, (c) *Philo Iudæus*, (d) *Minucius Felix*, (e) *Plinie the seconds*, (f) *Chrysostomes*, and (g) *Theodorets* times: *wee shall finde them* (h) *banishing all glut-*

t Ita ex ipso ordine manifestatur, id esse dominicum et verum quod sit prius traditum; id autem extrancum et falsum quod sit posterius immissum. *Tertul. De Præscript. adverss. Hæreticos*, c. 11 p. 178. Potiora sunt ad instruendam animam priora quam postera. *Tertul. de Testimonio Animæ*, c. 5.

u See Ambrose Sermo 7. & 9.

x Luk. 1. 46, 47.

y Luk. 1. 68, 69

z Rev. 4. 8, 9, 10, 11. c. 5. 12, 13, 14. c. 7, 9, to 13.

a Apologia adverss. Gentes, c. 39, 40.

b Pædagogi l. 2 c. 3, 4, 5.

c De Vita Contemplativa lib. pag. 1210. to 1215.

d Octavius p. 102

e Epist. l. 10. ep. 97. f Contra Gentiles Tom. 3. Col. 877. g De Martyribus l. 8. Tom. 2 p. 390. F. h See my Healthes Sicknes, Edit 2. p. 5, 9, 22. & Ioannis Langhecrucius De Vita et Honestate Ecclesiasticorum l. 2. c. 7 to 25. Ioannes Fredericus De Ritu bibendi ad Sanitatem lib. 1. cap. 2, 3.

tony,

tony, drunkennesse, health-quaffing, intemperance, dancing, dicing, Stage-playes, fidlers, jesters, ribaldrie songs and lewd discourses from their feasts, and Christian Festivals; which they celebrated in this manner. (*i*) *First of all they assembled themselves together into one companie, that so they might as it were assault and besiege God with their united prayers*: (*k*) *after that they did feed their faith, erect their hope, settle their confidence, inculcate their discipline with the Scriptures and holy conferences, and with the often repetitions of divine precepts, using withall exhortations, corrections and ecclesiasticall censures: which being ended they kept their Agape, or feasts of Love, wherein no immodestie was admitted; at which feasts they never sate downe to eate, till they had first præmised a solemne prayer unto God: and then falling to their meat, they did eate no more than would satisfie their hunger, and drinke no more than was fit for chast persons: satiating themselves so, as that they remembred they were to worship God in the night: discoursing like such who knew full well that God overheard them. After the bason and ewer and lights were brought in, every one as he was able, was provoked to sing a psalme unto God out of the holy Scriptures, or out of his owne invention: and by this it was manifested how he had drunke. And as prayer be-*

i Coimus in cætum et congregationē, ut Deum quasi manu facta præcationibus ambiamus orantes. Hæc vis Deo grata est. Coimus ad divinarum litterarum cōmemorationē, si quid præsentium temporū qualitas aut præmonere cogit, aut recognoscere. Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam præceptorum nihilominus inculcationibus densamus; ibidem etiam exhortationes, castigationes, et censura divina: nam et iudicatur magno cum pondere, et apud certos de Dei conspectu: summumq, futuri iudicii præiudicium est si quis ita deliquerit; ut a communione orationis, et conventus, et omnis sancti commercii relegetur. *Apolog. adverss. Gent. cap.* 38, 39. *pag.* 692. k Cæna nostra de nomine rationem suam ostendit, vocatur enim *Agape*, id quod penes Græcos dilectio est, &c. Nihil vilitatis, nihil immodestiæ admittitur: non prius discumbitur quam oratio ad Deum prægustetur: editur quantum esurientes capiunt, bibitur quantum pudicis est utile: ita saturantur ut qui meminerint etiam per noctem adorandum Deum sibi esse: ita fabulantur, ut qui sciant Dominum audire. Post aquam manualem ac lumina ut quisque de Scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo canere: hinc probatur quomodo biberit. Æque oratio convivium dirimit; inde disceditur non in catervas cæsionum, neque in classes discursationum, nec in eruptiones lascivarum, sed ad eandem curam modestiæ et pudicitiæ, ut qui non tam cænam cænaverint quam disciplinam. *Ibidem cap.* 39. *pag.* 696.

gan, so it likewise concluded their feasts; after which every one departed, not into the routs of roaring swash-bucklers, nor yet into the company of riotous ramblers, nor into the lashings out of lascivious persons; but to the same care of modesty and chastitie, like those who had not so much repasted a supper as discipline. Yea such was the puritanicall rigidnesse of the primitive Christians on the solemne birth-dayes and *Inaugurations of the Roman Emperors, when as other men kept revel-rout, feasting and drinking from parish to parish, making the whole Cittie to smell like a taverne, kindling bonefires in every street, and running by troopes to Playes, to impudent prankes, to the enticements of lust &c. accounting their licentious deboistnesse at such seasons their chiefest piety and devotion,* (as our Grand Christmas keepers now doe:) *that they would neither shadow nor adorne their doores with laurell; nor diminish the day-light with bonefires and torches, nor yet drinke, nor dance, nor runne to Play-houses, which they wholly abandoned; but kept themselves temperate, sober, chast and pious; (l) celebrating their solemnities, rather with conscience and devotion than lasciviousnesse;* whence they were reputed publike enemies, as *Tertullian, (m) Philo Iudæus,* and *(n) Clemens Alexandrinus* most plentifully informe us. Hence *Theodoret* writes, *(o) That the Christians of his time, in stead of solemnizing the festivals of Iove and Bacchus, did celebrate the festivities of Peter, Paul, Thomas, Sergius, Marcellus, Leontius, Antoninus, and other holy Martyrs; and that in stead of that ancient pompe,*

l Propterea igitur publici hostes Christiani, quia Imperatoribus neque vanos neque mentientes, neque temerarios honores dicant; quia veræ religionis homines solennitates eorum conscientia potius quam lascivia celebrant. O nos merito damnandos! Cur enim vota et gaudia Cæsarum casti et sobrii et probri expungimus? cur die læto non laureis postes adumbramus? nec lucernis diem infringimus? Honesta res est solennitate publica exigente, inducere domui tuæ habitum alicuius novi lupanaris &c. *Ibidem p.* 682. *m* De Vita Contemplativa p. 111. &c. *n* Pædagogi l. 2. c. 4. *o* Pro Pandiis etiam Diasiisque ac Dionysiis hoc est Iovis Liberiq; patris solennitatibus, Petro, Paulo, Thomæ, Sergio, Marcello, Leontio, Antonino, Mauritio, aliisq; sanctis Martyribus solennitates populari epulo peraguntur. Proque illa veteri Pompa, pro turpi obscænitate atque impudentia fiunt modestæ, castæ, ac temperantiæ plenæ festiuitates, non illæ quidem mero delibutæ, non commessationibus leves, non cachinnis solutæ; sed divinis canticis personantes, sacrisq; sermonibus audiendis intentæ. In quibus ad Deum præces non sine sanctis lachrymis ac suspiriis Deo summittuntur, *Theodoret de Martyribus, l. 8. Tom. 2. p. 390. F.*

pompe, that filthy obscenity and impudency that the Pagans used on their festivals, the Christians instituted holy-dayes full of modesty, chastity and temperance: not such as were moistned with wine, lascivious with riotous feasts, dissolute with shoutes and laughter; but such as resounded with divine songs, as were spent in hearing holy Sermons, on which prayers were humbly powred out to God not without teares and sighes. Thus did the primitive Christians spend their solemne holy-dayes; and so should we doe too, as our owne Statute of 5. & 6. Ed. 6. c. 3. expresly enjoynes us. How the primitive Christians celebrated the Nativitie of our Saviour in particular, and in what manner we also ought to solemnize it, let *Gregory Nazianzen* in his 38 *Oration upon our Saviours Nativity*, now at last informe us; where thus hee writes: (p) *Hoc festum nostrum est*, (treating of our Saviours Nativitie) *Hoc hodierno die celebramus, Dei nimirum ad homines accessum, ut ad Deum proficiscamur, aut, ut aptiori verbo utar, revertamur, abjectoq; veteri homine novum induamus, et quemadmodum in veteri Adamo mortui sumus, ita in Christo vivámus, unà cum eo nascentes, unà crucifixi, unà sepulti, unà resurgentes. Præclara enim vicissitudo atque conversio mihi sentienda est, ut quemadmodum ex secundioribus rebus adversæ natæ sunt, sic contra ex adversis ad læta prosperaq; redeam. Vbi enim abundavit peccatum, superabundavit gratia: et si gustus condemnavit, quantò magis Christi passio justificavit? Quocirca non ostentoriè, sed divinè; non mundi ritu, sed supra mundi ritum; non res nostras sed nostri, vel ut rectius loquar, Domini; non ea quæ infirmitatis sunt, sed quæ curationis; non ea quæ creationis, sed ea quæ recreationis instaurationisque celebremus. Id autem hac demum ratione consequemur, si nec domus limina sertis coronemus, * nec choreas agetemus, nec vicos ornemus, nec oculum pascamus, nec aurem cantu demulceamus, nec lenociniis gustum titillemus, nec olfactum effæminemus, nec tactui obsequamur, promptis inquam illis ad vitium*

(p) Page 583, 584, 585. Natalis Christi dies quomodo celebrandus. Vide Nicetæ Comment. Ibidem.

* Yet how diametrally opposite is our practise now to this advice.

vijs, peccatique januis, nec teneris et circumfluentibus vestibus emolliamur, quarum ut quaque pulcherrima, ita maximè inutilis jacet, nec gemmarum splendoribus nec auri fulgoribus, nec colorum artificijs nativam pulchritudinem ementientibus, atque adversus imaginem divinam excogitatis, (q) nec commessationibus et ebrietatibus, quas cubilia et lascivia comitantur, quandoquidem malorum magistrorum mala doctrina est, vel potius malorum seminum mala seges. Nec thoros altos servamus, ventri delicias sternentes: nec vina generosa, coquorum lenocinia, liquorum profusas magnificentias in precio habeamus. Nec terra et mare charum nobis ac precio sum stercus offerant: hoc enim nomine delicias ornare soleo. Nec alius alium intemperantia superare contendamus. Mihi enim intemperantia est quicquid superfluum est, usibusque necessarijs supersit, idque esurientibus alijs atque inopia laborantibus; ijs inquam, qui ex eodem luto et temperatione creati sunt. Verum hæc prophanis atque ethnico fastui solennitatibusque relinquamus: qui cùm ijs deorum nomen tribuant, qui sacrificiorum nidore oblectantur, congruentur profectò eos helluando colunt, mali utique malorum damonum et fictores et sacerdotes et cultores. At nos à quibus Verbum adoratur, verborum delicijs (si quid tamen delicijs dandum est) indulgeamus, atque ex lege divina et narrationibus, cùm alijs, tum ijs præsertim, quibus præsentis festi mysteria explicantur, voluptatem capiamus. Ita enim commoda, minimèque ab eo, à quo convocati sumus, aliena delicia nostræ fuerint. Which thus he seconds, in his 48 Oration against Iulian. (r) Ac primum quidem fratres latemur non corporis splendore, non vestium permutationibus et magnificentijs, non (s) commessationibus et ebrietatibus, quarum fructum cubilia et impudicitias esse didicistis: nec floribus plateas coronemus, nec unguentorum turpitudine mensas, nec vestibula ornemus, nec visibili lumine splendescat domus, nec tibicinum concentu plausibusque personent: hic enim Gentilitia festorum celebrationis

q Rom. 13.

r Pag. 796, 797 & Vincentii Speculum Historiale l. 14. cap. 94. Festa Christianorū quomodo celebranda.

s Rom. 13.

onismos est. Nos verò ne his rebus Deum honoremus, ne præsens tempus indignis rebus attollamus; verum animæ puritate, et mentis hilaritate, et lucernis totum Ecclesiæ corpus illustrantibus, hoc est divinis speculationibus et sententijs super sacrosanctum candelabrum erectis, et excitatis, orbique universo prælucentibus. Parvum meo quidem judicio ac tenuè, si cum hoc comparetur; lumen illud omne est, quod homines festos dies celebrantes privatim publicèque accendunt, &c. Hymnos pro tympanis assumamus, psalmodiam pro turpibus et flagitiosis cantibus, plausum gratiarum actionis et canoram manuum actionem pro plausibus theatricis, gravitatem pro risu, prudentẽ sermonem pro ebrietate, decus et honestatem pro delicijs. Quod si etiam te ut festum lato animo celebrantem, tripudiare convenit; tripudia tu quidem, sed non obscenè (t) Herodiadis tripudium, ex quo Baptistæ mors secuta est, verum (v) Davidis ob arcæ requietem saltitantis, quo quidem itineris sancti ac Deo grati agilitatem volubilitatemque mysticè designari existimo. These are the Christmas exercises, this the only Christmas-keeping, that all the primitive Christians used, and this godly Bishop calls for. To passe by that excellent passage of *Salvian*, against our Christmas Enterludes, which fully meetes with the Objectors frenzie: * *Christo ergo ô amentia monstruosa, Christo Circenses offerimus et Mimos, tunc et hoc maximè, cum ab eo aliquid boni capimus, cum prosperitatis aliquid ab eo attribuitur, aut victoria de hostibus à divinitate donatur? Et quid aliud hac re facere videmur, quam si quis homini beneficium largienti injuriosus sit, aut blandientem convitijs cadat, aut osculantis vultum mucrone transigat, &c.* which I have formerly englished. As also to pretermit (x) *St. Cyprian*, (y) *St. Augustine*, (z) *Leo*, (a) *Bernard*, with (b) *sundry other Fathers*, who have written of our Saviours Nativitie, how it ought to be celebrated with the greatest holinesse, sobriety, and chiefest devotion; I shall relate the summe of all their Mindes

t Matth. 14.
u 2 Regum 6.
x De Nativitate Christi Sermo, Tom. 2. p. 250.
y De Tempore Serm. 1. to 36.
z De Nativitate Domini Sermones 10. Operum fol. 28. to 53.
a In Natali Domini Serm. Col. 62, 63, to 66.
b Chrysostome De Beato Philogonio Oratio Tom. 3. Col. 834, 835, 836. Beda Homiliæ Hyemales, In Natali Domini Tom. 7. Col. 298. to 310. HRabanus Homil. 1, 2, 4, 5. Operum Tom. 5. p. 581, 582, 583. De Institutione Clericorum l. 2. c. 31. Tom. 6. p. 21. with divers others.

in the words of *St. Ambrose*, who is somewhat copious in this theame, *Sermo 2. Dominica 1. Adventus*, he writes thus. (c) *Hoc tempus, fratres charissimi, non immerito Domini adventus vocatur, nec sine causa sancti Patres adventum Domini celebrare caperunt, et sermones de his diebus ad populum habuerunt, id namque ideo instituerunt, ut se unusquisque fidelis præpararet et emendaret, quo dignè Dei ac Domini sui * Nativitatem celebrare valeret. Nam si aliquis vestrum seniorem suum in ejus domum suscepturus, ab omnibus sordibus et immundis rebus ipsam domum mundaret, et quaque honesta et necessaria essent, secundum suam possibilitatem præpararet; et hoc facit mortalis susceptur us mortalem; quanto magis se mundare debet creatura, ut suo creatori apparenti in carne non displiceat: Ille justus venit ad nos peccatores, ut ex peccatoribus faceret justos: pius venit ad impios, ut nos faceret pios: humilis venit ad superbos, ut ex superbis faceret humiles. Quid plura? ille natura bonus venit ad homines qui erant pleni omnibus malis. Quapropter hortamur vos, ut his diebus abundantius eleêmosynas faciatis; ad Ecclesiam frequentius conveniatis, confessionem peccatorum vestrorum purissimè faciatis, et ab omni immunditia vos studiosissimè contineatis. Odium nihilominus, iram, et indignationem, clamorem et blasphemiam, superbiam atque jactantiam cum omni carnali delectatione procul a vobis repellatis: ut cùm dies Dominicæ Nativitatis advenerit, salubriter ipsum celebrare possitis. Et sicut multi sunt soliciti de carnalibus divitijs, et de preciosis vestimentis, ut honorabiliores cæteris videantur in illa die; ita vos solicitiores estote de spiritualibus divitijs et vestimentis: quia sicut anima melior est carne, ita deliciæ spiritales meliores sunt quàm carnales. Et multò melius est animam ornare virtutibus, quàm corpus preciosis induere vestibus. Hæc admonitio Fratres, idcirco ad vos facta est, ut qui boni sunt per hanc sint meliores; et qui malos se esse recolunt, certissimè convertantur; ut pariter in die Dominicæ Nativitatis lætari spiritaliter*

c Operũ Tom. 5. p. 2.

* Telesphorus Papa apud Romanos natalis Domini celebrationis primus author legitur extitisse.

H Rabanus Maurus De Instit. Clericorum l. 2. c. 31. Operum Tom. 6. p. 21. H.

taliter mereãtur. Which he thus prosecuts in his 4. Ser. Dominica 2. Adventus. (d) *Lætitia quanta sit, quantusq; concursus, cum Imperatoris mundi istius natalis celebrandus est, bene nostis quemadmodum duces eius et principes omnes militantes accurate sericis vestibus accincti, operosis cingulis auro fulgente pretiosis ambiant solito nitidius in conspectu regis incedere. Credunt enim maius esse Imperatoris gaudium, si viderit majorem suæ apparationis ornatum; tantoque illum lætum futurum, quanto ipsi fuerint in ejus festivitate devoti; ut quia Imperator tanquam homo corda non conspicit, affectum eorum circa se probet vel habitum contuendo, ita fit ut splendidius se accuret quisquis regem fidelius diligit. Deinde quia in die Natalis sui sciunt eum largum futurum ac donaturum plura vel ministris suis, vel ijs qui in domo ejus abjecti putantur et viles, tanta prius thesauros ejus replere divitiarum varietate festinant, ut in quantum prorogare voluerit, in tantum prorogatio copiosa non desit, et ante voluntas donandi deficiat, quàm substantia largiendi. Hæc autem ideo solicite faciunt, quia majorem sibi remunerationem pro hac solicitudine sperant futuram. Si ergo fratres sæculi istius homines propter præsentis honoris gloriam terreni regis sui natalem diem tanta apparitione suscipiunt, qua nos accuratione æterni regis nostri Iesu Christi Natalem suscipere debemus? qui pro devotione nostra non nobis temporalem largietur gloriam, sed æternam; nec terreni honoris administrationem dabit quæ successore finitur, sed cælestis imperij dignitatẽ, quæ non habet successorẽ. Qualis autẽ nostra remuneratio sit futura, dicit Propheta.* (e) Quæ oculus non vidit, nec auris audivit, néc in cor hominis ascendit, quæ præparavit Deus diligentibus se. *Quibus indumentis nos exornari oportet? Quod autem dixímus nos, hoc est animas nostras: quia rex noster Christus non tam nitorem vestium, quam animarum requirit affectum, nec inspicit ornamenta corporum, sed considerat corda meritorum: nec fragilis cinguli præcingentis lumbos operositatem*

d Operum Tō. 5. p. 3. A, B. Which Homily I finde verbatim in HRabanus Maurus his Workes, Homilia 1. ante Natalem Domini. Operum Colon. Agrip. 1626. Tom. 5. p. 580, 581.

e Isay 66. 1 Cor. 2.

sitatem miratur, sed fortis castimoniæ restringentis libidinem ad pudicitiam plus miratur. Ambiamus ergo inveniri apud ipsum probati fide, compti misericordia, moribus accurati; et qui fidelius Christum diligit, nitidius se mandatorum ejus observatione componat: ut verè nos in se credere videat, cùm ita in ejus solennitate fulgemus, et magis lætus sit, quo nos perspexerit puriores. Atque ideò ante complures dies castificemus corda nostra, mundemus conscientiam, purificemus spiritum, et nitidi ac sine macula immaculati Domini suscipiamus adventum: ut cujus nativitas per immaculatam virginem constitit, ejus Natalis per immaculatos servulos procuretur. Quisquis enim in illo die sordidus fuerit ac pollutus, Natalem Christi ortumq; non curat: intersit licet Dominicæ festivitati corpore, mente tamen longiùs à Servatore separatur. Nec societatem habere poterunt immundus et sanctus, avarus et misericors, corruptus ac virgo; nisi quod magis ingerendo se indignus offensionẽ contrahit cũ minimè se cognoscit. Dum enim vult officiosus esse, injuriosus existit: sicut ille in (f) Evangelio, qui in cætu sanctorũ invitatus ad nuptias venire ausus est vestem non habens nuptialem: *et cùm alius niteret justitia, alius luceret fide, alius castitate fulgeret, ille solus conscientiæ fœditate pollutus, cunctis splendentibus deformi horrore sordebat. Et quantò plus simul discumbentium beatorum candebat sanctitas, tantò magis peccatorum illius apparebat improbitas, qui poterat minus displicuisse forsitan, si in consortium justorum minime se dedisset. Igitur fratres suscepturi Natalem Domini, ab omni nos delictorum face purgemus, repleamus thesaurum ejus diversorum munerum donis, ut in die sancta sit unde peregrini accipiant, reficiantur vidua, pauperes vestiantur, &c. (g) Supervenientem festivitatem ejus omni ambitione retinere debemus: Retinere, inquam, ut si dies solennitatis transeat, apud nos sanctificationis ejus beatitudo permaneat. Hæc enim gratia Natalis est Domini Salvatoris, ut in futurũ ad * prædestinatos transeat, in præteritum remaneat ad devotos. Oportet ergo esse nos*

f Matth. 22.

g Sermo 5. Dominica 3. Adventus, p. 3. G.

* Nota.

nos sanctitate puros, mundos pudicitia, nitidos honestate, ut quo diem festũ advenire propinquius cernimus, eò accuratius incedamus. Si enim mulierculæ solent aliquas ferias susceptura, maculas vestium suarum aqua diluere: cur non magis nos accepturi Natalem Domini, maculas animarũ nostrarum fletibus abluamus? (h) Vnusquisq; ergo quicquid in se reprehensibile recognoscit, in hac die in qua Filius Dei nascitur, corrigat: id est, qui fuit adulter, voveat Deo castitatem: qui avarus, largitatem: qui ebriosus, sobrietatem; qui superbus, humilitatem: qui detractor, charitatem voveat et reddat: secundum illum Psalmi versiculum: (i) Vovete, et reddite Domino Deo vestro. *Nos fideliter voveamus, ille dabit possibilitatem solvendi. Valde quippe honestum est fratres, ut nullus sit qui non hodiè domino aliquid offerat. Regibus vel amicis susceptis munera damus, et creatori omnium ad nos venienti nihil dabimus? Nihil enim à nobis magis requirit, quàm nosmetipsos. Offeramus igitur ei nos ipsos, quatenus et à præsentibus malis, et ab æternis cruciatibus, ipsius ineffabili pietate liberàti, in cœlestis regni beatitudine susceptì perpetuò valeamus gaudere. And* Sermo 6. Dominica quarta Adventus: *he proceedes thus. (k) Propria divinitate fratres dilectissimi, jam adveniunt dies, in quibus Natalem Domini Servatoris cum gaudio desideramus celebrare, et ideo rogo et admoneo, ut quantum possumus cum Dei adjutorio laboremus, quatenus in illo die cum sincera et pura conscientia, et mundo corde, et casto corpore, ad altare Domini possimus accedere, et corpus, vel etiam sanguinem ejus non ad judicium, sed ad remedium animæ nostræ mereamur accipere. In Christi enim corpore vita nostra consistit, sicut et ipse Dominus noster dixit: (l)* Nisi manducaveritis carnẽ Filii hominis et biberitis ejus sanguinem, non habetis vitam in vobis. *Mutet ergo vitã, qui vult accipere vitã. Nã si non mutat vitam, ad judicium accipiet vitam, et magis ex ipsa corrumpitur, quam sanetur; magis occiditur, quàm vivificetur. Sic enim dixit Apostolus: (m)* Qui manducat

h Sermo 7. in Die Natalis Domini p. 5. H. 6. A.

i Psal. 75.

k Pag. 4. E, F, G

l Ioan. 6.

m 1 Cor. 11.

corpus Domini, et bibit sanguinem ejus indignè, judicium sibi manducat et bibit. *Et ideo licet omni tempore bonis operibus ornatos ac splendidos esse conveniat, præcipuè tamen in die Natalis Domini, sicut in Evangelio ipse*
n Matth. 5. *dixit,* (n) ut lucere debeant opera nostra coram hominibus. *Considerate quæso fratres, quando aliquis homo potens aut nobilis natalem aut suum aut filij sui celebrare desiderat, quanto studio ante plures dies quicquid in domo suo sordidum viderit ordinat emundare, quicquid ineptum et incongruum projicit, quicquid vile et necessarium præcipit exhibere: domus etiam si obscura fuerit, dealbatur, et diversis respersa floribus adornatur: pavimenta autem à scopis mundantur, quicquid etiam ad lætitiam animi, et corporis delicias pertinet omni sollicitudine providetur. Vt quid ista fratres charissimi nisi ut dies natalicius cum gaudio celebretur hominis morituri? Si ergo tanta præparas in natalicio tuo, aut filij tui; quanta præparare debes susceperturus Natalem Domini tui? Si talia præparas morituro, qualia præparare debes æterno? Quicquid ergo non vis inveniri in domo tua, quantum potes labora ut non inveniat Deus in anima tua. Certè si Rex terrenus aut quivis potens paterfamilias ad suum natalicium te invitasset, qualibus vestimentis studeres ornatus incedere? quàm novis vel nitidis, quàm splendidis, quo nec vetustas, nec vilitas, nec aliqua fœditas oculos invitantis offenderet? Tali ergò studio, in quantum prævales Christo auxiliante contende, ut diversis virtutum ornamentis animam tuam compositam, simplicitatis gemmis, et sobrietatis floribus adornatam, ad solennitatem regis æterni, id est, ad Natalem Domini Salvatoris, cum secura conscientia procedas, castitate nitida, charitate splendida, eleëmosynis candida. Christus enim Dominus noster si te ita compositum ejus natalitium celebrare cognoverit, ipse per se venire, et animam tuam non solùm visitare, sed etiam in ea requiescere, et in perpetuum in illa dignabitur habitare,*
o 2 Cor. 6. *sicut scriptum est:* (o) Et inhabitabo in illis et inambu-
p Apoc. 3. labo inter eos: *Et iterum,* (p) Ecce sto ad ostium et pulso;

pulso; si quis surrexerit et aperuerit mihi, intrabo ad illum, et cænabo cum illo, et ille mecum. *Quàm felix est illa anima qui vitam suam ita Deo auxiliante studuerit gubernare, ut Christum hospitem inhabitatorem mereatur excipere. Sicut è contrario quàm infelix est illa conscientia, toto lachrymarum fonte lugenda, quæ se ita malis operibus cruentavit, ut in ea non Christus requiescere, sed diabolus incipiat dominari. Talis enim anima si medicamentum pœnitentiæ non citò subvenerit, à luce relinquetur, à tenebris occupabitur, vacuabitur dulcedine, replebitur amaritudine; à morte invadetur, à vita repudiabitur. Ideo etiam ab omni inquinamento ante Christi Natalem multis diebus abstinere debemus. Quotiescunque Fratres aut Natalem Domini, aut reliquas solennitates celebrare disponitis,* * *ebrietatem ante omnia fugite, iracundiæ quasi bestiæ crudelissimæ repugnate, odium velut venenum mortiferum de corde vestro repellite, et tanta in vobis sit charitas, quæ non solùm ad amicos, sed etiam usque ad ipsos perveniat inimicos, &c. And in his* Sermo 11. in Die Circumcisionis Domini nostri Iesu Christi; *as if he had purposely written against our moderne Christmas disorders; he concludes thus.* (q) *Est mihi adversus plerosque vestrum fratres, querela non modica, de his loquor, qui nobiscum Natalem Domini celebrantes, Gentilium se ferijs dediderunt, et post illud cæleste conviviũ superstitionis sibi prandium paraverunt; ut qui ante læte latificati fuerant sanctitate, inebriarentur postea vanitate; ignorantes, quod qui vult regnare cum Christo, non possit gaudere cum sæculo: et qui vult invenire justitiam, debet declinare luxuriam. Alia est enim ratio vitæ æternæ, alia desperatio lascivia temporalis. Ad illam virtute ascenditur, ad istam perditione descenditur. Atque ideo qui vult esse divinorum particeps, non debet esse socius idolorũ.* (r) *Idoli enim portio est inebriare vino mentem, ventrem cibo distendere, saltationibus membra torquere, et ita pravis actionibus occupari, ut cogaris ignorare quod Deus est. Vnde sanctus Apostolus hæc prævidens*

* Let our Christmas health-quaffers consider this.

q Page 7. H. & 8. A, B.

r Note this well.

videns dicit: (s) Quæ portio justitiæ cum iniquitate? aut quæ societas luci cum tenebris? aut quæ pars fideli cum infideli? qui autem consensus templo Dei cum idolis? *Ergo si nos sumus templum Dei, cur in templo Dei colitur festivitas idolorum? Cur ubi Christus habitat, qui est abstinentia, temperantia, castitas, inducitur commessatio, ebrietas atque lascivia? Dicit Salvator,* (t) Nemo potest duobus Dominis servire; *hoc est, Deo et Mammonæ. Quomodo igitur potestis religiose Epiphaniam Domini procurare, qui jam Kalendas quantum in vobis est, devotissime celebrastis? Ianus enim homo fuit unius conditor civitatis, quæ Ianiculum nuncupatur, in cujus honorem à gentibus Kalendæ sunt Ianuariæ nuncupatæ: unde qui Kalendas Ianuarias colit, peccat, quoniam homini mortuo defert divinitatis obsequium. Inde est quod ait Apostolus:* (u) Dies observatis, et menses, et tempora, et annos, timeo ne sine causa laboravero in vobis. *Observavit enim diem et mensem qui his diebus aut jejunavit, aut ad Ecclesiam non processit. Observavit diem qui hesterno die non processit ad Ecclesiam, processit ad campum. Ergo Fratres omni studio Gentilium festivitatem et ferias declinemus, ut quando illi epulantur et læti sunt, tunc nos simus sobrij atque jejuni, quo intelligant lætitiam suam nostra abstinentia condemnari.* * *Illi habeant mare in theatro, nos habeamus portum in Christo.* If then our Saviours Nativitie ought thus to be celebrated by us; if all (x) *drunkennesse*, epicurisme, *health-quaffing*, dancing, dicing, Enterludes, Playes, lasciviousnesse, pride and pagan customes must now be laid aside; if all kinde of sinne and wickednesse whatsoever must now be banished our bodies, soules, and houses; if our soules must now especially be cleansed by repentance from all their spirituall filthinesse, adorned, beautified with every Christian grace, and made such holy spirituall Temples, that (y) *Christ the King of glory may come and dwell within*

[s] 2 Cor. 6.

[t] Matth. 6.
[u] Gal. 4.
* Augustine Enar. in Psal. 81. Tom. 8. pars 2. p. 18.
[x] Nullus vestrum se inebriet, quia ebrius insano similimus est. Nolite in nominibus bibendo nomina vestra delere de cœlo: sunt quidem multi, quod peius est, qui non solum seipsos inebriant, sed etiam alios cogunt, et adiurant, ut amplius quam expedit bibant, &c. Ille Christianus qualis est, qui etsi locum invenerit ad vomitum usque bibet, et posteaquam se inebriaverit, surget velut phreneticus et insanus, diabolico more balare et saltare, verba turpia et amatoria, vel luxuriosa cantare, &c. *HRabanus Maurus, Homilia in Dominicis Diebus. & De Bonorum Christianorum et Malorum Moribus. Operum Tom. 5. p. 605. D. 607. B.*
[y] Psal. 24. 7, 8, 9, 10.

within them: if nought but (z) *holinesse,* temperance, sobriety and devotion must now be found within us, yea, if fasting and abstinence must now be practised, as all these Fathers teach us, let us now at last for very shame abandon all those bacchanalian infernall Christmas disorders, Enterludes, sports and pastimes which now overspread the world, as (a) *diametrally contrary not onely to Christians, but to our Saviours Nativitie, which they most desperately dishonour and prophane.* And if there be any such deboist ones left among us (as alas there are too too many every where) who will still support and pleade for these abominable Christmas excesses, not onely in despite of *God*, of *Christ*, of *Angels, Fathers,* (b) *Councels,* and godly Christians who condemne thē, but even of our owne pious Statute, *viz.* 5. & 6. *Ed.* 6. *cap.* 3. Which expresly enjoynes men, *even in the Christmas holy-dayes,* as well as others; *to cease from all other kinde of labour, and to apply themselves* *ONELY AND WHOLLY *to laud and praise the Lord, to resort and heare Gods word, to come to the holy Communion, to heare, to learne and to remember almighty Gods great benefits, his manifold mercies, his inestimable gracious goodnesse so plentifully powred upon all his creatures, and that of his infinite and unspeakable goodnesse, without any mans desert: and in remembrance hereof to render him most high and hearty thankes, with prayers and supplications, for the reliefe of all their daily necessities; because these holy-dayes are separated from all prophane uses, and sanctified and hallowed, dedicated and appointed not to any Saint or creature, but onely unto God and his true worship.* (Which Statute excludes all Stageplaies, Masques, *dancing, dicing and such other Christmas outrages from this sacred festivall; it being *separated from all prophane uses, and onely and wholly devoted to Gods worship*, and the forenamed *duties of religion,* which were inconsistent with them:) If there be any such, I say, as these within our Church, I only wish them banished

z 1 Pet. 1. 14, 15 16. 2 Pet. 3. 3.

a See Mr. Samuel Bird his Dialogue of the use of the pleasures of this present life, p. 15. to 31.

b See Act. 7. Scene 3.

* Ambrose Ser. 11.

c All Stageplayes and dancing therefore, together with carding and dicing are unlawfull sports and pastimes by this very Statute, and so punishable by the Statute of 1 Car. cap. 1. See here p. 240. to 244. accordingly.

* See the Statute of 21 Iacobi, for the keeping of the Lords day; Which names dancing, and passed the Lower house.

banished into *Nelewki* in *Moscovia*, every Christmas; where if we beleeve (d) *Guagninus*, *all Moschovites are prohibited to health, to be drunke, or to keepe revel-rout, except onely in the Christmas, Easter, Whitsontide, and certaine other solemne feasts of Saints, especially of St. Nicholas their Patron, and the festivities of the Virgin Mary, Peter and Iohn; on which like men let out of prison, they honour Bacchus more than God, or these their Saints; healthing and quaffing downe sundry sorts of liquors so long, till they are as drunke as swine, and then they fall to roaring, shouting, quarrelling, abusing, and from thence to wounding, stabbing and murthering one another; Insomuch that if this drunkennesse and disorder were permitted every day, they would utterly destroy one another with mutuall slaughters.* This is the Moschovites Christmas-keeping, who have liberty granted them to be drunke all Christmas, yea these are their drunken fatall ends, which if our Christmas roaring boyes affect, they may doe well to keepe their Christmas commons with these beastly drunken swine, *where strangers have libertie to be drunke, to carouze & health even all Christmas*, & at all times else. But let all who have any sparkes of sobriety, temperance or grace within them, abominate these unchristian Christmas extravagancies; (e) *passing all the time of their sojourning here in feare*, concluding with that speech of holy *Peter*; (f) *The time past of our lives may suffice us to have wrought the will of the Gentiles, and to have walked in lasciviousnesse, lusts, excesse of wine and riot, revellings, banquettings, abominable idolatries*; bacchanalian Christmas pastimes and disorders: And thereupon resolving, (g) *to purge out all this old leaven*, (of dancing, dicing, healthing,

d In Nelewki oppido, quod cognomen ab infundendis poculis habet, omnibus extraneis militibus et advenis satellibusque principis, inebriandi vario potus genere, facultas concessa est, quod Moschovitis gravi sub pœna prohibetur; exceptis aliquot diebus in anno, videlicet tempore Nativitatis et resurrectionis Dominicæ, profesto Penteco-stes, et in quibusdam solennioribus festis divorum, præcipue vero Nicolai, quem divino fere cultu prosequuntur, et beatæ virginis Mariæ, Petri et Iohannis festis: interea vero velut vinculis emissi, Bacchum et non festum illius divi (cuius diem tunc temporis celebrant) advenisse gratulantur, et sacris nondum peractis, vel ut sues vario potus genere obruti, temulenti, ebriiq; identidem vociferantes, seque velut obsessi, mutuo cædendes, et contumeliis variis afficientes vagantur. Si autem huic genti quotidie, inebriandi facultas concessa esset, sese mutuis cædibus funditus exterminarent &c. *Guagninus, Rerum Polonicarum Tom. 2. f. 171.* e 1 Pet. 1.17. f 1 Pet. 4.2,3,4 g 1 Cor. 5.7.

healthing, Playes and riot) *that so they may be a new lumpe, because Christ their Passeover is now sacrificed for them: casting away all these workes of darknesse, and putting on the armour of light: walking honestly as in the day,* (especially in the dayes of Christs Nativitie) (*h*) *not in rioting and drunkennesse, not in chambering and wantonnes, strife and envying,* (*no nor* (*i*) *yet in dancing, dicing, carding, Stageplayes, Mũmeries, Masques, and such like heathenish practises,* which are altogether unsuitable for Christians, especially at such sacred times as these, as sundry (*k*) *forequoted Councels* have resolved:) *but putting on the Lord Iesus Christ,* (who about this time put on our nature, as wee must now put on his grace, his holinesse) *and making no provision for the flesh to fulfill the lusts thereof:* So shall wee celebrate our Saviours Nativity, and all other Christian Festivals, with which Stage-playes are altogether inconsistent, both to our Saviours honour, our owne present comfort, and our eternall future joy.

b Rom. 13. 12, 13, 14.

i See Ambrose, Sermo 11. & here Act. 6. Scene 3, 4, 5.

k See Act. 7. Scene 3.

For the third part of the Objection: that Stage-playes are necessary to recreate and delight the people. 3.

I answer first; that there are many other farre better, easier and cheaper recreations void of all offence, with which the people may seasonably delight themselves: therefore they neede not these lewd superfluous costly Enterludes to sport themselves withall. Secondly, wee see that people live best of all without them. There are (*l*) *many Nations in the world, who never knew what Stage-playes meant*; yea there are sundry shires and Cities in our Kingdome, where Players (who for the most part harbour about London, where they have only constant standing Play-houses) never come to make them sport; and yet they never complaine for want of pleasures, or these unnecessary Stage-delights: The most, the best of men live happily, live comfortably without them; yea (*m*) *farre more pleasantly than those who most frequent them*. Therefore they are no such

Answ. 1.

2.

l See Chrysost. Hom. 38. in Matth. here p. 416, 417. Philippus Gluverius Antiquæ Germaniæ, l. 1. c. 20. pag. 181, 182. & here p. 552, 553. accordingly.

m See here Act. 6. Scene 5, 7, 8, 9, 10, & 19. accordingly.

ſuch neceſſary paſtimes, but that they may well be ſpared. Thirdly, there are none ſo much addicted to Stage-playes, but when they goe unto places where they cannot have them, or when as they are ſuppreſſed by publike authority, (as in *(n) times of peſtilence*, and in Lent till now of late) can well ſubſiſt without them, finding out far better recreations to ſolace themſelves withall, and to paſſe away their idle houres: therefore they are meere ſuperfluous pleaſures which may be better ſpared than enjoyed. Fourthly, what people ſhould theſe delight? Good people? Alas, *(o) they hate them, abhorre them, they ſee nought elſe in Playes but filthineſſe, wickedneſſe, and that which grieves their righteous ſoules:* therefore their ſoules can take no pleaſure in them. Lewd people? Alas, their *(h) lewdneſſe ſhould be croſſed, checked, ſuppreſſed,* not countenanced, not fomented with this foode of vice: yea theſe ſhould rather be afflicted, nay terrified with Gods judgements, hell, and the ſerious contemplation of their owne forlorne ſinfull eſtates, which might leade them on to ſin-lamenting ſorrow and ſincere repentance; then ſoothed, then delighted with theſe momentany pleaſures of ſinne, *which doe but (i) cruſt their conſciences, obdurate their impenitent hearts,* and *(k) poſt them on to hell with more ſecurity and greater ſpeed.* Good men neede not theſe infernall delights to make them worſe; ill men neede to want them, that they may grow better; *(l) for whites they diligently frequent them, they are altogether hopeleſſe of becomming good:* therefore it is neceſſary onely that all ſhould want them, but no neceſſitie at all that any ſhould enjoy them. Laſtly, *(m) all the wiſeſt Heathen Emperours, States, Philoſophers, have deemed them ſo unneceſſary, ſo intollerably pernicious, that they have wholly abandoned them as good for nothing but to corrupt the peoples mindes and manners: yea all the primitive Chriſtians, the primitive Church hath under the Law and Goſpell; together with ſundry Councels, Fathers,*

3. See here Act. 6. Scene 19.

4. o See Act. 4. Scene 2. Act. 5. Scene 11. pag. 291. & Act. 7. Scene 1,3,4,5, 6,7.

h Magiſtratus enim non tantum id agere debet ut ipſe bonus ſit, ſed et hoc efficere ut alii mali eſſe deſiſtant. *Salvian De Guber. Dei l. 7. p. 269.*

i Hebr. 3. 13.

k Iob 21. 11, 12 13. Amos 6. 1. to 9. Iam. 5. 5.

l See Chryſoſtome Hom. 8. De Pœnitentia, here p. 431, 432. & Act. 6. Scen. 1, 2. & 20.

5. m See Act. 6. Scene 5. & Act 7. Scene 6, 7.

n See Act. 6. Scene 3, 4, 5. & Act. 7. Scene 1, 2, 3, 4, 5, 6, 7, accordingly.

Chriſtian

Christian Emperors, Kings and Writers have excluded them Church and State as unlawfull, unsufferable to remaine in either, as recreations no wayes fit for Christians, especially on festivals and holy seasons; on which no man ever thought them usefull but (o) *one poore scribling hackney Stage-player*, for his owne advantage, who was likely to be undone if Playes should once miscarry. Wherefore I may safely conclude with the unanimous suffrage of all the forequoted Authorities: that Stage-playes are no whit usefull or necessary to recreate or delight the people, who may live well without them; but cannot live well with them, as I have more largely proved Act. 6. Scene 3,4,5. & 19,20. on which you may reflect.

o Haywood the Player, in his Apologie for Actors, the onely booke I know in defence of Popular Stage-playes, and that God wot a poore one, which is very well refuted by *I.G.* in his reply unto it.

ACTVS 8. SCENA QVARTA.

THE fourth Objection for the lawfulnesse of Playes is this: (p) That they are ancient, and of long continuance, that they are tollerated still among us; that many, yea most frequent them, approve them in their judgements; therefore they are certainly lawfull.

Object. 4.

p See Haywoods Apologie for Actors.

To this I answer first, That the long continuance and antiquitie of Stageplayes is no good argument of their goodnesse. The (q) *Divell and* (r) *sin are of greater antiquitie* and continuance than Stage-playes; yet their antiquity makes neither of them good: yea both of them are *therefore the* (s) *worse, because they are so ancient*; and so are Playes. Ill things the elder they are the worse. Secondly, though Playes are ancient, yet their

Answ. 1.

q Rev. 12. 9.
1 Iohn 3. 8.
r Rom. 5. 12, 13, 14.
s 1 Cor. 5. 7, 8. Rev. 12. 9.

2.

(t) *originall is knowne what it was, it was from their Father the Divell, and idolatrous Pagans:* and that which had so bad a beginning, will hardly contract any reall goodnesse by any effluxe of time. Thirdly, though they were ancient and of long continuance among heathen Greekes and Romans, yet they are but of punie standing among Christians, (u) *the primitive Church and Christians wholly abandoning and never admitting them*, as I have largely proved. Fourthly, though they have long continued, yet their perscription hath beene oft *interrupted, and themselves suppressed as well by Pagans as Christians: yea* (x) *the very best and chiefest of Pagans, of Christians have alwayes constantly oppugned them from their very infancy till this present, as most pernicious evills*, as I have largely proved. Their antiquitie therefore is onely an argument of their long-continued, long-oppugned lewdnesse, no proofe at all of their present goodnesse.

t Dæmonum sunt, non hominum scenularia spectacula. *Chrysost. Hom.* 31. *in Ioan. Tom.* 3. *Col.* 130. *D.* See Act. 1, 2. & Chorus. Polychronicon l. 3. chap. 34. I. G. his Refutation of the Apology for Actors, p. 19, 20, 21, 22. Peter Martyr, Locorum Communium Classis 2. c. 12. sect. 15, 19. Danæus Ethicæ Christianæ l. 2. c. 8. p. 107. Mr. Gataker of the Lawfull use of Lots, p. 216. HRabanus Maurus De Universo l. 20. c. 16. to 39. Isiodor Hispalensis Originum l. 18. c. 16. to 60. Vincentius Speculum Doctrinale, l. 11. c. 93, 94, 95, 96. with sundry other forequoted Authors, accordingly. u See Act. 7. Scene 2, 3, 4, 5. & Act. 6. Scene 3, 4, 5. x See Act. 6. Scene 3, 4, 5. & Act. 7. throughout.

Answ. 2. Secondly I answer. That their tolleration is a strong evidence of their mischievous naughtinesse: since good and profitable things are alwayes approved, established, and *nought but* (y) *all things tollerated* or connived at, which are to be removed: But admit they are thus tollerated, yet their tolleration makes them not good or lawfull in themselves. We know, that (z) *usury is permitted by the lawes and State*; yet (a) *it remaines a sinne still:* We know, that many wicked men and notorious malefactors are tollerated for a time; and that not onely by men, but (b) *even by God himselfe*, who is patient

y See Rom. 9. 22. 2 Pet. 3. 9. 1 Pet. 3. 20. Luk. 13. 7, 8.
z See Stat. De Merton, c. 5. 11 H. 7. cap. 8. 37 H. 8. c. 9. 5 & 6 Ed. 6. c. 20. 13 Eliz. cap 8. 21 Iac. cap. 7.
a See Bp. Downams Lectures on the 15. Psalme. Bishop Iewell in his Exposition upon 1 Thess. 4. v. 6. p. 110, to 146. with infinite others who have written of Vsurie. b Rom. 9. 22. 2 Pet. 3. 9. 1 Pet. 3, 10. Ezech. 30. throughout.

and

and long-suffering towards sinners: and yet they are not therefore good, but bad men still; and (c) *so much the worse, by how much the longer they are forborne.* The tolleration therefore of Stage-playes will not evince their goodnesse: the rather, because though they are connived at *de facto*, yet * *they are long since condemned de jure by our Lawes, our Statutes, our Magistrates, and Writers, as unlawfull pastimes:* their tolleration therefore is no better an evidence of their lawfulnesse, than a reprive or pardon of a condemned traytors innocency: which are onely arguments of a Princes lenity, but infallible testimonies of the traytors guilt. That Playes, that Players are suffered still, as too many other condemned sins & mischiefes are) *it is onely the* (d) *fault of Magistrates, who may, who should suppresse them*, not of our Lawes, which are most severe against them.

Thirdly, for the (e) *multitude of Play-haunters, and Play-approvers*, I answer; first, that it is no argument of their goodnesse, but of their badnesse rather; since (f) *multitude, for the most part is an infallible signe of the worser, not of the better part; of the* (f) *broad way which leades to destruction, where the passengers are alwayes many; not of the narrow way that leades to eternall life, which few ever finde, and fewer walke in.* If multitude were an argument of goodnesse, (t) *then Pagans and Mahometans should be as good, nay better than Christians; Papists, better than Protestants; drunkards and wicked men, better than sober and good men, because they are more in number than they: yea then the world the flesh and the Divell should be good, yea as good or better than God himselfe, because more follow them, serve them, than there follow God.* The multitude therefore of Play-haunters, of Play-patrons is no convincing evidence of their goodnesse. Secondly, we must not judge of the lawfulnesse of unlawfu l things by the most, *but*

c Rom. 2. 4, 5. Eccl. 8 9, 10, 11.
* See Act. 6. Scene 5, 3, 4. & Act. 7 Scen. 5. 7
d See M. Northbrookes Treatise against vaine Playes & Enterludes, fol. 36. M. Iohn Field his Declaration of Gods Iudgement at Paris Garden: & I.G. his Refutation of the Apologie for Actors. Bodinus De Republica lib. 6. cap. 1. Gualther Hom. 11. in Nahum accordingly.

3.

e Multitudo peccantium, peccandi licentiam subministrat. *Hierom Epist.* 12. c. 3.
r Vulgus enim ex veritate pauca, ex opinione multa iudicat; et omnium opinionum errore duci solet. *Cicero pro Qu. Roscio Oratio, p.* 245. *& Consolatio p.* 542.

f Matth. 7. v. 13, 14. See Hierom Epist. 14. cap. 2, 3. t See my Anti-Arminianisme, Edition 2. pag. 128, 129, 130, 131.

by the (v) best of men: now the best, the wisest of men, as I (x) *have largely proved,* have alwayes condemned Stage-playes, no matter therefore what the *multitudes* judgement or practise is, (y) *whom we must not follow to doe evill.* Thirdly, Christians are not to walke or judge by examples, but by precepts; the (z) *word of God,* not the actions or lives of men, *must be the onely rule both of their practise and their judgements too.* Now *the Scripture,* (yea *the (a) whole Church of God from age to age*) have passed sentence against Stage-playes, as unlawfull pastimes: no matter therefore what the world esteemes them. Fourthly, for those who approve of Stage-playes or resort unto them, what are they? *Children, youngsters, ignorant injudicious persons who know not how to distinguish betweene good and evill, judging onely of the goodnesse of things by sence, by pleasure, (b) by the opinion and practise of others,* or as they are swayed by their unruly lusts, not by right reason or the word of God: or else they are graceless, dissolute, prophane, lascivious, godlesse persons, (as (c) *most Players, Play-haunters, and Play-proctors are*) who (d) *call good evill, and evill good:* who (e) *count sinne their honour,* sobriety, modesty, and true piety, their shame: (f) *judging amisse of God, of grace, of holinesse, of all kinde of goodnesse and good men:* no matter therefore, what these judge of Stage-playes, who *thus misjudge of all things.* Let us *therefore judge* of Stage-playes (g) *with righteous judgement,* as God, as Christians, as the primitive Church, as Councels, Fathers, and the best, the wisest of Christian, of Pagan Emperours, Magistrates, Republickes, Philosophers, and Writers of all sorts

u Prov. 2. 20. c. 4. 1, 2, 4. Exo. 23. 2. Non turbam sequantur errantem qui se discipulos veritatis confitentur. *Hierom. Epist.* 14. c. 2.

x See Act. 6. Scene 3, 4, 5. & Act. 7. Scene 1. to 7.

y Exod. 23. 2. Inter causas enim malorum nostrorum est, quod vivimus ad exempla, nec ratione componimur, sed consuetudine abducimur. Quod si pauci fecerint, nollemus imitari; cum plures facere cæperint, quasi honestius sit quia frequentius sequimur: et recti apud nos locum tenet error ubi publicus factus est. *Seneca Epist.* 123.

z Psal. 119. 9. Gal. 6. 16. 2 Pet. 1. 19. a See Act. 7. Scene 1, 2, 3, 4, 5. b See Act 4. Scene 2. accordingly. c See (y) before. d See Act. 4. Scene 1, 2. d Isay 5. 20. e Isay 3. 9. Phil. 3. 19 See my Healths Sickness, Edition 2. Epistle to the Reader; and pag. 79, 80, 81, 82. accordingly. f See Rom. 1. 21. to 32. Acts 24 13. c. 28. 22. 1 Cor. 2. 14. cap. 4. 13. 2 Thess 2. 11, 12. 2 Tim. 3. 2, 3, 4, 5. 2 Pet. 2. 12, 13, 17, 18. Rom. 3. 10. to 19. Isay 5. 20. g John 7. 24.

have

have [h] *already* determined of them to our hands; and then we must certainly condemne them, as most intollerable and unchristian pleasures; as all these have done.

h See Act. 6. Scene 3,4,5. & Act.7.through. out.

ACTVS 8. SCENA QVINTA.

THE fifth Allegation in the behalfe of Stage-playes is this: That there is much good history, many grave sentences, much good councell; much poetry, eloquence, oratory, invention, wit, and learning in them. Therefore they must certainly be very good and commendable recreations. *Object. 5.*

To this I answer first: that it is true, there is in many Stage-playes many commendable parts of history, poetry, invention, rhetoricke, art, wit, learning; together with much good language, and some sage Counsell too, all which are good and usefull in themselves; (g) *but yet there is so much obscenity, scurrility and lewdnesse mixed with them, like deadly poyson in a sugred potion, that these (h) very good things make the Playes farre worse.* The stronger the wine, the better, the sweeter the conserves wherewith poyson is contemperated, the more deadly, the more dangerously it workes; the deeper it sinkes into the veines, and the more greedily and (i) *insensibly it is swallowed downe.* So the more (k) *witty, the more eloquent and rhetoricall the Playes, the more imperceptibly, the more perniciously & abundantly diffuse they their vices, their obscenities, & poysonful corruptions into the eares and hearts of the Spectators.* It is a true *Answ. 1.*

g See Cyprian Epist.l.2. Epist. 2. Donato; & De Spectaculis lib. Tertullian. De Spectac.lib. c. 27. & here Act.3.Scene 1. accordingly.

h See Didacus de Tapia in tertiam partem divi Thomæ, Artic.8.p.546. accordingly.

i Animæ pestes tanto periculosius lædunt quanto subtilius serpunt. *Concil.Cabilonense.2.Can.32.*

k See Tapia qua (h) & Mr.Gosson his Schoole of Abuses, and Playes confuted; I.G. his Refutation of the Apologie for Actors, accordingly.

saying of judicious *Augustine*, (*l*) *That evill things elegantly expressed are most pernicious:* whence (*m*) *Lactantius* affirmes; *that the heathen Philosophers, Orators and Poets were most hurtfull in this, that they did easily intangle unwary mindes with the sweetnes of their words, and the harmony of their smooth-running verses, which were but as honey covering poyson.* The more elegant and witty therefore the Playes, the more dangerous and destructive are they, as the Fathers teach us; *there being nothing else but* (*n*) *poyson under the honey of art and eloquence.* Secondly, the reason why there is so much history, poetry, sweetnesse, wit and curious language in our Stage-playes, is (*o*) *onely to conceale their venome, their contagion*, that so the auditors, the spectators may swallow it downe with greater greedinesse, and *lesse suspition.* (*p*) *Nulla aconita bibuntur fictilibus:* the Divell and his accursed instruments know full well, *that poysoned potions must be infused* (*q*) *not into earthen, but into golden Cuppes*; that venemous pills must not be tempered with gall or colloquint, but with honey, sweet-meates, or the most luscious conserves, else none will swallow or quaffe them downe: wherefore they temper, they guild over their venemous obscenities and Stage-corruptions (which (*r*) *if they came naked on the Stage without these trappings, would be so bitter, so foule and desperately obscene that few Christians could digest them*) with these specious outsides, these luscious conserves of wit, of eloquence, invention, learning, history, and the like, that so they may the better countenance, shrowd and vent them to the hurt of others. What *Gregory* the Great writes of Heretiques: (*s*) *Habent hoc hæretici proprium, ut malis bona permisceant, quatenus facile sensus audientis illudant. Si enim semper prava dicerent citius in sua pravitate cogniti, quod vellent,*

l Valde noxia sunt prava diserta. *De Anima et eius Origine, lib.* 3.

m Nam et in hoc et Philosophi, et oratores, et poetæ pernicioſi sunt, quod incautos animos facile irretire possunt suavitate sermonis et carminum dulci modulatione currentium. Mella sunt venenum tegentia. *De Iustitia l.* 5. *c.* 1.

n Venenum sub melle latet. *Hieron. Epist.* 57. *Damaso, Tom.* 2. *p.* 195.

o See Tertull. De Spectaculis c. 27. & Didacus de Tapia in tertiam partem Thomæ, Artic. 28. p. 546. accordingly; Venena enim non dantur nisi melle circumlita. *Hieron. Epist.* 7. *ad Lætam, c.* 4.

p Iuvenal. Satyr. 10. p. 92.

q Nulla aconita bibuntur Fictilibus; tunc illa time cum pocula sumis Gemmata, et lato Getinum ardebit in auro. *Iuvenal. Ibidem.*

r See Didacus de Tapia accordingly.

s Gregor. Mag. Moral. l. 5. c. 11.

vellent, minimè persuaderent. Ita permiscent recta perversis, ut ostendendo bona auditores ad se trahant; et exhibendo mala, latenti eos peste corrumpant. Or what [t] *Faustus Rhegiensis* writes of the Divell and malicious poysoners. *Diabolus calliditate veteris artificij ac multiformis ingenij, condit blandimenta peccandi. Sic etiam malefici facere solent qui mortiferos herbarum temperant succos in condito aut aliquo dulci poculo nescientibus propinaturi, gustum mentita suavitate componunt, virus amaritudinis obscurant fraude dulcedinis. Provocat primus odor poculi, sed præfocat inclusus sapor veneni. Mel est quod ascendit in labia, fel est quod descendit in viscera.* Or what [v] *Vincentius Lerinensis* writes of Heretiques: *Faciunt quod hi solent qui parvulis austera quadam temperaturi pocula, prius ora melle circumliunt; ut incauta ætas cum dulcedinem præsenserit, amaritudinem non reformidet: Quod etiam ijs curæ est, qui mala gramina, et noxios succos, medicaminum vocabulis præcolerant, ut nemo ferè ubi supra-scriptum legerit remedium, suspicetur venenum.* The same may I truly write of Play-poets and Actors. They cover and sweeten over their poyson, their corruption with eloquence, art and witty inventions, that so they may have the freer vent; and temper their evill with some shewes of good, that so it may more easily circumvent the Auditors, and find freer entrance into their soules. This [x] *Cyprian*, this [y] *Tertullian*, [z] *Salvian*, with other [a] *Fathers*, together with [b] *Didacus de Tapia*, and sundry [c] *moderne Authors* testifie: heare but *Tertullian* for them all, who writes thus of the pleasure, the eloquence and good ingredients that are oft in Playes. [d] *Nemo venenum temperat felle et helleboro, sed conditis pulmentis et bene saporatis, et plurimum dulcibus id mali injicit. Ita diabolus letale quo conficit, rebus Dei gratissimis ac acceptissimis imbuit. Omnia itaque illic* (speaking of the Theatre) *seu fortia, seu honesta, seu sonora, seu canora, seu subtilia proinde habe ac si*

s De Libero Arbitrio l. 1. c. 4. Bibl. Patr. Tom. 5. pars 3. p. 505. F, G.

u Adverſ. Hæreſes cap. 35.

x De Spectac. lib. & Epiſt. l. 2. Ep. 2.

y De Spectac. c. 27.

z De Gubern. Dei l. 6.

a Chryſoſt. Hom. 6, 7, & 38. in Matth. See Act. 6. Scen 3, 4, 5, 12.

b In 3. partem Thomæ Artic. 8. p. 546.

c Biſhop Babington, Northbrook, Goſſon, Stubs, Dr. Reinolds, and others in their forequoted workes.

d De Spectac. lib. cap. 27.

si stillicidia mellis de libalunculo venenato; nec tanti gulam facias voluptatis, quanti periculum. All the eloquence and sweetnesse therefore that is in Stage-playes, is but *like the drops of honey out of a poysoned limbecke*, which please the pallate onely, but destroy the man that tastes them. So that I may well compare our Stage-playes to Apothecaries Gallie-pots: [e] *Quorum tituli habent remedia, pyxides venena:* which have glorious soothing titles without, but poysons onely within. Thirdly, though all these good things are in Stage-playes now and then, yet they are there onely as good things perverted, *which prove* [f] *worst of any.* Nothing is there so *pernicious* [g] *as good parts, or a good wit abused:* as wit, art, eloquence and learning cast away upon an amorous, prophane, obscene lascivious subject; on which whiles many out of a vaine-glorious humour have spent the very creame and flower of their admired parts, I may truly affirme with *Salvian*, [h] *Non tam illustrasse mihi ipsa ingenia, quàm damnasse videantur:* they seeme to me not so much to have *illustrated as damned their much applauded wits and parts*, in being acutely elegant in such unworthy sordid theames, which modest eyes would blush to reade, and chast tender consciences bleede to thinke of. As therefore *Ovids* transcendent poetry, *Martials* prophane and scurrilous panderly wit, *Catullus, Tibullus*, and *Propertius* their eloquence, made their obscene lascivious poëms farre more pernicious, not more chast and commendable; so the elegancy, invention, stile and phrase of Stage-playes, is onely an argument of their greater lewdnesse, not any probate of their reall goodnesse. What therefore [i] *Vincentius Lerinensis* writes of *Origen and Tertullian*, that *their transcendent abilities of eloquence, learning and acuteneſſe, made their erronious Tenents farre more dangerous:* the same wee may conclude of Playes and Poets; the more witty and sublime their stile or matter, the more pernicious their fruites: for then,

Viperium

e Lactantius De Falsa Sapientia, lib. 3. c. 15.

f Matth. 5. 13. Luke 14. 34, 35.

g Vincentius Lerinensis Adverſ. Hæres, c. 23, 24.

h Præfatio in lib. 1. de Gubern. Dei p. 2.

i Adversus Hæreses lib. c. 23, 24.

(k) *Viperium obducto potamus melle venenum.* We drinke downe deadly poyson in a honey potion; which proves honey onely in the pallate, but gall in the bowells, death in the heart; as the most delightfull amorous Stage-playes alwayes doe.

k Prosper De Prudentia lib.

ACTVS 8. SCENA SEXTA.

THE 6 Objection in the defence of Stage-playes is this; which is as (*l*) *common as it is prophane:* That Stage-playes are as good as Sermons; and that many learne as much good at a Play as at a Sermon: therefore they cannot be ill.

Object. 6.

l See Mr. Stubs his Anatomy of Abuses, p. 104. & I.G. his Refutation of the Apology for Actors, p. 60,61.

To this I shall answer first in the words of *Mr. Philip Stubs*, and of *I. G. in his Refutation of the Apologie for Actors, p. 61. Oh blasphemy intollerable! Are obscene Playes and filthy Enterludes comparable to the word of God the foode of life, and life it selfe? It is all one as if they had said; Raudry, Heathenry, Paganisme, Scurrilitie and Divelry it selfe is equall with Gods word: or that Sathan is equipollent with the Lord. God hath ordained his word, and made it the ordinary meanes of our salvation; the Divell hath inferred the other as the ordinary meanes of our destruction. God hath set his holy word and Ministers to instruct us in the way of life; the Divell instituted Playes and Actors to seduce us into the way of death. And will they yet compare the one with the other? If he be accursed, (m) that calleth light darknesse and darknesse light; truth falshood, and falshood truth; then à fortiori, is hee accursed that saith, Playes and Enterludes are equivalent with Sermons, or compa-*

Answ. 1.

m Isay 5.20.

reth Comedies & Tragedies with the word of God; whereas there is no mischiefe, almost, which they maintaine not. Thus they. But if Stage-playes be as good as Sermons (as many prophane ones, who heare and reade more Playes than Sermons, deeme them;) then Players certainly by the selfesame argument, are as good as Preachers: and if this be so, what difference betweene Christ and Belial, Play-houses and Churches, Ministers and Actors? yea why then doe we not erect new Theaters in every Parish, or turne our *Churches* into *Play-houses*, our *Preachers* into *Actors*, since they are thus parallels in their goodnesse? But what prodigious and more than stygean profanesse is there in this comparison? Who ever paralleld hell with heaven, vice with vertue, darknesse with light, Divels with Angels; dirt with gold? yet there is as great a disparity in goodnesse betweene Playes and Sermons, as there is in these; the one *being evermore reputed the (n) chiefest happinesse*, the other *the (o) greatest mischiefe in any Christian State.* But this part of the objection is too grosse to confute, since the very naming of it is a sufficient refutation. I come therefore to the second clause: *That many learne as much good at Playes, as at Sermons.* And I beleeve it too; for had they ever learn'd any good at Sermons, (which would be altogether needles, if so much goodnesse as is objected might be learn'd from Playes) they would *certainly have learned this among the rest, never to resort to Stage-playes.* The truth then is this; most Play-haunters learne no good at all at Sermons; not becausse Sermons have no goodnesse for to teach them, but becausse they are unapt to learne it: *partly, (p) becausse they seldome frequent Sermons, at leastwise not so oft as Playes: partly, becausse their eares are so dull of hearing, and their mindes so taken up with Play-house contemplations whiles they are at Church, that they mind not seriously what they heare: partly becausse the evill which they learne at Playes, overcomes the good they learne*

n Rom. 15. 29. Luke 2. 10, 11

o See Act. 6. Scene 5.

p See Act. 6. Scene 12. & 20 throughout.

learne at Sermons, and will not suffer it to take root within them: and partly, because Players and Sermons are so incompatible, that it is almost impossible for any man to receive any good at all from Sermons, whiles hee is a resorter unto Stageplayes: Well therefore may they learne as much goodnesse from Playes as Sermons, because they never learned ought from either, but much hurt from both, (q) *the very word of God being a stumbling blocke, a meanes of greater condemnation, yea a savour of death unto death to such unprofitable hearers who reape no grace nor goodnesse from it.* But to passe by this, if there be so much goodnesse learn'd from Playes, I pray informe me who doe learne it. If any, then either the Actors or Spectators: For the Actors, their *goodnesse verily is so (r) little,* that it is altogether to be learnt as yet; and if ever they chance to attaine the smallest dram of grace (as they are never like to doe whiles they continue Players) it must be then from Sermons onely, not from Playes, which make them every day worse and worse, but cannot possibly make them better. For the Spectators, they can learne no good at all from Playes, because (as (s) *Isiodor Pelusiota* long since resolved it) *Players and Stageplayes can teach thē none.* Never heard or read I yet of any whom Stage-playes meliorated or taught any good: all they can teach them, all they learne from them is but some scurrill jests, some witty obscenities, some ribaldry ditties, some amorous wanton complements, some fantastique fashions, some brothelhouse Courtshippe to wooe a strumpet, or to court a whore: these are the best lessons these schooles of vice and lewdnesse teach, or these their scholers learne: I shall therefore close up this objection with that of (t) *Mr. Stubs* and (v) *I. G.* in their forequoted places. *If you will learne to doe any evill, skilfully, cunningly, covertly or artificially, you neede goe no other where than to the Theatre. If you will learne falshood, cosenage, indirect dealing; if you will learne to deceive, to play the hypocrite,*

q Luke 2.34. Rom.9.32,33. 2 Cor.2.15,16. Heb.6.7,8.

r See Act. 4. Scene 1.

s Scenici nec unquam eos qui delinquant corrigere in animum inducunt, nec si velint, id possint. Mimica enim eorum ars natura tantummodo ad nocendum comparata est. *Epist. l.3. Ep.336. Bibl. Patr. Tom. 5. pars 2. p.613.*

t Anatomy of Abuses, p.104, 105.

u Refutation of the Apology for Actors, p. 60, 61, 62.

crite, sycophant, parasite and flatterer: if you will learne to cogge, lie and falsifie; to jest, laugh, and fleere; to grin, nodde, and mow; to play the vice, to curse, sweare, teare, and blaspheme both heaven and earth in all kindes and diversities of oathes: if you will learne to play the bawd or curtesan; to pollute your selfe, to devirginate maides, to deflowre wives, or to ravish widdowes by enticing them to lust: if you will learne to drabbe and stabbe, to murther, kill and slay; to picke, steale, rob and rove: if you will learne to rebell against Princes, closely to carry treasons, to consume treasures, to practise idlenesse, to sing and talke of filthy love and venery; to deride, quippe, scorne, scoffe, mocke and floate; to flatter and smooth: to play the Divel, the swaggerer, the whoremaster, the glutton, the drunkard, the injurious or incestuous person; if you will learne to become proud, haughty and arrogant: Finally, if you will learne to contemne God and all his lawes, to care neither for heaven nor hell, and to commit all kinde of sinne and mischiefe with secrecie and art, you neede not goe to any other schooles: for all these good examples may you see painted before your eyes in Enterludes and Playes. These, and these onelie are the great good instructions that either Actours or Spectatours learne from Stage-plaies; which make them fit schol'ers only for the Divel, and traine them up for hell, (x) *where all Play-house goodnesse* (unlesse God grants mercie and sincere repentance) ever ends.

x See Act. 6. Scen. 12. & 20.

ACTVS 8. SCENA SEPTIMA.

Object. 7. TO passe by other Objections in the defence of Stage-playes; as namelie, that they reprehend sinne and

and vice; that they inveigh against the corruptions and corrupt ones of the times; that they remunerate and applaud vertue, and sharply censure vice: that their abuses, their excesses may be regulated, and themselves reduced to a good decorum: therefore they are lawfull: which Objections I have answered by the way before: *viz.* at pag. 34. to 42. p. 96. to 106. & p. 124. to 127. The grand Objection of our present dissolute times for the justification of these Playes is this; *(y)* That none but a companie of Puritans and Precisians speake against them; all else applaud and eke frequent them; therefore cetainly they are very good recreations, since none but Puritans disaffect them.

To this I answer, that the objection is as false as frivolous: For first, I have already fully manifested, that *(z) many Heathen States and Emperors, and among the rest, Tiberius, Nero, and Iulian the Apostate,* (who were as farre from Puritanisme, as the deboisest Antipuritans, the most dissolute Players or Play-patrons this day living) *have condemned, suppressed Playes and Players:* Besides, I have largely proved, that *(a) not onely Plato, Aristotle, Cicero, Seneca, and other heathen Philosophers; but even Horace, Iuvenal, nay Ovid and Propertius,* (the most lascivious heathen Poets, who were as farre from Puritans, as they were from Christians) have declaimed against Stage-plaies. And is not this then a notorious falshood? that none but Puritans condemne Stage-plaies. Were *Tiberius, Nero, Iulian, Aristotle, Tibullus, Ovid,* (thinke you) Puritans? Were all those *(b) fore-quoted Pagans,* who censured and suppressed Stage plaies, Puritans? If these be now turn'd Puritans in the Objectors phrase, I pray what manner of Christians (I dare not say incarnate Divels) are those persons, who thus taxe these dissolute Pagans for puritanicall Precisians? certainlie if they are somewhat better than infernall Fiends, yet they are

See Dr. Rainolds Overthrow of Stage-playes.

y This Obiection as I have heard was much urged in a most scurrilous and prophane manner in the first Play that was acted in the New-erected Play-house: a fit consecration Sermon for that Divels Chappell.

Answ. 1. 2 See Act. 6. Scen. 5. & Act. 7. Scen. 6, 7.

a See Act. 6. Scen. 3, 4, & 5.

b See Act. 6. Scen. 5.

by (c) *many degrees worse than the very worst of all these Pagans*; who by their owne confessions, *are* (d) *Saints, are Puritans in respect of them*. O then the stupendious wickednesse! the unparalleld prophanesse of our graceless times! when Christians are not afraid, ashamed to professe themselves more desperately vitious, lascivious, and deboist, than the very worst of Pagans, whom they thus honour with the stile of Puritans, because they are more vertuous, lesse vitious than themselves! Certainly if atheisticall prophanesse, and infernall lewdnesse increase but a little more among us, as it is very like if Stage-playes still continue, I am afraid these Objectors will grow to that excesse of wickednes ere long, that the Divell himselfe, (nay, * *Beelzebub the very Prince of Divels*) shall be canonized by them for a Puritan, because he equalls them not in wickednesse. Let these Play-patrons therefore, either waive this false Objection, or else confesse these very *heathen Puritans* (as they deeme them) to be much better, much worthier of the name of Christians, than themselves.

Secondly, I have infallibly manifested; (e) *That the whole primitive Church both under the Law and Gospell, together with all the primitive Christians, Fathers and Councels have most abundantly censured and condemned Playes and Players in the very highest degree of opposition.* And were the primitive Church and Christians, the Fathers, or Bishops who were present at these Councels, Puritans? If not: then the objection is false. If Puritans; then Puritans are no such Novellers, or new upstart humorists as the world reputes them: yea then they are in truth no other, but the true Saints of God, the undoubted successors of the primitive Church and Christians, whose doctrine, discipline, graces, man-

c Quantum ad legem divinam pertinet, dico nos sine comparatione Barbaris esse meliores, quantū autem ad vitam, ac actus, doleo et plango esse peiores. Hoc est autem deteriorem esse, magis reum esse. Irascens fortasse qui hæc legis, et condemnas insuper quæ legis. Non refugio censuram tuam; condemna si mentior, condemna si non probavero: condemna si id quod assero, non etiam Scripturas sacras dixisse monstravero, &c. *Salvian De Gubern. Dei, l.* 3. *p.* 127, 128. &c. Vid, Ibidem, where he excellently proves this his assertion.

d In hanc enim morum pr[illegible] brositatem prope omnis Ecclesiastica plebs redacta est; ut in cuncto populo Christiano genus quodammodo sanctitatis sit, minus esse vitiosum. *Salvian De Gubernatione Dei lib.* 3. *pag.* 86. * Matth. 12. 24. e See Act. 7. Scen. 2, 3, 4. & Act. 6. Scen. 3, 4, 5, 12.

ners

ners they onely practise and maintaine. And indeede if the truth of things bee well examined, wee may easily prove (f) *the Fathers, the primitive Church and Christians, (yea Christ himselfe, his Prophets and Apostles) Puritans*, if that which brands men now for Puritans in prophane ones censures, may descide this Controversie. To instance in some few particulars. One grand badge of a Puritan is (as the objection testifieth) to condemne Stage-playes, Players and Play-haunters, and wholly to renounce these Pompes of the Divell: But this (g) *the Apostles, the Fathers*, the primitive Councels, Church and Christians did, *as I have plentifully manifested*, (h) *this being the most notorious character of a faithfull Christian, to abstaine from Stage-playes.* By this badge therefore they are arrant Puritans. To condemne (i) *effeminate mixt dancing, lasciviousnesse*, and (k) *diceplay*; together with (l) *healthdrinking, drunkennesse, deboistnesse, roaring, whoring,* (m) *ribaldry, obscene or amorous songs and jests, and naked filthy lust provoking pictures*, are now * *chiefe Symptomes* of a notorious Puritan: but (n) *Christ, his Prophets and Apostles, together with all the primitive Churches, Christians, Fathers, Councels have condemned all and each of these with an unanimous consent:* therefore they are arrant Puritans. To speake or write against (o) *mens wearing of perewigges, Love-lockes, and long haire, together with the effeminate frizling, pouldring, and accurate nice composing of it: to declaime against our whorish females frizling, broydring, pouldring, dying, plaiting, with their late impudent mannish, that I say not monstrous cutting and shearing of their haire; and their false borrowed excrements: to declaime against face-painting, vaine wanton complements, strange fashions,*

f Nos itaque paratiores sumus cum istis viris, et cum Ecclesia Christi in huius fidei antiquitate firmata, quælibet maledicta et contumelias perpeti, quam Pelagiani cuiuslibet eloquii prædicatione laudari. *Aug. De Nupt. et Concupiscentia, lib. 2. cap. 29.*

g See Act. 7. Scene 1, 2, 3, 4. & Act. 6. Scen. 3, 4, 5, 12.

h See here p. 557.

i See here Act. 5. Scene 8. & Act. 7. Scene 3.

k See here Act. 7. Scene 3.

l See here Act. 7. Scene 2. & my Healths Sickenesse.

m See here Act. 3. Scene 1. & Act. 5. Scene 9.

* See Dr. Burgesses his Reioynder, Answer to the Preface, p. 6, 7. published by his Maiesties speciall command accordingly.

n See here Act. 3. Scene 1. Act. 5. Scen. 8, 9, 10, 11. & Act. 6. Scen. 3, 4, 5, 12. & Act. 7. Scene 1. to 6.

o See my Vnlovelinesse of Love-lockes, Arch-bishop Abbots Lecture 28. on Ionas, sect. 11. p. 570, 571. and here Act. 5. Scene 6, 7. & Act. 6. Scene 3, 4.

tyres;

tyres, newfangled or overcostly apparell, are eminent characters of a branded Puritan: But [p] *Christ Iesus himselfe, his Prophets and Apostles, with all the primitive Churches, Councels, Fathers, Christians, have earnestly spoken, written, declaimed against all & each of these lewd sinfull practises.* Therefore they are Puritans. To [q] *be holy in all manner of conversation even as God and Christ are holy:* [r] *to live righteously, soberly and godly in this present evill world,* [s] *crucifying the flesh with the affections and lusts thereof; avoiding, detesting all sinne and wickednesse whatsoever in ones selfe and others;* and [t] *shining as lights and patternes of holinesse in the midst of a crooked and perverse generation:* to be [v] *frequent in hearing, reading, preaching, or meditating and discoursing of Gods word: to repeate Sermons*, (a duty warranted by [x] *Scripture*, and much pressed by [y] *Cæsarius*

p See here Act. 5. Scen. 1, 6, 7. & Act. 6. Scen. 3, 4. & Act. 7. Scene 3. and My Vnloveliness of Lovelockes accordingly.
q 1 Pet. 1. 15, 16. 2 Pet. 3. 11.
r Titus 2. 12.
s Gal. 5. 24. Iam. 1. 27. Psal. 97. 10 Psal. 119 104, 128.
t Phil. 2. 15, 16.
u Deut. 6, 6, 7, 8, 9. Psal. 1. 2.
x Acts 13. 42. Mark 4. 34. Matth. 13. 10. to 53. Deut. 6. 6, 7, 8, 9. Mal. 3. 16. Ephes. 5. 19, 20. c. 4. 29. Col. 3. 16. Hebr 8. 11 c 10. 24, 25. 2 Pet. 1. 12, 13, 15. Phil. 3. 1. c. 4 16. Luke 2. 8. to 36. Isay 28. 9, 10, 13.

y Rogo vos fratres charissimi, semper recolite, semper retinete quod vobis pro animæ vestræ salute suggerimus: nolite hoc transitorie accipere. Debet enim sermo noster in corde vestro radices figere, ut in tempore retributionis possit æternæ vitæ fructus fœliciter exhibere. Qui potest totum retinere quod dicimus, Deo gratias agat; et aliis quod retinet, semper ostendat. Qui totum non potest retinere, vel partem aliquam recordetur. Et si totum non potestis, singuli ternas vel quaternas sententias retinete. Et dum unus alteri insinuat quod audivit, totum vobis invicem referendo non solum memoriter retinere, sed etiam in bonis operibus Christo adiuvante poteritis implere. Dicat unus alteri; Ego audivi Episcopum meum de castitate dicentem: Alius dicat; Ego in mente habeo illum de eleemosynis prædicasse; Alius dicat, Remansit in memoria mea quod dixit; ut sic colamus animam nostram, quomodo colimus terram nostram. Alius referat; Ego retineo dixisse Episcopum meum, ut qui novit litteras scripturam divinam studeat legere; qui vero non novit, quærat sibi et roget qui illi debeat Dei præcepta relegere, et quod legerit, Deo adiuvante, implere. Dicat etiam alius; Ego audivi Episcopum meum dicentem, quod quomodo negotiatores qui non noverunt litteras, conducunt sibi mercenarios litteratos, ut acquirant pecuniam; sic Christiani debent sibi requirere, et rogare, et (si necesse est) etiam mercedem dare, ut illis debeat aliquis Scripturam divinam relegere: ut quomodo negotiator alio legente acquirit pecuniam; sic illi acquirant vitam æternam. Hæc si agitis, si vos invicem admonetis; et in hoc sæculo fideliter potestis vivere, et postea ad æternæ vitæ beatitudinem pervenire. Nam si statim ubi de Ecclesia discesseritis totum quod ab Episcopo audistis oblitus fueris, sine fructu venistis ad Ecclesiam, sine fructu inanis redis ad domū tuam. Sed absit hoc a vobis fratres, &c.

Cæsarius Arelatensis Episc. Homil. 20. Bibl. Patr. Tom. 5. pars 3. p. 766. F, G, H.

Arelatensis,

Arelatensis, an ancient Father; *to pray constantly* [z] *morning and evening with ones family; to abandon* [b] *all lewd places and companions*, [c] *all pleasures and delights of sinne, all Christmas excesses and disorders, all Pagan rites and heathenish customes*; and to (d) *make the holiest Saints his best, his sole familiar friends, the* [e] *word & service of God his chiefe delight: to* [f] *stand for God and for his truth in evill times when they are most opposed; to live civilly and pionsly in the* [g] *middest of wicked men, and* [h] *not to joyne with them in the same excesse of sinne and riot* of dissoluteness and deboistnesse that they runne into: to [i] *reprove or crosse men in their sinfull fashions, customes, disorders, lusts or courses:* with sundry other particulars which I pretermit; are now [k] *infallible arguments and symptomes of a ranke Puritan.* But this did Christ, his Prophets and Apostles, together with all the primitive Churches, Councels, Fathers and pious Christians, as those whom the world stiles Puritans doe now: therefore without all doubt they are Puritans (as Puritans are now reputed) even in the very highest degree. Yea, were our *Saviour Christ, St. Paul, St. Iohn*, together with all those holy Patriarkes, Prophets, Apostles, Martyrs, Fathers, and other primitive Saints which we reade of in the Scriptures, or Ecclesiasticall Writers, now living here among us, I doubt not but they *would all be* [l] *pointed at, hissed, reviled, hated, scorned*, if not persecuted, as the very Archest Puritans, for their transcendent holinesse, and rebukes of sin & sinners: since those *poore Saints of God,* [m] *who have not attained to the moity of their transcendent grace and purity, are now stiled, & pointed at for Puritans*, even for that little purity and holinesse which is discovered in their lives. If therefore Christ himselfe, his Prophets and Apostles, together with all the primitive Churches, Fathers, Councels, and Christians were Puritans, in that very sence, & on the selfesame grounds that those whom the world stiles Puritans are so named

z Psal. 5. 3. Psal. 55. 17. Psal. 65. 8.
a Prov. 1. 15, 16. See Act. 4. Scene 2.
b Hebr. 11. 25.
c See Act. 2.
d Psal. 16. 3.
e Ier. 15. 16.
f Acts 21. 13, 14 Gal. 2. 11.
g Phil. 2. 15, 16.
h 1 Per. 4. 34.
i 1 Iohn 3. 20. c. 7. 7. Prov. 15. 12.
k See my Perpetuity of a Regenerate mans estate, Epistle 3.
l 1 Cor. 4. 10, to 14. Acts 17. 3 to 15. c. 21. 27, 28. c. 24. 5, 6. Isay 8. 38. Psal. 22. 6. See my Perpetuity, Epistle 3.
m Matth. 10. 24, 25. Iohn 15. 18, 19, 20.

now, as I have fully manifested by the premises; and dare make good in all particulars against any Anti-puritans whatsoever; the objectors must now either disclaime their Antecedent, (that none but Puritans condemne Stage-playes:) or in case they grant all these to be Puritans, they must now invert their rash conclusion: that Stage-playes certainely are evill, because Christ, his Prophets and Apostles, the whole primitive Church, the Fathers, Councels, and primitive Christians, (all ranke Puritans) have out of their very puritie and holinesse condemned them long agoe, and none but the very shame, the scumme of Christians, or men unworthy that worthy title did anciently approve them, as I have largely evidenced, Act. 4. Scene 1, 2. Act. 6. Scene 3,4,5. & Act. 7. Scene 1. to 7.

Thirdly, I have manifested, that *many (n) moderne Christians, not onely Protestants, but Papists too,* have utterly condemned Stage-playes. And I hope all Papists (the originall inventors of this stile of Puritans, which they have *cast (o) on orthodox Protestants as a very Motto* or by-word of disgrace,) are exempted from this number of Puritans intended in the Objection. Either Papists therefore must be Puritans, for condemning Playes, which many of the chiefe Objectors being Papists (as are most of all our Players) will hardly grant; or else the Objection must be false.

Fourthly, admit that none but Puritans condemne or censure Stage-playes; consider then, I pray you, with an impartiall eye, what kinde of persons these Play-abhorring conformable Puritans and Precisians are: *(p) Are they not the holiest, the devoutest, the eminentest and most religious gracious Saints, who leade the strictest, purest, heavenliest, godliest lives, outstripping all others both in the outward practise, and inward power of grace?* Are they not such whose piety, whose universall *holinesse in all companies, times and places, are an (q) eye-sore, a life-sore, an heart-sore, yea a shame and censure unto others?*

n See Act. 7. Scene 5. & Act. 6. Scene 3,4,5.

o See a Popish Pamphlet lately divulged; That Protestanisme is nothing else but a Puritan conceit.

p See my Perpetuity, Epistle 3. Mr. Boltons Discourse of true happines, p. 190. to 196. Dr. Burgesse his Reioynder, the Answer to the Preface, published by speciall command from his Majesty, and my Healths Sicknesse, p. 79, to 89 accordingly.

q See Prov. 29. 27. Iohn 3. 19, 20. Psal. 35. 15, 16. Rom. 1. 29, 30. Wisd. 2. 12, 10 12.

others? Are they not such as (r) *Lactantius* writes of? *Sunt aliqui intempestivè boni, qui corruptis moribus publicis convicium benè vivendo faciunt. Ergo tanquam scelerum et malitiæ suæ testes extirpare funditus nituntur et tollere; gravesque sibi putant tanquam eorum vita coarguatur. Idcirco auferantur, quibus coram vivere pudet; qui peccantium frontem etsi non verbis, quia tacent, tamen ipso vitæ genere dissimili feriunt et verberant: Castigare enim videtur quicunque dissentit.* (The case of the primitive, pious Christians, amongst the dissolute vitious Gentiles.) And they not such who are (s) *peremptory in the conscionable performance of every holy duty; resolute in the* (t) *hatred of every customary sinne,* (u) *refusing to runne into the same excesse of wickednesse, into the grosse corruptions of the* (x) *times, into which most men rush* (y) *with greedinesse, as the horse into the battell?* Doubtlesse, what ever the malice of others may conceive of them, yet they are no other but such as these, as the very fiercest Anti-puritans consciences whisper to them; (z) *qui suspectis omnibus ut improbos metuunt, etiam quos optimos sentire potuerunt.* If any man doubt of this, these few experimentall arguments may convince him. For first, there is never a sincere, devout or pious Christian this day living in England, who (a) *excells in holinesse of life, in integrity of conversation,* (b) *avoiding all the corruptions that are in the world through lust; and* (c) *living righteously, soberly and godly in this present evill world; refusing to* (d) *conforme himselfe to the fashions, vanities, pleasures, sinnes, and wicked humours of the times,* (which perchance he hath too much followed heretofore before his true conversion,) but is (e) *commonly reputed, and oft times stiled, a Puritan, a Precisian, and the like,* be his place or condition what it will. Hee who hath more grace and goodnesse, more chastity, modesty, temperance or sobriety, more love and dread of God, more hatred of sin and wickednes; lesse tincture of atheisme, impiety,

r De Iustitia l. 5. c. 9.

s Iosh. 24. 16, 18, 21.
t Psal. 119. 104, 128.
u 1 Pet. 3, 4.
x Rom. 12. 1, 2.
y Ier. 8. 6.

z Minucius Felix Octavius, p 39.

a Psal. 16. 3.
b 2 Pet. 1. 4. Gal. 5. 24.
c Titus 2. 13, 14.
d Rom. 12. 2. 1 Iohn 2. 14, 1 Pet. 1. 14.
e See Mr. Boltons Discourse of true happinesse, p 196. to 197. accordingly.

impiety, voluptuousnesse and prophanesse, than others among whom he lives, let him be never so just in his dealings towards men, never so * *conformable to the doctrine and ceremonies of the Church,* is forthwith branded for a notorious Puritan and Precisian all England over; and (f) *the more eminent his graces and holinesse are in the view of others,* the more is he maligned, envied, hated, and the greater Puritan is he accounted, as every mans owne experience can informe him. These Puritans and Precisians therefore are the best of Christians. Secondly, those who are most violently invective, and maliciously despitefull against Puritans and Precisians, both in their words and actions, are such who are unsound or popishly affected in their religion, or prophane and dissolute in their lives. The most Romanized Protestants, the * *deboiseſt drunkards,* the effeminateſt Ruffians, the most fantasticke apish Fashionmongers; the lewdest whoremasters, Panders, Strumpets; the prophanest Roarers, Players, Play-haunters, and Brothel-hunters; the most prodigious Swearers, Epicures, and Health-quaffers; the most gracelesse vitious persons of all rankes and professions; (especially temporizing, sloathfull, unorthodox, epicurean, Alehouse haunting, dissolute Clergy men, the (g) *greateſt enemies of all others, to true grace and piety*, as all ages witnesse;) are alwayes the greatest railers, the (h) *fiercest enemies* against Puritans and Precisians as the world now stiles them: therefore they are certainly the very best and holiest Christians, because the very worst of men (who *like* (i) *vitious Nero, never heartily con-*

* Nunc autē novum pœnitentiæ genus; oderunt nos, quasi hostes, quorum fidem publice negare non audent. Quid maledictorum pannos hinc inde consuitis, ut eorum carpitis vitam, quorum fidei resistere non valetis? *Hierom. Epist. 72. Pammacheo.*

f Sicut cantharides maxime adultos frugibus et rosis florentibus incumbunt; ita invidia maxime adoritur bonos et ad virtutem et gloriam proficiscentes. *Plutarch. De Invidia et Odio, lib. Vid. ibid.* Persequitur probos semper invidia, et cum deterioribus non contendit. *Pindari Nomen Ode 8. p. 293.* * Plane confitebor qui conqueruntur de sterilitate Christianorum: primi sunt lenones, perductores, aquarioli, tum siccarii, venenarii, magi: item arioli, aruspices mathematici: his infructuosos esse magnus est fructus. *Tertul. Apologia adverſ. Gentes, p. 706.* g See Ier. 26. 7, 8, 11. Ezech. 22. 25, 26. c. 13. 22. Ier. 23. 14, 15. Amos 7. 10. to 15. Matth. 27. 1, 20. h Quales ergo leges istæ quas adversus nos soli exercent impii, iniusti, turpes, truces, vani, dementes? *Tertul. Apolog. adversus Gentes c. 5.* i Nihil nisi grande aliquod bonum a Nerone damnatum. *Seneca De Vita Beata c. 24.* & Tertulliani Apologia c. 5.

demne

demne ought elſe, but ſome great good or other) deteſt, revile them moſt. (k) *Et argumentum recti eſt, malis diſplicere*, as not onely *Seneca*, but the *(l) Scripture* teacheth us. Thirdly, there is no man ever ſtiled a Puritan or Preciſian by another in ſcorne or contempt, as theſe names are now commonly uſed; but it is either for ſome evill or other that he hates, which he who ſtiles him ſo, affects; or for ſome *grace or goodneſſe*, or ſome (*m*) *tranſcendent degree of holineſſe* that is in him, which the other wants. To inſtance in ſome particulars. Let a man make conſcience (*n*) *of drunkenneſſe, of drinking and pledging healthes, of frequenting Ale-houſes, Tavernes, and Tobacco-ſhops; and preſently he is cried out upon and cenſured for a Puritan by all the Pot-companions, and Drunkards with whom he ſhall converſe.* Let any one refuſe to follow the guiſe and diſſolute effeminate faſhions of the times; let him crie out againſt (*o*) *Love-locks and ruffianly long haire; againſt falſe haire and perewigs which our men and women now generally take up, as if they were quite aſhamed of that head which God hath given them, and proud of the tire-womans which they have dearely bought:* Let any Gentlewoman of quality now refuſe *to cut, to* (*p*) *poulder, frizell, and ſet out her haire*

k Seneca de Vita Beata c. 24.

l 2 Tim. 3. 3. Rom. 1. 29, 30. Pſal. 38. 19, 20. Prov. 29. 27.

m Omne id quod communem ſortem excellit invidiæ aliorum obnoxium eſt: hinc illud eorum quorum conditio inferior eſt contra ſe ſuperiores bellum exiſtit. *Dion Caſſius Hiſt. l. 38. p.* 134, 135.

n See my Healths Sickneſſe, Epiſtle to the Reader, & p. 79. to 89.

o See my Vnlovelineſſe of Love-lockes, and here Act. 5. Scene 6. Abſoloms Fall, or the Ruine of Roiſters. Wherein every Chriſtian may as in a mirror behold, the vile and abominable abuſe of curled long haire, ſo much now uſed in this our Realme ſ. 5, 6, 8, 9, 10. p Againſt which ſee Cyprian de Habitu Virginum. Tertullian De Cultu Muliebri, & De Habitu Fæminarum. Clemens Alexandrinus, Pædag. l. 2. c. 10, 12. l. 3. c. 1. to 5. Philo Iudæus Legis Allegoria l. 2. p. 100, 101. De Fortitudine l. p. 106. De Specialibus Legibus, p. 1059. & De Mercede Meretricis &c. p 1161, 1162. Zeno Veronenſis Sermo de Pudicitia. Ser. de Continentia, Ser. de ſpiritu et corpore. Ser. 2. de Avaritia. Bibl. Patr. Tom. 3. p. 122, 124, 128, 130. Iſiodor Peluſiota lib. 2. Epiſt. 53. Nazianzen adverſus Mulieres ambitioſius ſeſe ornantes. Auguſt. Epiſt. 73. Gratian de Conſecratione Diſtinctio 5. Alexander Aleſius Summa Theologiæ pars 4. Quæſt. 11. Memb. 2. Art. 2. ſect. 4 Quæſt. 9. Alexander Fabritius, Deſtructorium Vitiorum pars 3. c. 10. & pars 6. c. 2. & 69. Peter Martyr Locorũ communium Claſsis 2. c. 11. ſect 71. to 83. Innocentius 3. De Contemptu mundi l. 2. c. 40. Thomas Lake his Diſcourſe againſt Painting; with all thoſe other Authors and Fathers here quoted Act. 5. Scene 7. & in my Vnlovelineſſe of Love lockes, p. 1, 2, 16, to 21, 30, 49. 50.

like a lascivious courtezan, or to paint her face like some common prostituted harlot; or to follow any other amorous complements and disguises of the times, * *adorning her selfe onely in modest apparell, with shamefastnesse, sobriety and good workes, as becomes a woman professing godlinesse*; the onely feminine ornaments that *St. Paul* commends: and what else shall they heare from all the Ruffians, fantastiques, and Frenchefied wanton Dames that live about them, but this opprobrious censure, that they are become professed Puritans. If any make conscience of frequenting Play-houses, Dice-houses, Whore-houses; of (q) *lascivious mixt dancing, lascivious ribaldry songs and discourses, inordinate gaming*, and such other sinfull pleasures which the most delight in; refusing to beare men company in these delights of sinne: our Play-haunters, Dicers, Gamesters, Whoremasters, and such voluptuous persons, will presently voyce them up for Puritans. Yea such is the desperate wickednesse of the times, that let a man be vitious in one kinde, and yet temperate in another; as let him be a Play-haunter, a gamester, and not a drunkard; a drunkard, and yet no swearer, no whoremaster, no ruffian, or the like; or let a man be vitious in diverse kindes, and yet not so bad as others of his companions, and he shall be sometimes reproached for a Puritan, because he is not so universally, so extremely wicked and deboist, as those of his companions who are farre worse than he. Whence we oft times finde, that such who are reputed no better than prophane ones, when they are in company somewhat better than themselves; are censured for Puritans among prophane ones, (r) *because they are not so unmeasurably wicked as the worst of them*. And as those who are not so desperately outragious in their extravagant sinfull courses as others, are thus houted at for Puritans and Precisians, by such as are lewder than themselves: so those who outstrip all others in holinesse, pietie and vertue, are reputed Puritans too, because they

* 1 Tim. 3. 9, 10. 1 Pet. 3. 2. to 6. See Calvin, Musculus, Aretius, Gualther, Daneus, Estius, Hyperius, Marlorat, Gotran, Hugo Cardinalis, Lyra, Tostatus; Anselme, HRabanus Maurus, Oecumenius, Haymo, Theophylact, Sedulius, Primasius, Theodoret, Remigius, Chrysostome, Hierom and Ambrose, Ibidem.

q See here Act. 5. Scene 8, 9, 10, 11, 12. & Act. 7. Scene 3, 5, 6, 7.

r Genus quoddam sanctitatis sit minus esse vitiosum. *Salvian de Guber. Dei* l. 3.

they excell in goodnesse. For let a man be a diligent hearer and repeater of Sermons and Lectures; a constant (*t*) *reader and discourser of Gods word*; a strict observer of the Lords day; *a lover, and* (*v*) *companion of the holiest men*; a man that is (*x*) *holy and gracious in his speeches in all companies and places*, desirous to sow some seedes of grace, and to plant religion where ever he comes: let him be (*y*) *much in prayer, in meditation, in fasting and humiliation*, (*z*) *much grieving for his sinnes, and complaining of his corruptions*; let him be alwayes (*a*) *hungring and thirsting after grace*, and using all those meanes with conscionable care which may bring him safe to heaven, (*b*) *abandoning all those sins, those pleasures and companies which may hinder him in his progresse towards heaven*: Let a man be a diligent powerfull soule-searching (*c*) *sinne-reproving Minister*, residing constantly upon his benefice, and (*d*) *preaching every Lords-day twice*: or let him be a diligent upright Magistrate, (*e*) *punishing drunkennesse, drunkards, swearers, suppressing Ale-houses*, (*f*) *May-games, Revels*, (*g*) *dancing, and other unlawfull pastimes on the Lords day*, according to his oath and duty; Let any of any profession be but a little holier or stricter than the Major part of men; and this his holines, his *forwardnes in religion*, is sufficient warrant for all prophane ones, for all who fall short of this his practicall power of grace to brand and hate him for a Puritan, as every mans conscience cannot but informe him. It is manifest then by all these particular experimentall instances; that those whom the world stiles Puritans and Precisians, are the very best and holiest Christians, and that they are thus ignominiously intituled, yea (*b*) *hated and ma-*

t See my Perpetuity, p. 612. to 614. & Mr. Boltons Discourse of True Happinesse, p. 190. to 198. Deut. 6. 1. to 10 Psal. 1. 1, 2.

u Psal. 119. 63. Tit. 1. 8.

x 1 Pet. 1. 14, 15, 16. Ephes. 4 29 Col. 4. 6.

y Psal. 69. 9, 10 11.

z Psal. 50. 1, to 12. *a* Mat. 5. 6.

b Psal. 34. 14. Psal. 6. 8. Ps. 37. 27. Ps. 119. 115 Hebr. 11. 25.

c Amos 5. 8.

d See here p. 531, 532, 629. Mr. Boltons Discourse of true Happines, p. 193.

e See 21. Iacobi cap. 7.

f Derived from the ancient Pagan feasts and pastimes on the first of May, which feasts they stiled Maiuma, which Arcadius and Theodoret long since suppressed by this Edict. Illud vero quod sibi nomen procax licentia vindicabit Maiumam fædum atque indecorum spectaculū denegamus. *Codex Theodosii l. 15. Tit. 6. Lex. 2.* See Calvini Lexicon Iuridicum, & Iacobus Spielegius, Pandulphus Proteus, & Hieronimus Verrutius, Lexicon Iuris, Tit. Maium: & Suidas *Maiumas*, & Spondanus An. 399. sect. 5.

g See 1 Car. c. 1. *b* Malitia semper contra virtutem insanit. *Chrysost. Hom. 23. in Gen. Tom. 1. Col. 142. A.*

ligned,

ligned, because they are lesse vitious, more pious, strict and vertuous in their lives than such who call them so. Fourthly, there is no man so fierce an Antipuritan in his health and life, [i] *but desires to turne Puritan and Precisian in the extremity of his sickneſſe and the day of death.* When God sends his judgements, crosses, or tormenting mortall diseases upon such who were most bitter Satyrists against Puritans all their lives before; or when hee awakens such mens consciences to see the gastly horrour of their notorious sinnes, when they are lying perplexed on their death-beds with the feare of damnation ready to breath out their soules into hell at every gaspe, they will then turne Puritans in very good earnest, desiring to die such as they would never live: yea then in such extremities as these they send for those very Puritan Ministers, whom they before abhorred to instruct, to comfort them, to pray with them, for them, and to advise them what to doe that they may be saved: & however they reputed thē no better than *hypocrites*, [k] *fooles*, or [l] *distracted furious mad ones before*, yet they would willingly change lives, change soules and consciences with them then, wishing with many teares and sighes that they were but such as they. This every dayes experience almost testifies; therefore Puritans and Precisians even in the true internall conscientiall judgement of every Anti-puritan are the most godly men. Fifthly, let a drunkard, a whoremaster, a swearer, a ruffian, or any other prophane notorious wicked person be truly converted from these their sinnes, and unfainedly devoted and united to the Lord so as [m] *never to returne unto them more*, [n] *cleaving unseparably unto him both in their hearts and lives; or let God* worke any such visible notorious happy change in men, as to [o] *call them out of darkneſſe into his marvelous light*,

i See Mr. Boltons Discourse of true Happinesse, p. 192, to 197. accordingly, an excellent place to this purpose, well worth the reading, and all Antipuritans most serious consideration.

k So were the Saints and servants of God reputed in former times. See 1 Cor. 1, 18, 21, 23, 25, 27. c. 2. 14. c. 3. 18. c. 4. 10. 2 Cor. 11. 16, 17, 19, 23. Lactantius de Iustitia, l. 5. c. 16. Timor Domini simplicitas reputatur, ne dicam fatuitas. Virum circumspectum et amicum propriæ conscientiæ calumniantur hypocritā. *Bernard. De Consideratione l. 4. c. 2. Col. 885. C.*

l So were the Saints of olde accounted, 1 Sam. 21, 13, 14, 15. 1 Kings 9. 11. Hosea 9. 7. Isay 59. 15. Ier. 29. 26 Acts 26. 24, 25. Mar. 3 21. Iohn 10. 10. 1 Cor. 14, 23. 2 Cor. 5, 13. m Psal. 85. 8. n Deut. 11. 22. c. 10, 20. Iosh. 22. 5. c. 23. 8. o Acts 26. 18. 1 Pet. 2. 9. Col. 1. 13.

and

and to translate them from under the power of Satan into the kingdome of his deare Sonne; and no sooner shall they be thus strangely (p) *altered from bad to good*, or from good to better, but presently they are christened, as it were, with these two proverbs or reproach, and pointed at for * *Puritans and Precisians*, as if they were now unworthy for to live because they are thus converted to the Lord. Before people turne religious and gracious, they are never pestered with these disdainfull tearmes: but (q) *no sooner can they begin to looke towards heaven, to change their vitious courses and amend their lives, but these Mottoes* of contempt are cast upon them, even because they are growne better than they were before. Thus was it long agoe even in *Salvian* his dayes, who thus complaines. (r) *Statim ut quis melior esse tentaverit deterioris abjectione calcatur. Si fuerit sublimis, fit despicabilis; si fuerit splendidissimus, fit vilissimus: si fuerit totus honoris, fit totus injuria: ubi enim quis mutaverit vestem, mutavit protinus dignitatem. Perversa enim sunt et in diversum cuncta mutata. Si bonus est quispiam, quasi malus spernitur: si malus est, quasi bonus honoratur. Si honoratior quispiam se religioni applicuerit, illico honoratus esse desistit, ac per hoc omnes quodammodo mali esse coguntur ne viles habeantur. Et ideo non sine causa Apostolus clamat: Seculum totum in malo positum est: et verum est: merito enim totum in malo esse dicitur, ubi boni locum habere non possunt: siquidem ita totum iniquitatibus plenum est, aut ut mali sint, qui sunt; aut qui boni sunt malorum persecutione crucientur.* And thus is it now in our dayes. Therefore Puritans and Precisians are undoubtedly the very primest Christians, because they are ne-

p Vt quisque nomine Christiani (I may now say, Puritani) emendatur offendit. *Tertul. Apologia c. 2, 3.*

* Vnum nomen est persecutionis, sed non una est causa certaminis. *Leo De Quadr. Sermo 9. f. 89*

q See Tertullian de Pallio lib. & Mr. Boltons Discourse of true Happinesse, p. 190. to 192. And my Perpetuity, Epistle 3.

r De Gubern. Dei l. 4. p. 110, 111. And ad Ecclesiam Catholicam lib. 3. pag. 408. hee writes thus. At vero nunc diversissime et impiissime nullis omnino a suis minus relinquitur, quâ quibus ob Dei reverentiam plus debetur: nullos pietas minus respicit, quam quos præcipue religio commendat: Denique si qui a parentibus filii offeruntur Deo, omnibus filiis postponuntur oblati; indigni iudicantur hæreditate, qui digni fuerint consecratione: ac per hoc una tantum re parentibus viles fiunt, quia cæperint Deo esse pretiosi.

ver honoured with these titles till they (s) *turne better than they were at first, yea better than all those that reproach them by these names of scorne.* And here we may observe a difference betweene eminency in religion, and excellency in all other things besides. For let a man be exquisite in any other art or profession whatsoever, be it in Phisicke, Musicke, Law, Philosophy, or any liberall science, or mechanicke trade; yea let a man be a zealous forward Papist, Iesuite, Priest or Votary; the more eminent they are in all or any of these, the more honoured, reverenced, frequented, admired, and beloved are they of all sorts of men; because they are but naturall humane excellencies, to which corrupt nature and the Divell have no antipathy at all. But let any man become a (t) *conscionable, zealous, sincere and forward professor of true religion, transcending others in the practicall power of grace, or in the inward beauty of holinesse; and the more perspicuously eminent he growes in these, the more is he commonly hated, slaundered, persecuted, reviled by the tongues of wicked men, and the greater Puritan doe they account him; because* (x) *there is grace within him, that is diametrally contrary to their corruptions.* Neither neede we wonder at it: for ever *since God at first put* (y) *enmity betweene the seede of the woman and the seede of the serpent,* (z) *those who have beene borne after the flesh, have persecuted, slandered, abhorred those who have beene borne after the spirit; and* (a) *those who who are of this world, have hated such who are redeemed out of the world; there* (b) *being never as yet in any age, any concord or truce betweene Christ and Belial, light and darkenesse, righteousnesse and unrighteousnesse, Beleevers and Infidels;* (c) *those who are upright in the way, being*

s Multi, quod dolendum est, profectibus uruntur alienis; et qui se virtutibus vacuos despici noverunt, armantur in eorum odium quorum non sequuntur exemplum. *Leo De Quadragesima Sermo* 10. *f.* 91.

t In bono proposito constitutis, inimicitiæ dissimilium diabolo instigante non desunt, et facile in odia prorumpunt, quorum improbi mores detestabiliores fiunt comparatione rectorum. Iniquitas cum iustitia non habet pacem, temperantiam odit ebrietas, falsitati nulla est cum veritate concordia: non amat superbia mansuetudinem, petulantia verecundiam, avaritia largitatem, et tam pertinaces habet diversitas ista conflictus, ut etiam si exterius conquiescat, ipsa tamen piorum cordium penetralia inquietare non desinat, ut verum sit quod qui voluerunt in Christo pie vivere, persecutionē patientur, &c. *Leo De Quadr. Ser.* 9. *f.* 89. x Gal. 5. 17. 2 Cor. 6. 15, 16. y Gen. 3. 15. z Gal. 4. 29. 1 Ioh. 3. 12, 13. a Ioh. 15. 19, 20. b 2 Cor. 6. 14, 15, 16. c Prov. 29. 27.

alwayes

alwayes an abomination to the wicked, for these very reasons onely, and no other; (d) *because they follow the thing that good is, and* (e) *runne not with them into the same excesse of riot*; (f) *because their works are good, and theirs who thus revile and hate them, evill: because their lives are not like other men, and their wayes are of another fashion: because they are not for wicked mens turnes, and they are cleane contrary to their doings, upbraiding them with their offending the Law, objecting to their infamy the transgressions of their education, and abstaining from their wayes as from filthinesse,* (h) *testifying unto them by their holy lives, that the workes they doe are evill.* These and no other were the true originall causes of mens hatred & reproach *against* (i) *Christians, against Christ and his Apostles heretofore*; and of mens inveterate rancor and malicious calumnies against Puritans now, what ever mens pretences are against it, as I have more largely manifested in a (k) *precedent Treatise.* If any thinke this strange, that men should be thus persecuted, hated, reviled, nicknamed, slandered and contemned even for their grace, their holinesse, and the very practicall sincere profession of religion: let them consider but these few particulars which will give them ample satisfaction in the point. First, those frequent predictions or premonitions of our Saviour to al the professors of his name: (l) *That they shall be hated, persecuted, reviled of all men & Nations for his sake:* (m) *that they shall seperate them from their company, cast out their names as evill, & say all maner of evill against thẽ* * *falsly*

d Psal. 38. 19, 20. *e* 1 Pet. 4. 3, 4. *f* 1 Ioh. 3. 12, 17. *g* Wisd. 2. 15, 16. &c. *h* Iohn 7. 7. See my Perpetuity, Epistle. 3. Malignorum spirituum adversus sanctos insidiæ non quiescunt, et sive occulto dolo, sive aperto prælio, in omnibus fidelibus propositum bonæ voluntatis infestant. Inimicum autem illis est omne quod rectum, omne quod castum. *Leo de Passione Domini Sermo 19. f. 140.*

i Maledictione autem et amatitudine repleri os, valde multorum est. Quis enim ita emendati cris est, quem non maledicenti consuetudo sollicitet? non dicat adversus eos qui maledicto digni sunt, sed etiam adversus eos quos Dominus non maledixit; id est, iustos et innocentes viros. *Origen lib. 3. in Epist. ad Rom. c. 3. Tom. 3. fol. 154. c. Vid. ibid.*

k In my Perpetuity Epist. 3. & Healths Sickneſſe, p. 79. to 89. *l* Mat. 10. 16 to 36. *c.* 24. 9. Ioh 15. 19, 20. *c.* 16. 2, 33. *c.* 17. 14. *m* Mat. 5. 11, 12. Luk. 6. 22, 23. * Maioris contumeliæ res est, falsis quenquam notare et insignire criminibus quam vera ingerere atq; obiectare delicta. Quod enim sese dici, et quod esse te sentiet, morsum habet minorem testimonio tacitæ recognitionis intractum. Illud vero acerbissime vulnerat quod innoxios et quod decus nominis et æstimationis infamat. *Arnobius adversus Gentes l. 4. p. 147.*

for his names sake: (n) *that in the world they shall have tribulation, and* (o) *that whosoever killeth them shall think he doth God good service.* Secondly, that memorable position of *St. Paul*, 1 *Tim.* 3. 11, 12. *Yea, and* (p) *all that will live godly in Christ Iesus shall suffer persecution:* (q) *for through many tribulations and afflictions we must enter into the Kingdome of heaven.* Thirdly, the examples of Gods Saints in all ages even from *Adam* to this present. If we looke upon *Cain* and *Abel*, the two first-borne of the world, wee shall beholde graceleſſe (r) *Cain, who was of that wicked one, slaying his righteous brother Abel:* & wherfore slew he him? *S. Iohn* resolves the question in these very termes, *because his owne workes were evill and his brothers righteous:* and thereupon he grounds this inference; *Marvell not, my brethren, if the world hate you.* (s) *Non enim mirum est,* (writes *Salvian*) *nunc sanctos homines quædam asperа pati, cum videamus quod Deus etiam per maximum nefas, primum sanctorum sivit occidi.* Looke we upon holy *King David*, we shall finde him thus complaining: *Psal.* 38. 19, 20. *They that hate me wrongfully are multiplied, they also that render me evill for good are my adversaries,* (pray marke the onely reason) *because I follow the thing that good is.* The Prophet *Isay* complaineth thus of his times: *Isay* 59. 14, 15. *Iudgement is turned away backward and justice standeth afarre off; for truth is fallen in the streets, and equity cannot enter: yea truth faileth, and hee that departeth from evill maketh himselfe a prey, or is accounted mad:* yea hee brings in Christ himselfe prophetically speaking in this manner: (t) *Behold I and the children whom the Lord hath given me are for signes and wonders even in Israel.* The Prophet *Amos* writes thus of his age: *Amos* 5. 8. *They hate him that rebuketh in the gate, and abhorre him that speaketh uprightly:* and the Prophet (u) *Zechariah* informes us, *that Ioshua the high Priest, and his followers that sate before him* (to wit, Christ and all his followers) *were*

n Iohn 16. 33.
o Iohn 16. 2.
p Omnes dixit, excepit nullū. Quis enim exceptus potest esse, cum ipse Dominus persecutionum tentamenta toleraverit? *Ambr. Enar. in Psal.* 118. *Octon.* 20. *Tom.* 2. *p.* 501. *G.* See Ambrose, Chrysost. Theodoret, Theophylact, Remigius, Beda, Anselme, Primasius, Haymo, Rabanus Maurus, and all other Fathers and Expositors on this text.
q Acts 14. 22. 1 Thess. 3. 4.
r 1 Iohn 3. 12, 13.
s De Gubernatione Dei l. 1. p. 22.
t Isay 8. 18.
u Zech. 3. 8. See Psal. 102. 6. Ier. 12. 9. Psal. 71. 7.

were men wondred at in the world, as if they were some monstrous creatures, or men besides themselves. The Prophet *Daniel* we know, was *so* [x] *unblameable in his life and actions, that his very enemies could not finde any errour, fault, or occasion against him, except it were concerning the law of his God, and that hee made prayers and supplications before the Lord his God three times a day: and for this his piety onely they procured him to be cast into the Lions den.* I could instance in [y] *divers others* of Gods dearest Saints who were thus persecuted and maligned for their graces before our Saviours time, but that *Tertullian* hath long since forestalled mee; whose memorable passage to this purpose I wish all Antipuritans to consider. [z] *A primordio justitia vim patitur: statim ut coli Deus cæpit invidiam religio sortita est. Qui Deo placuerat occiditur, et quidem à fratre, quo proclivius impietas alienum sanguinem sectaretur, à suo auspicata insectata est. Denique non modo justorum, verum etiam et Prophetarum: David exagitatur, Elias fugatur, Hieremias lapidatur, Esaias secatur, Zacharias inter altare et ædem trucidatur; perennes cruoris sui maculas silicibus adsignans. Ipse clausula legis et Prophetarum, nec prophetes sed Angelus dictus, contumeliosa cede truncatur in puella saltica lucar. Et utique qui spiritu Dei agebantur, ab ipso in martyria dirigebantur, etiam patiendo quæ prædicassent, &c. Talia à primordio et præcepta et exempla debitricem martyrij fidem ostendunt.* If wee looke upon [a] *Christ and his Apostles*, we shall finde them *hated, persecuted, slandered, reviled with opprobrious names and obloquies*, [b] *being made as the very filth of the world, and as the offscouring of all things unto this day*; yea wee shall see them martyred and put to death for no other cause at all, [c] *but onely for their grace, their holinesse, their transcendent goodnesse, and their opposition to the sinnes and errours of the times:* as I have [d] *elsewhere* amply discoursed. If we behold the primitive Christians but a while, we shall discover

x Dan. 5. 3, to 12.

y See my Perpetuity Epistle 3.

z Adversus Gnosticos lib. p. 430, 431.

a See my Perpetuity, Epistle 3. at large.

b 1 Cor. 4. 9, 10.

c See Justin Martyr, Apologia 2. pro Christianis. Tertulliani Apologia, Lactantius De Iustitia l. 5. c. 1, 5, 9.

d In my Perpetuity, Epist. 3

discover no other cause of their hatred and persecutions against them, but onely this, *that they were Christians, that they were better than they were before, and more holy than their neighbours.* This (e) *Pliny* himself affirmes in his *Epistle to the Emperour Trajan. Affirmabant autem hanc fuisse summam vel culpæ Christianorum, vel erroris; quod essent soliti stato die ante lucem convenire, carnemque Christo quasi Deo dicere secum invicem: seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati denegarent:* And yet for *this alone* were they persecuted and *put to death.* Hence was it that *Clemens Alexandrinus* writes thus in the behalfe of Christians: (f) *Nos ergo prosequuntur, non ut qui nos esse injustos deprehenderent sed quod nos vitæ humanæ injuriam facere existiment eò quod simus Christiani, et ipsos inquam, qui sic vitam instituimus, et alios adhortamur ut vitam degant similem.* Hence is that excellent discourse of *Tertullian* to the like purpose: (g) *Ecce autem et odio habemur ab omnibus hominibus nominis causa. Non scelus aliquod in causa est, sed nomen: et solius nominis crimen est. Non ideo bonus Caius, et prudens Lucius, quia Christianus. Vt quisquis nomine Christiani* (I may now say *Puritani*) *emendatur offendit. Oditur in hominibus innocuis, nomen innocuum. Nomen detinetur, nomen expugnatur, et ignotam sectam, ignotum et auctorem vox sola prædamnat, quia nominatur non quia convincitur.* Which I may as justly apply to Puritans and Precisians, as ever he did unto Christians who are persecuted and hated onely for their graces, their surpassing goodnesse, under the vizard of these odious names, * *by such who would rather slaunder, than imitate their holinesse.* Hence *Gregory Nazianzen* also thus complained of the usage of the pious Christians of his age: (h) *Spectaculum novum facti sumus non Angelis et hominibus, sed omnibus fermè improbis et flagitiosis, et quovis tempore et loco, in foro, in compotationibus,* in

e Epist. l. 10. Epist. 97.

f Stromatum l. 4. l. 104. F.

g Apologia adversus Gentes, c. 2, 3.

* Nam et hoc quoque genus invenitur qui meliores obtrectare malint quam imitari, et quorum similitudinem desperent, eorum affectant simultatem; scilicet, uti qui suo nomine obscuri sunt, alieno innotescant. *Apulius Floridorum l. 1. p. 305.*

h Oratio 21. p. 412.

in voluptatibus, in luctibus: Iam etiam ad scenam usque prodimus (quod propemodum lachrymis refero) et cum perditissimis obscenissimisque ridemur; nec ullum tam jucundum est spectaculum, quàm Christianus comicis cavillis suggillatus. And is it not as true of (*i*) Puritans and Precisians now, as it was then of Christians? Hence also was the complaint of holy *St. Augustine.* (k) *Insultatur homini quia Christianus est: insultatur etiam homini qui inter multos Christianos melius vivit, et timens aspera verba insultatorum incidit in laqueos diaboli.* (*l*) *Tibi pro convicio objicitur quod Christianus es. Cur autem modo objicitur quod Christianus est? Tam pauci non Christiani remanserunt, ut ijs magis objiciatur, quia Christiani non sunt, quàm ipsi audeant aliquibus objicere quia Christiani sunt. Tamen dico vobis fratres mei, incipe quicunque me audis vivere quomodo Christianus, et vide si non tibi objiciatur et à Christianis, sed nomine, non vita, non moribus. Nemo sentit nisi qui expertus est.* And is not this the case of Puritans, among titular Christians now? Survey we all the other (*m*) *Fathers and Ecclesiasticall Historians*, we shall finde them very copious in this theame, *that the best Christians have beene evermore hated, persecuted and reviled by carnall men, and that onely for their grace and goodnes:* Witnesse the expresse resolution of *St. Chrysostome:* (*o*) *Christianorum genus, non quia est odibile, sed quia est divinum, oderunt carnales:* Which *St. Augustine* thus seconds. *Invidentia illius diabolicæ qua invident bonis mali, nulla alia causa est, nisi quia illi boni sunt, illi mali.* (*p*) *Omnis enim malus ideo persequitur malum, quia illi non consentit ad malum.* And this onely is the cause why Puritans and Precisians are thus maligned and despited now.

i Who are oft traduced on the Stage: See Sir Thomas Overburie his Character of an excellent Actor, and here Act. 3. Scene accordingly.

k Enarratio in Psal. 90. Tom. 8 pars 2. p. 145, 146. See Enar. in Psal. 128. p. 750, 751.

l Enarratio in Psal. 30. Tom. 8 pars 2. p. 209, 210. See Ibid. p. 190. to 208. accordingly: & De Civit. Dei l. 1. c. 1, 2.

m Justin Martyr, Apologia 1, 2. Anaxagoras pro Christianis Legatio, Cyprian Epist. l. 2. Epist. 2. Donato. Basil. Epist. 80. Eustathio Medico, Lactantius de Iustitia l. 5. c. 10. Leo de Quadragesima Sermo 9. & Athanasius Ep ad Solitariam vitam agentes. See Eusebius, Socrates Scholasticus, Theodoret, Sozomen, Cassiodorus, Nicephorus Callistus, The English and French Booke of Martyrs, the Centuries and Baronius, passim accordingly. *o* Opus imperfectum in Matth. Hom. 24. Tom. 2. Col. 772. B. *p* De Civit. Dei l. 15. c. 5. & Enar. in Psal. 128. p. 751.

If

If any here object, that they condemne not Puritans for their goodnesse, but because they are hypocrites and dissemblers; or because they are seditious factious persons, & enemies to the state and government; the crimes wherewith the world now charge them,* whose accusations are still as various, flitting and uncertaine against Puritans, as they were of old against the Christians.

To this I answer first: That it is no wonder for Puritans to be reputed hypocrites and impostors now: For even our Saviour Christ himselfe was not onely counted, but (q) *called a Deceiver, and one who did but cheate the people*; though we all know and beleeve that there was no guile at all within him: Yea all the *Apostles and Saints of God were accounted Deceivers, and yet they were true*, 2 Cor 6. 8. And (r) *St. Hierom* informes us, that *Christians* were thus stiled even in his age. *Ubicunq; viderint Christianum, statim illud è trivio* ὁ γραικὸς ἐπιθέτες; *vocant Impostorem et detrahunt. Hi rumores turpissimos serunt, et quod ab ipsis egressum est, id ab alijs audisse se simulant; ijdem auctores et exaggeratores*: as our Antipuritans are now. Secondly admit that Puritans were but hypocrites & Impostors (which is impossible for any particular men to judge, since they are unacquainted with *the secrets of their hearts*,* *which God alone can onely search*, which me thinkes should stop these objectors mouths) yet none exclaime against them as Puritans and Precisians for these vices onely; but for that very profession of religion which they make. For let a man be never so treacherous or deceitfull in his dealing, yet if he make no forward profession of religion, he may passe very well (*f*) *for a politique, crafty, provident man*; he shall then be no Puritan: but

* Qui odio nostri non secus atque rei honestæ studeant turpe forsan putantes si absque ratione nos odio persequi videantur, causas odii contra nos et crimina fingunt. Nihil autem eorum quæ contra nos feruntur constanter tuentur, sed nunc hanc, paulo post aliam, et rursus quoque aliam inimicitiæ causam contra nos assignant: atque ita nulla in re malitia eorum consistit, sed mox atque ab hac intentata culpa resiliunt, alii incumbunt et rursus illa neglecta aliam apprehendunt: et si omnia de quibus nos accusant diluerimus, ab odio tamen non recedunt. *Basil. Epist.* 80. *Eustathio Medico, Tom.* 2. *p.* 74. *Vid. Ibidem.* q Mat. 27. 63. Ioh. 7. 12, 47. r Epist. 10. ad Furiam c. 1. See Spondanus Epit. Baronii Anno 56. sect. 3. * Ier. 17. 9, 10. Acts 1. 24. 1 Chron. 22. 9. ! Cor. 2. 11. *f* Dat veniam corvis, vexat censura columbas. *Iuvenal. Sat.* 2.

let

let him professe religion, be he never so honest in his dealings, yet he shall certainly be branded for a Puritan: It is not therefore mens hypocrisie, but their profession of religion that makes them Puritans: which if it be but meerely counterfeit, why doe not our Antipuritans make that profession of religion in truth, the very shew of which they so much hate, even for the substance sake? Thirdly, admit some Puritans or Precisians are meere Impostors, making (*v*) *religion a very vaile to cloake their treachery, and circumvent their brethren*; as there are now too many such: yet malice it selfe must needs acknowledge that the Major part of them are most just and upright in all their dealings towards men; witnesse experience, and the common speech; that such and such are very honest and upright in their trades, or they are worthy Gentlemen which men may safely trust, but yet they are Puritans; as if their piety were a disparagement to their honesty: and yet men hate and slander them all alike for the hypocrisie onely of some few; as they did the Christians in *St. Augustines* dayes. (*x*) *Quanta mala* (saith he) *dicunt in malos Christianos quæ maledicta perveniunt ad omnes Christianos? Nunquid enim dicit qui maledicit, aut qui reprehendit Christianos, ecce quid faciunt non boni Christiani? Sed ecce quæ faciunt Christiani; non seperat, non discernit.* Thus doe men deale with Puritans now; they hate, revile and persecute them in the lumpe without distinction; they deeme them hypocrites and deceivers all alike, when as the most of them are not such; (as if their very profession of religion (*y*) *made them hypocrites, which men are apt to believe:*) therefore they detest them not for their hypocrisie, which reacheth onely to some few, but for the strict holinesse and precisenesse of their lives alone, wherein they all accord. Fourthly, the reason why men thus uncharitablie forejudge all Puritans for hypocrites, though they neither know their hearts nor persons, is onely this; because they (*z*) *see that holinesse,*

* Fideles se spondent ut oportunius fidentibus noceant, *Bernard. De Consideratione l. 9. c. 2. Col. 884. M.*

x Augustin. Enar. in Psal. 30. p. 201, 202.

y Christianus si sit improbus, ne accuses professionem, sed re bona utentem male. Non enim oportet damnare res, sed eum qui re bona male utitur. Quandoquidē et Iudas proditor fuit: verum ob id non accusatur ordo Apostolicus, sed illius animus, nec crimen est sacerdotii, sed malum animi. *Chrysost. Hō. 4. de Verbis Esaiæ, Tom. 1. Col. 1302. Vid. Ibidem.*

z Cæcitatis duæ species facile concurrunt ut qui non videant quæ sunt, videre videantur quæ non sunt. *Tertul. Apol. adv. Gentes c. 1.*

holinesse, grace and goodnesse in them, which they finde not in themselves or others: and thereupon to satisfie their owne selfe-condemning consciences, they censure all excesse of grace and holinesse as meere hypocrisie, for feare themselves should be reputed but prophane in wanting all those graces, those eminent degrees of holinesse wherein they excell. It was a true speech of an heathen Orator: (a) *An non hoc ita fit in omni populo? nonne omnem exuperantiam virtutis oderunt? Quid? Aristides nonne ob eam ipsam causam patria pulsus est quod præter modum justus esset?* Certainly if the *exuberancy of morall vertues have made heathens (b) odious unto vitious Pagans,* no wonder if the transcendent eminency of Puritans graces procure the malice, the reproaches of all carnall Christians, who being (c) *unacquainted with the power of saving grace themselves,* are apt to censure it as folly, hypocrisie or madnesse in all others: but yet this may be their comfort; * *Cùm damnamur à vobis, à Deo absolvimur.*

If any now reply, that Puritans live not as they speake and teach; therefore the world condemnes them for hypocrites and dissemblers: let *Seneca* give them a satisfactory answer. (a) *Aliter, inquit, loqueris; aliter vivis. Hoc per maligniſſima capita, et optimo cuique inimiciſſima* (b) *Platoni objectum est, objectum Epicuro, objectum Zenoni. Omnes enim isti dicebant non quemadmodum ipsi viverent, sed quemadmodum vivendum esset. De virtute, non de me loquor. Et cum vitijs convicium facio, in primis meis facio: cum potuero, vivam quomodo oportet. Nec malignitas me ista multo veneno tincta deterrebit ab optimis. Ne virus quidem istud, quo alios spargitis, vos necatis, ne impediet, quo minus perseverem laudare vitam, non quam ago, sed quam agendam scio, quo minus virtutem adorem, et ex intervallo ingenti reptabundus sequar. Expectabo scilicet, ut quicquam malivolentiæ inviolatum sit cui sacer nec Rutilius fuit nec Cato, &c. De alterius vita, de alterius morte disputatis;*

See Wisdom. 2. 12, to 20. & c. 5. 1, 2, 3, 4.

a Cicero Tuscul. Quæst. l. 5. Seneca Consolatio.

b Natura invidiosi erant Athenienses et ad optimis quibusque detrectandum proclives, non solum iis qui in administratione reipubi. et magistratu excellerent, verũ etiam qui vel doctrina literarum vel vitæ gravitate præfulgerunt. *Ælian Variæ hist. l. 2. c. 13.*

c 1 Cor. 2. 6. to 16.

* Tertul. Apolog. adversus Gentes c. 50.

a Seneca de Vita beata c. 19, 20, 21.

b This therefore was an ancient common obiection against the best heathen Philosophers, who were maligned for their vertues.

et ad nomen magnorum ob aliquam eximiam laudem virorum, sicut ad occursum ignotorum hominum minuti canes, latratis. * *Expedit enim vobis neminem videri bonum; quasi aliena virtus exprobratio delictorum vestrorum sit. Inviti splendida cum sordibus vestris confertis, nec intelligitis quanto id vestro detrimento audeatis. Nam si illi qui virtutem sequuntur avari, libidinosi, ambitiosiq; sunt; quid vos estis quibus ipsum nomen virtutis odio est? Negatis quenquam præstare quæ loquitur, nec ad exemplar orationis suæ vivere. Quid mirum? cum loquantur fortia ingentia, omnes humanas tempestates evadentia: cum refigere se crucibus conentur, in quas unusquisque vestrum clavos suos ipse adjicit. Non præstant Philosophi quæ loquuntur, multa tamen præstant quod loquuntur, quod honesta mente concipiunt. Nam si et paria dictis agerent, quid esset illis beatius? Interim non est quod contemnas bona verba, et bonis cogitationibus plena præcordia studiorum salutarium, etiam citra affectum, laudanda tractatio est. Quid mirum si non ascendunt in altum? Arduos aggressus virtutis suscipe: etiam si decidunt magna conantur. Generosa res est, respicientem non ad suas, sed ad naturæ suæ vires, conari alta, tentare, et mente majora concipere, quam quæ etiam ingenti animo adornatis effici possint. Qui hoc facere proponet, volet, tentabit, ad deos iter faciet; ne ille, etiamsi non tenuerit, magnis tamen excidet ausis.* *Vos quidem qui virtutem cultoremq; ejus odistis, nihil novi facitis. Nam et solem lumina ægra formidant, et aversantur diem splendidum nocturna animalia, qui ad primum ejus ortum stupent; et latibula sua passim petunt, abduntur in aliquas rimas, timida lucis. Gemite, et infælicem linguam bonorum exercete convicio. Instate, commordete, citius multo frangetis dentes quam imprimetis.* It is true that the best of all (c) *Gods children have their weaknesses, their passions and infirmities*, which they cannot wholly conquer whiles they continue here; they have (d) *flesh in them, as well as spirit*, which sometimes shewes it selfe; they

* This then is the cause why men so hate and slander Puritans, because their goodnesse shames other mens badnes.

* Note this

c 2 Chron. 6. 36 Prov. 20. 9. Eccles. 7. 20. James 3. 2. 1 John 1. 8. Acts 14. 17.

d Rom. 7. 14. to 25. Gal. 5. 16, 17.

have (e) *a dying body of sinne within them*, which though it (f) *raignes not in them as a King*, yet sometimes it overmasters them in some particular actions as a tyrant; (g) *insomuch as they cannot doe the good they would, and the evill that they would not that they doe*: But yet this frees them from hypocrisie. First, that they unfainedly (h) *desire and endeavour to mortifie all their sinnes and lusts, and to be freed from them*. Secondly, they utterly (i) *abominate and detest their sinnes, continually watching, fighting, praying against them, and labouring to destroy them*. Thirdly, when they fall into any sinne of infirmity out of humane frailty, (k) *they condemne and judge themselves for it; it is their greatest griefe and shame, and they goe mourning for it all their dayes*, (l) *loathing and abhorring themselves because they have thus offended*. Fourthly, they become more (m) *vigilant against their sins and frailties for the time to come, binding* (n) *themselves by solemne vowes and covenants never to relapse into them more*, (o) *crying mightily unto God for strength to resist, and power to subdue them*. Fifthly, they (p) *allow not themselves in one knowne sinne whatsoever; they sinne not so frequently, in that manner as others doe*, (q) *keeping themselves innocent for the most part from great offences, and notorious sinnes*, in which those who most condemne them wallow. Lastly, they leade farre (r) *holier and stricter lives than other men, they serve and honour God more than they*; they (s) *love and feare God* more than others, being farre more *frequent, more constant in hearing, reading, prayer, meditation, fasting, and all holy duties*, than those who declaime against them most; and yet (t) *they desire, they endeavour to be better and holier every day*. Therefore they are no hypocrites, as all Antipuritans for the most part are; who professe themselves Christians as well as Puritans, and yet live like Pagans, like Infidels in grosse notorious sinnes, without any shame or sorrow for them, or any warre against them, *endeavouring*

e Rom. 7. 14, 25.
f Rom. 6. 12, 13, 14.
g Gal. 5. 17. Rom. 7. 15, 18, 19, 20, 21, 22, 23.
h Rom. 7. 16. to the end.
i Rom. 7. 16. to the end. c. 8. 13. Gal. 5. 24. Col. 3. 4, 5, 6.
k 1 Cor. 11. 31. Psal. 32. 3, 5. Psal. 51. 1, to 14. Psal. 38. 6.
l Iob 42. 6. Ezech. 16. 61, 63.
m Psal. 39. 1. Psal. 141. 3. Iob 11. 1. Mat. 26. 41. 2 Cor. 7. 11.
n Iob 31. 1. Ps. 61. 8. Eccles. 5. 4, 5.
o Ezra 9. 5. to 5. Dan. 9. 4. to 20. 2 Cor. 12. 7, 8.
p Rom. 7. 15, 16. Psal. 139. 23, 24. Ps. 119. 104.
q Psal. 19. 13.
r 1 Pet. 1. 12. to 16.
s Psal. 119. 20, 47, 48, 55, 57, 72, 97, 113. Psal. 1. 1, 2.
t Ps. 119. 5, 10, 33, 34. Phil. 3. 13, 14.

ring not to (t) *grow better than they are.*

For the second part of the Objection; that Puritans and Precisians are seditious, factious, troublesome, rebellious persons and enemies both to state and government: and that this onely is the cause why they are so much hated, persecuted, reviled. I answer, that this is an ancient scandall which hath beene alwayes laid upon the choycest Saints of God from age to age; wherefore we may the lesse wonder at it now. For did not (d) *Pharaoh long agoe, thus censure Moses and Aaron, and thereupon drove them out of his presence as factious persons who did let the people from their worke, and stirre them up to mutinie?* Did not (e) *King Ahab accuse the holy Prophet Eliah as a troubler of Israel, when as it was onely himselfe and his fathers house that did disquiet it?* and (f) did *he not hate and imprison the good Prophet Micaiah as an enemie to him and his proceedings, because he alwayes prophecied truth unto him, and would not flatter him in his ungodly courses and humours?* Did not that wicked (g) *favourite Haman, accuse the whole Nation of the Iewes to King Ahasuerus, that their lawes were diverse from all people, that they kept not the Kings lawes, and that it was not for the Kings profit to suffer them; and thereupon procure the Kings Letters to the Lieutenants and Governours of the people, that they might be destroyed?* Did not (h) *Rehum and Shimshai write letters to King Axtaxerxes against Hierusalem of purpose to hinder the building of it out of their malice to the pious Iewes: that it was a rebellious and a bad Citie, and hurtfull unto Kings and provinces, and that they had moved sedition of old time in the middest thereof, for which cause it was destroyed: informing the King withall, that if the walls thereof were set up againe, they would not then pay toll, tribute and custome, and so the Kings revenue should be endammaged?* and did not * *Sanballat send his servant to Nehemiah with an open letter in his hand, wherein it was written; it is reported among*

t Exigo a me, non ut optimis par sim, sed ut malis melior. *Seneca De Vita Beata cap.* 16.

d See Exod. 5. 4,5. & 10 8.

e 1 King. 18. 17,18.

f 1 Kings 22. 8, 24, to 29.

g Ester 3. 8,9, to the end.

h Ezra 4. 10. to 17.

* Nehem. 6. 5, 6.

the heathen, and Gashmu saith it, that thou and the Iewes thinke to rebell, for which cause thou buildest the wall, that thou maist be their King? &c. Was not *the Prophet* (*i*) *Ieremy persecuted and imprisoned by the high Priest, the Princes and all the people, for a man of strife and contention to the whole earth; as a professed enemie both to the King, the State, and all the people, for no other cause but this, that he faithfully delivered those displeasing messages which God enjoyned him to proclaime against them for their sinnes?* Did not (*k*) *Amaziah the Priest of Bethel accuse the Prophet Amos to King Ieroboam, for conspiring against him in the middest of the house of Israel, and that the land was not able to beare his words?* Which scandalous accusation not succeeding *did hee not thereupon advise him, to flee into the land of Iudah, and to eate bread and prophecie there; charging him like an Episcopall controller, not to prophecie any more at Bethel, for it was the Kings Chappell, and the Kings Court,* where he would have no faithfull Prophets, no truth-telling sinne-rebuking Chaplaines come who knew not how to flatter. Did not (*l*) *the governours who conspired together against the Prophet Daniel, put in this information against him to King Darius, that he neither regarded him nor his decree which hee had signed;* accusing him of disobedience faction and opposition to his lawes and royall authority? Yea was not our *blessed Saviour himselfe, though he* (*m*) *payed tribute to Cæsar, injoyning all his followers,* (*n*) *to give unto Cæsar the things that were Cæsars;* being as free from all sedition or rebellion against Princes as from all other sinnes; accused, condemned as a seditious Anti-monarchicall person? Did not the (*o*) *whole multitude of the people with the chiefe-Priests and Scribes accuse him before Pilate, saying; We found this fellow perverting the Nation, and forbidding to give tribute to Cæsar, saying, that he himselfe was Christ a King? and did not they thereupon cry out against Pilate when as he sought to have released him,* saying,

i Ier. 15. 10. c. 20. 1, 2, 3. c. 32. 1. to 14.

k Amos 7. 10. to 15.

l Dan. 6. 12. to 17.

m Matth. 17. 24 25. 26, 27.

n Matth. 22. 21.

o Luk. 23. 1, 2, 10. & Iohn 19. 12.

saying, if thou let this man goe, thou art not Cæsars friend, for he speaketh against Cæsar? And if our most innocent Saviour were burthened with these most false and scandalous reproaches of sedition, faction, treason and rebellion against *Cæsar*; no wonder if * *none of all his followers* can be exempted from these calumnies: *(p) For if they have thus falsely called the Master of the house Belzebub, how much more will they stile those of his household so? the Disciple not being above his Master, nor the servant above his Lord*; as himselfe doth argue in this very case. To confirme this further by some other pregnant examples. Was not *(q) St. Paul himselfe, together with all the Disciples and beleeving Christians both at Philippi and Thessalonica, accused by the Iewes and other lewd companions, as men who did exceedingly trouble the City, and teaching new customes which it was not lawfull for men either to receive or observe? that did all contrary to the decrees of Cæsar, and that they had turned the whole world upside-downe, insomuch that (r) their sect was every where spoken against?* Did not the *Iewes cry out against this most laborious Apostle St. Paul*, saying, *(s) Men and brethren helpe; this is the man that teacheth all men every where against the people and the law and this place, and hath likewise defiled this holy place; and did not all the people thereupon lay violent hands upon him, intending to put him to death, as a most seditious factious person.* Yea did not *(t) Tertullus the Iewish Orator, accuse him before Felix, and the high Priests & Pharisees traduce him before Festus, for a pestilent fellow, a mover of sedition among all the Iews throughout the world, & a ringleader of the sect of the Nazarens?* And yet who so free from sedition, faction, rebellion or discord, as this most blessed Apostle; *who commandeth (u) every soule to be subject to the higher powers: (x) to obey those who have the rule over them, and to submit unto them even out of conscience sake? (y) who exhorts all men to make supplications, prayers, intercessions and thanks-*

* Fundendo sanguinem et patiendo magis quam faciendo contumelias Christi fundata est Ecclesia: persecutionibus crevit, martyriis coronata est &c. nos solos expellere cupiunt: nos soli qui Ecclesiæ communicamus, Ecclesiam findere dicimur. *Hieron. Epist. 6. Cap. 4. p. 226, 227.*

p Matth. 10. 24, 25, 26. Iohn 15. 16. & 15. 20.

q Acts 16. 20, 21. c. 17. 5, 6, 7, 8. *r* Acts 28 21. *s* Acts 21. 28. &c. *t* Acts 24. 5. & 25. 2.

u Rom. 13. 1, 2, &c. *x* Heb 13. 17. *y* 1 Tim. 2. 1, 2.

thanksgivings for Kings and all that are in authority: to (z) *keepe the unity of the spirit in the bond of peace: to* (a) *marke those who cause divisions and offences contrary to the doctrine they had received, and to avoid them; (b) blaming the Corinthians for their dissentions.* Besides this, doth not *St. Peter* informe us, (c) *that albeit the Christians in his time had their conversation honest among the Gentiles, submitting themselves to their Governours, Kings and lawfull ordinances for the Lords sake; yet the Gentiles were alwayes speaking against them as evill doers, and falsly accusing their good conversation in Christ, as if they were nought but seditious factious people, and rebels or enemies to Governours and government?* To passe by (d) *many notable texts of Scripture which ratifie this notorious truth;* Doe not (e) *Tertullian,* (f) *Arnobius,* (g) *Lactantius,* (h) *Iustin Martyr,* (i) *Minutius Felix,* (k) *St. Chrysostome,* with (l) *all Ecclesiasticall Historians, both ancient and moderne,* expresly informe us, *that the primitive Christians* (who were *oft nicknamed by the ignominious titles of* (m) *Galilæans, Sibyllists, Impostors, Greekes, Sarmentisij, Semassij, Biothonati, Magitians,* (n) *Ioannites,* and the like, as they are now derided under the names of *Puritans and Precisians*) *though they were never detected of any treason, rebellion, mutinie, or sedition whatsoever* (*the case of those whom men stile Puritans and Precisians now:*)

z Ephes. 4. 3.
a Rom. 16. 17.
b 1 Cor. 1. 12, 13.
c 1 Pet. 2. 12. to 18. & c. 3. 16, 17. compared together.
d See 1 Cor. 4. 9. to 15. 2 Cor. 4. 8. to 12. c. 6. 3. to 11. 2 Tim. 3. 3, 4. 2 Pet 2. 10, 11, 22 Hebr. 11, 36 37, 38. Iude 15. Rev 12. 10.
e Verum est igitur ad secundum titulum, læsæ augustioris maiestatis, &c. Propterea igitur publici hostes Christiani quia imperatoribus neq; vanos, neque mentientes, neque temerarios honores dicunt, &c. *Apologia adv. Gentes, Tom. 2. p. 673. to 685.*
f Adverſ. Gentes l. 1, 2, 3.
g De Iustitia l. 1. & 9.
h Apologia 1. & 2. pro Christianis.
i Octavius, passim.
k Hom. 23. in cap. 13. ad Romanos. Tom. 4 Col. 213. A.
l Eusebius Eccles. Hist. l. 7. c. 10 14. Nicephorus Callistus, Eccles. Hist. l. 6, c. 3. to 8. Centuriæ Magd. 2. Col. 419, 420. Centuria 4. Col. 10, 11, 121, 314. Baronius and Spondanus, Annales Eccles. Anno Christi 9. sect. 2, 14. An. 56. s. 2. An. 66. s. 3. An. 94. s. 1. An. 98. s. 1. An. 100. s. 2. An. 200. s. 2. An. 202. s. 2, 3. An. 203 s. 3. An. 273. s. 1, 2. An. 253 s. 15. An. 158. s. 3. An 286. s. 4. Mr. Fox Booke of Martyrs, 1610 p. 42, 48, 50. Antonini Chron. pars 1. Tit. 4, 6, 7. See Hierom. Epist. 63. cap. 3, 4.
m Nicephorus Callistus, Eccl. Hist. l, 10. cap 4. pag 558, & cap. 20. pag. 571. Origen contra Celsum lib. 5. Bibl. Patrum Tom. 1. p. 188. H. Tertullian Apologia adverſ. Gentes c. 50. Hierom. Epist. 10. ad Furiam, c. 1. Arnobius lib. 1. contra Gentes, and Baronius and Spondanus qua l.
n Socrates Scholast. l. 6. c. 4, 5, 16. To which I might adde the name of Lollards.

now:) yet they were alwayes slandered, accused, traduced, persecuted as refractory, seditious, factious, mutineers; as enemies and rebels to the Emperours and Governours under which they lived, and as the authors of all the mischiefes and troubles that hapned in the world; by which false pestilent suggestions in the eares of Princes, continuall bloody persecutions were raised up against these innocent lambes, who had no other offensive or defensive armes, but prayers and teares: and doe not the *Century-Authors* thence conclude evē for our present times; (o) *Solenne est ut Christianis crimina seditionis, blasphemiæ, et læsæ majestatis à persecutoribus affingantur, quibus tamen non sunt obnoxij?* Doe we not likewise reade, that (p) *Athanasius*, (q) *Basil*, (r) *Nazianzen*, (s) *Chrysostome*, with sundry other ancient sinne-reproving, error-confuting *Bishops were accused of faction and sedition for opposing the sinnes and vices of the times?* and was not our owne worthy (t) *Bishop Latimer*, with other pious Martyrs, *accused, slandered as raisers of sedition, as factious, turbulent, and seditious persons, by those whose sinnes and errours they reproved, and that even in good King Edward the 6 his dayes?* Survey wee all the Fathers, all Ecclesiasticall Stories, we shall finde poore innocent peaceable harmelesse conscionable Christians in all times and places, maliciously slaundered with the crimes of sedition, faction, rebellion, disobedience to Princes and their lawes, of purpose to make them odious both to Prince and people, even without a cause; (u) *they being but as lambes in the very midst of wolves.* And is it any wonder then, that Puritans and Precisians should suffer the very selfesame calumnies now? Alas what powder treasons, (x) *what conspiracies* have these poore Play-condemning Puritans and Precisians hatched against King or State? what rebellions have they raised? what publike uprores have they ever cau-

o Centur. Mag. 2. Col. 420.

p Socrates Eccles. Hist. l. 1. c. 20. l. 2. c 22, 23 Theodoret Eccl. Hist. l. 1. c. 0 Sozomen Eccles. Hist. l. 2. c. 21. Baronius & Spondanus Anno 329. s. 1. Anno 362. s. 18.

q Basil. Epist. 63. Spondanus An. 362. s. 18.

r See Oratio de Vita Gregorii Nazianzeni prefixed to his workes.

s Socrates Eccles. Hist l. 6. c. 4, 5, 16. Sozomen l. 8. c. 20. Spondanus, An. 398. sect. 19. An. 404. s. 3

t See Bp. Latimers 2. 3. & 4. Sermon before King Edward, and his 4. Sermon on the Lords prayer accordingly. And Bishop Hoopers Apologie to Qu. Mary.

u Luke 10. 2.

x Incestus sum, cur non requirant? in Deos et Cæsaris aliquid committo, cur non habeo quo purger? *Tertull. adver. Gentes c. 4.*

sed from the beginning of reformation till this present? what treacheries, what mutinies are they guilty of, that they are thus condemned, as if they were as bad or worse than *Papists, Priests or Iesuites*, (for so some affirme;) *whose* (y) *very faith is faction, whose doctrine rebellion, and their practise Treason?* Certainly were these whom the dissoluteness of the times now brand for Puritans and Precisians, though every way conformable to our Churches discipline, such rebels, factionists, mutineers, disobedient antimonarchicall persons as the world conceives them, as Papists, Priests, Iesuites, prophane & dissolute companions proclaim thē for to be, we should have seene *some fruits, experiments and* (z) *detections of it ere this.* But blessed be God, we have heard of no Puritan treasons, insurrections or rebellions in our age; and experience (in despite of scandall and all lying rumours) hath manifested, that these Puritans and Precisians are such persons as both (a) *feare God and honour the King*, though they oppugne the corruptions, sinnes, profanesse, and Popish and Pelagian Errors of the times, with all such factious Innovators, who either broach new heresies and superstitions, or revive olde. As for their loyalty to their Prince, his power and prerogative, it is so apparant, that howe-ver Papists and persons popishly affected, (b) *now slander them* as enemies to Monarchie and Princes *Prerogatives in words*, (*to* (c) *take off this merited imputation from themselves*) yet they b'ame them even under the very name of *Puritans*, as *over-great advancers and chiefest patriots and propugners of Monarchy, of Princes supremacy*, in their (d) *printed workes*; none going so farre

y See the prayer upon the fifth of November, Mr. Iohn White his Sermon at Paules Crosse, March 24. 1625. His defence of the Way, cap. 6 & Dr. Crakenthorpe his Defence of Constantine, and his Treatise of the Popes Temporall Monarchy acordingly.

z Si semper latemus, quomodo proditum est quod admittimus? Fama tandiu sola conscia est scelerum Christianorum, hanc iudicem adversus nos profertis, quæ quod aliquando iactavit, tantoq; spacio in opinionem corroboravit, usque adhuc probare non valuit. *Tertull. Apologia, cap. 7. vid. Ibid.* a 1 Pet. 2. 17. b Ea enim de castis, probis et pudicis fingitis quæ fieri non crederimus, nisi de vobis probaretis. *Minutius Felix Octauius p. 95.* Voce negant quod literis confitentur. *Hierom Epist. 78. p. 303.* c Isti ut convicia insilentium mitterent sua vitam infamare conati sunt alienam. Et cum possent ipsi ab innocentibus argui, innocentes arguere studuerunt, mittentes ubique literas livore dictante conscriptas. *Optatus adversus Parmin. lib. 1. pag. 23.* d See the Answer to Deus & Rex.

in

in suppressing the Popes usurped Authority, or enlarging the Kings and temporall Magistrates prerogatives and supremacy as they, as even the Iesuite in his *Answer to Deus et Rex*, hath proclaimed unto all the world. Let therefore the Moguntine Iesuites *Contzen* disciples, (following the *desperate plot of their Master, to cheat a Protestant Church of her religion, and to scrue in Popery into it by degrees without noyse or tumult, by raising slaunders upon the Doctrines and persons of the most zealous Protestant Ministers and Protestants, to bring them into the Princes, (e) and peoples hatred, and thrust them out of office*) accuse Puritans of faction, sedition and rebellion now, *(f) without any ground or proofe at all* as the Pagans did the Christians long agoe: or let the Epicures and prophane ones of our voluptuous times repute them such, because they (g) *wage warre against their sinnes and sinfull pleasures*: yet now upon the serious consideration of all these premises, I hope their consciences will acquit them of these malicious slaunders, and readily subscribe to this apparant truth, that they are the holiest, meekest, and most zealous Christians, and that they are onely hated and reviled for their goodnesse. Since therefore these Play-censuring conformable Puritans and Precisians in their proper colours (uncased of these *odious persecuted termes of scandall, which represent them to mens fansies in a most ugly forme*; (*i*) *there being never poore persecuted word, since malice against God first seized upon the damned Angels, and the graces of heaven dwelt in the heart of man, that passed through the mouthes of all sorts of unregenerate men with more distastfulnesse and gnashing of teeth, than the name of* PVRITAN *doth at this day: which notwithstanding as it is now commonly meant, and ordinarily proceedes from the spleene and spirit of prophanesse and good fellowshippe, is an honourable nickename of Christianity and grace*; as a worthy reverend Divine obserues:) are the very eminentest, choi-

e Politicorum l.2.c.17,18,19.

f Quis insons erit si accusatori crimine non probato fides habeatur? *Zonaras, Annal. Tom.2. f.118.*

g Christiani, non generis humani hostis sed erroris. *Tertul. Apologia c.37.*

b See Lipsius Oratio de Calumnia. Insani sapiens, nomen fert æquus iniqui: Vltra quã satis est virtutem si petat ipsam. *Horace Epist.l.1.Ep.6.*

i Mr. Boltons Discourse of true happines, p.193.

ceſt, and moſt gracious forward Chriſtians, let us not thinke the better, (k) *but farre worſe of Stage-playes, becauſe they all abominate, condemne them*, as all good Chriſtians have done before them: and if any have thus perſecuted, hated, or reviled them out of ignorance or malice heretofore, let them heartily bewaile it, and give over now, (l) *becauſe it is not onely a kinde of ſacriledge, but even an high indignity and affront to God himſelfe, to hate, to ſlaunder, perſecute or wrong his ſervants, eſpecially for controlling us in our delights of ſinne, of which theſe conſtantly condemned Stage-playes are the chiefe.* And for a cloſe of this Objection, and Scene together, let us all remember that worthy ſentence of *St. Hierom:* (m) *Apud Chriſtianos, ut ait quidam, non qui patitur, ſed qui facit contumeliam, miſer eſt:* and then theſe malicious calumnies againſt Puritans and Preciſians will quickly vaniſh.

k Præſtat enim paucis bonis adverſus malos omnes, quam cum multis malis adverſus paucos pugnare. *Diogenes Laert. p. 6. Antiſthines p. 322.*

l Sacrilegii quippe genus eſt, Dei odiſſe cultores. Sicut enim ſi ſervos noſtros quiſpiam cædat, nos in ſervorum noſtrorum cædit iniuriam: et ſi a quoquam filius verberetur alienus, in ſupplicio filii pietas paterna torquetur: ita et cum ſervus Dei a quoquam læditur, maieſtas divina violatur, dicente idipſum Apoſtolis ſuis Domino: Qui vos recipit, me recipit; et qui vos ſpernit, me ſpernit. Benigniſſimus ſcilicet ac piiſſimus Dominus communem ſibi cum ſervis ſuis et honorem ſimul et contumeliam facit, ne quis cum læderet Dei ſervum, hominem tantum a ſe lædi arbitraretur: cum abſque dubio iniuriis ſervorum dominicorum Dei admiſceretur iniuria, teſtante id ſuis Deo affectu indulgentiſſimo, in hunc modum: Quoniam qui vos tangit, quaſi qui tangit pupillam oculi mei. Ad exprimendam tenericudinis pietatis ſuæ, tenerrimam partem humani corporis nominavit, ut apertiſſime intelligeremus, Deum tam parva ſanctorum ſuorum contumelia lædi, quam parvi verberis tactus humani viſus acies læderetur. *Salvian. De Gubern. Dei l. 8. p. 286.* m Epiſt. 77. p. 302.

CHORVS.

YOV have ſeene now Chriſtian Readers, the ſeverall arguments and Authorities againſt Stage-playes, together with the ſlender Apologies for them, which how

how poore, how illiterate and weake they are, the very meaneſt capacity may at firſt diſcerne. (y) *I beſeech you therefore by the very mercies of God*, as you tender the glorie of Almighty God; the honour and credit of religion; the happineſſe and ſafety both of Church and State; the ſerious covenant you have made to God in baptiſme; (z) *to forſake the Divell and all his workes, the pompes and vanities of this wicked world, with all the ſinfull luſts of the fleſh; whereof Stage-playes certainly are not the leaſt:* as you regard that *ſolemne Confeſſion* you have publikely made to God, and ratified in the very ſacred blood of the Lord Ieſus Chriſt, at every receiving of the Sacrament; (a) *that you doe earneſtly repent, and are heartily ſorrie for all your miſdoings; that the remembrance of them is grievous unto you; the burthen of them intollerable; and that you will ever hereafter ſerve and pleaſe God in newneſſe of life, to the honour and glory of his name:* (b) *offering and preſenting unto the Lord your ſelves, your ſoules and bodies to be a reaſonable, holy, and lively ſacrifice unto him:* or as you reſpect your owne, or others ſoules, whom (c) *your evill examples may leade downe to hell:* that upon the ſerious peruſall of all the premiſes, you would now at laſt abominate and utterly abandon Stage-playes, as the very fatall peſts both of your mindes and manners, and the moſt deſperate ſoothing enemies of your ſoules, (d) *as all ages, all places have found thē by experience.* It may be ſome of you through (e) *ignorance* and incogitancy have formerly had good opinions and high thoughts of Playes and Players, (as being altogether unacquainted with their infernall originall and moſt lewd effects, which (f) *I have here diſplayed to the full*, and that made you ſo diligently to frequent them:) Let not this then which was only the ſin of ignorance of weakneſſe heretofore, become the (g) *ſinne of wilfulneſſe, or preſumption now:* but as God by theſe my poore endeavours hath opened your eyes to ſee, ſo doe you pray unto

y Rom. 12. 1.
z See here p. 3. & 42. to 62. & 561. to 566. accordingly.
a See the Confeſſion in our Common Prayer-Booke before the Communion.
b Rom. 12. 1, 2. & the Thankſgiving after the Communion.
c See Chryſoſt. Homil. 7. in Matth. here p. 409. & Hom. 38. in Matth. here p. 417.
d See Act. 6. Scene 5. & Act. 7. Scene 2, 3, 4, 5, 6, 7.
e 1 Pet. 1. 14. 1 Tim. 1. 13. Act. 3. 17.
f Act. 1, 2, & 6.
g Incidere in falſæ opinionis errorem priuſquam vera cognoſcas, imperiti eſt animi et ſimplicis; perſeverare vero in eo poſtquam agnoveris, contumaciæ. *Salviani Epiſtola Afro et Vero, p. 316.*

unto him for ſtrength and grace, to reforme your ancient errour in this caſe of Playes. (*h*) *Repent therefore with teares of griefe, for what is paſt*; and then ſpeedily divorce your ſelves from Playes and Theaters for time to come; that as your conſciences upon the ſerious peruſall of all the premiſes, cannot but now ſubſcribe to this ſtrange Paradox, (as ſome may deeme it) which I have here made good: (*i*) *That all popular and common Stage-playes, whether Comicall, Tragicall, Satyricall, Mimicall, or mixt of either: (eſpecially as they are now compiled and perſonated among us) are ſuch ſinfull, hurtfull, pernicious recreations, as are altogether unſeemely, yea unlawfull unto Chriſtians:* ſo the lives and practiſe likewiſe may ſay *Amen* unto it. So ſhall you then obtaine the intended benefit, and I my ſelfe enjoy the much-deſired end of theſe my weake Endeavours, which was, which is no other, but Gods owne glory, your temporall and eternall happineſſe, and the Republickes welfare: For which as I have hitherto laboured, ſo I ſhall now by Gods aſſiſtance proceede to endeavour it in the enſuing part of this Play-ſcourging Diſcourſe; wch now craves your favour and attention too.

h Act. 8.22. 2 Cor.7.8, 9, 10.

i See here p.6.

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THE SECOND PART.

ACTVS PRIMVS.

IF then all popular Stage-playes, bee thus sinfull hurtfull, execrable, unseemly, unlawfull unto Christians, as I have at large evinced in the precedent part of this my Histrio-mastix, I shall thence inferre these 3. ensuing Corollaries which necessarily issue from it.

First, *That the profession of a Play-poet, or the composing of Comedies, Tragedies or such like Playes for publike Players or Play-houses, is altogether infamous and unlawfull.* 1

Secondly, *That the very profession of a Stage-player, together with the acting of Playes and enterludes, either in publike theaters or private houses; is infamous, Scandalous, and no wayes lawfull unto Christians.* 2

Thirdly: *That it is an infamous shamefull, and unlawfull practise for Christians to be either spectators or frequenters of Playes or Play-houses.* 3

In briefe; the very penning, acting and beholding of Stage-playes, are infamous, unseemly, unlawfull unto Christians, since Playes themselves are so.

To begin with the first of these; I shall for the better

clearing of its truth and the avoyding of all mistakes, most willingly acknowledge.

First, that as Poetrey it selfe is an excellent endowmẽt, peculier unto some by (a) *a kind of naturall Genius*; so it is likewise lawfull, yea (b) *usefull and commendable among Christians*, if righly used: as not onely the divine hymmes recorded in Scripture, together with the famous ancient Poëms of *Tertullian, Arator, Apollinaris, Nazianzen, Prudentius, Prosper*, and other Christian worthies, with the moderne Distiques of *Dubartas, Beza, Scaliger, Bucanon, Heinsius, Withars, Hall, Quarles*, our late Soveraigne *King Iames*, with infinite others; but likewise the much applauded verses of *Homer, Pindarus, Virgil, Statius, Silius Italicus, Lucan, Claudian, Horace, Iuuenall*, and some parts of *Ovid*, where he is not obscene, most plentifully evidence; whose Poëms are both approved, read, & highly magnified of all learned Christiãs, who both allow & teach them in their publike Schooles. Yea, were not Poetrie and Poets Lawfull, we must then rase out of our Bibles. *Acts* 17.28. 1 *Cor.* 15.33. *Titus* 1.12,13. where the sentences of *Menander, Epimenides, and Aratus*, three heathen Poets are not only recited but Canonized too. If any desire any further satisfaction in this point which is so cleare, I shall onely referre them to *Tertullian ad Vxorem lib.* 1. *to St. Basil, de legendis libris Gentilium. Oratio: to Nicephorus Callistus Ecclesiastica Historæ l.* 10. *c*, 26. to the ancient & moderne Commẽtators on these texts; to *Georg Alley Bishop of Exeter, his poore mans Librarie part* 1. *Miscellanea Praelectionis* 4. pag. 165, 166. & *D. Rainolds Overthrow of Stageplayes* p. 21, 22. who will abundantly satisfie them in this poynt.

Secondly, that it is lawfull to compile a Poeme in nature of a Tragedie, or poeticall Dialogue, with severall acts and parts, to adde life and luster to it, especially, in case of necessitie when as truth should else be sup-

(a) Sponte sua carmen numeros veniebat ad aptos, Et quod tentabam scribere versus erat *Ouid. Tristium*, l. 4. *Eleg.* 10.

b Carmine dii superi placantur, carmine manes *Horac. Epist. l.* 2. *Ep.* 1. p. 282. Gaudet enim virtus testes sibi iungere Musas, Carmen amat, quisquis carmine digna gerit. *Claudian præfat. in Lib.* 3. *de Laudibus Stiliconis* p. 193. see *Ouid.* de ponto lib. 4. *Eleg.* 8. *Plutarch de Audiendis poetis lib. Plinie* epist, l. 7. epist. 9 *Horat* carm. l. 4. Ode. 8.

c) See B. *Alley* his poore man Librarie part 1. fol. 105, 106.

2

suffocated. Hence (*d*) *Nicephorus and Cassiodor* record of *Apolinaris the Elder, that being inhibited by* Iulian *the Apostate to Preach or teach the Gospell, or to traine the christians children to learning and poetrie, he thereupon translated divers Bookes of Scripture into verse, and composed divers Tragedies in imitation of Euripides, and sundry Comedies and lyricke verses in imitation of Menander and Pindarus, consisting only of divine arguments and Scripture stories; by which he instructed those to whom he could have no liberty to Preach:* the like did *Gregory Nazianzen and others in the Primitive Church*, upon the same occasion, having no other meanes to defend (*e*) or propagate religion with approbation or connivance but by such Poëms as these. Hence *divers pious Christians likewise in King Henry the 8. and Queene Maries bloudy raigne, being restrained by Superiour Popish powers to oppose received errors or propagate the truth and Doctrine of the Gospell in publike Sermons, or polemicall positive treatises, did covertly vent and publish sundry truthes, yea censure sundry Errors, and interpret divers scriptures in Rimes, in Comedies, Tragedies, & Poems like to Playes under the names, the persons of others, whom they brought in discoursing of sundry points of true religion, which could not else bee Preached but by such Poems as these, which the people gladly heard and read, and the Magistrates and popish Priestes conived at at first; till at last King Henry the 8. by the statute of 34. & 35. H. 8. c. 1. (f) and Queene Marie by her expresse Proclamation in the first yeare of her raigne (which the popish Prelates did most strictly execute) Prohibited the setting forth or penning of any songs, Playes, Rimes, or Enterludes, which medled with interpretations of Scripture, contrary to the doctrine established in their raignes.* Wherefore I shall here ap-

d Edidit quoque Euripidem æmulatus, *Tragicos* actus *Pindari* etiam liram attigit, et comica argumenta ad *Menandri* exemplum tractavit, vniuscuiusque carminis legibus rite servatis, atque ut semel dicã sumpta ex divinis literis materia, argumentis eis tractandis, librisque componendis, numerum Cyclicarum disciplinarum æquavit. &c. *Nicephorus Callistus Eccleshast. hist. l. 10. c. 25.* & *Cassiodorus Tripartita hist. l. 6. ca. 37.* vid, ibid.

e See 34. & 35. H. 8. c. 1. M. Fox his Booke of Martyrs, 1610. pag, 1281. & *Hen. Stalbridge* his exhortatorie epistle against the

pompous Popish Bishops of England. p. 18. *f* M. *Fox* his bo. of Martyrs, p. 1281. *g* See Hen. *Stalbridge* his epist. p. 18. accordingly.

prove & not condemn, the ancient Tragedy stiled, *Christus passus* (*h*) falsly *attributed to Nazianzen*) wherein Christs passion is elegantly descyphered, together with *Bernardinus Ochin* his *Tragedy of Freewil*, *Plessie Morney* his *Tragedie of Ieptha his daughter*, (*i*) *Edward the 6. his Comedie de meretrice Babilonica*, *Iohn Bale his Comedies de Christo & de Lazare*, *Skeltons Comedies*, *de Virtute*, *de Magnificentia*, & *de bono Ordine*, *Nicholaus Grimoaldus*, *de Archipropheta Tragedia*, &c. which like *Geffry Chaucers* & *Pierce* the *Plowmans tales* and Dialogues, were penned only to be (*k*) read, not acted, their subiects being al serious, sacred, divine, not scurrilous wanton or prophan, as al modern Play poëms are.

Thirdly, as it is lawfull to pen, so likewise *to recite, to read such tragicall or comicall poëms as these*, composed onely to be read, not acted on the Stage. *And in truth the Tragedies, Comedies and Play-poëms of ancient times, as those of Sophocles, Euripedes, Æschylus, Menander, Seneca*, and others, were onely read or *recited by the Poets themselves*, or some others of their appointment before the people, not acted on the Stage by Players, as now they are; *it being a great disparagement to Poets to have their Poëms acted*, as (*l*) *Horace* (*m*) *Diodorus Siculus* and (*n*) *Quintilian* testifie. That these ancient Comedies and Tragedies were thus read or recited onely, not played or acted on the Stage, is evident by the expresse testimonies of *Horace: Sermo: l. 1. Satyr. 4. & 10, Epist. l. 2. Epist. 1. & de Arte Poëtica lib.* of *Iuuenall, Satyr. 1. 4. & 8 of Diodorus Siculus. Bibl. hist l. 14. sect. 110. p. 649, 50.* of *Plutarch, de Audiendis Poetis lib.* of *Plinie: Epist: l. 1. Epist: 13. Epist. l. 2. Epist 10 l. 3. Epist: 15. 18. l. 5. Epist. 3 l. 7. Epist. 17. l. 8. Epist. 21. l. 9. Epist. 27.* Of *Suetonius in his Octauius sect. 89.* Of *Quintilian de Oratoribus Dialogus: l. 6: 14. of Polydor Virgil, de Invent. rerum, l. 3. c. 13.* of *Scaliger Poeticis l. 1. c. 7. of Dr. Reinolds, in his Overthrow of Stageplayes p. 22. of Bulengerus de Theatro. l. 2. c. 1. p.*

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h Se *Lewenclavii* censura huius operis, in *Nazianzens* works. edit 1571. pa. 869. & Coci Censura. p. 125. accordingly.

i See *Balaus* de Scriptoribus *Britt.* centur 8. cap. 66. 69. 82. 99. 100.

3

k) See *Basil.* De Legendis libris Gentilium oratio. & *Nicephorus*: Eccles. hist. l. 10. c. 25. 26.

l Antiua demens, Vilibus in ludis dictari carmina a malis. Serm l. 1. sect. 10. see here p. 370. *m* Bibl. hist l. 14. f. 110. pag 649. 650. & l. 15. sect. 7. pa. 663. *n* De Oratoribus Dialog. sect. 14.

339. *A. B. with sundry others*, who all give testimony to this truth. Which takes of one grand obiection that Players, and Play-poets make to iustifie the Acting, and penning of Stage-playes; that many good men have compiled Playes and Tragedies in former times, of purpose that they might be acted on the Theatre; when as in truth these Playes of theirs were never acted but recited onely, they being composed for Readers, not Spectators, for private studies, not publike Playhouses, as our present Stageplayes are.

The sole controversie then is this; Not whether it bee simply unlawfull to penne a Poëm in nature of a Tragedie or Comedie, which may be done without offence, in case it be pious, serious, good and profitable; not wanton amorous, obscene, Prophane, or heathenish, as most Playes are now: but, *whether the profession of a Playhouse-Poet, or the penning of Playes for publike or private Theaters, be warrantable or lawfull?* And for my owne particular opinion, I hold it altogether unlawfull, for these ensuing reasons.

1

First, to be an inventer, a contriver of evill, scandalous, unprofitable or noxious things, is certainely unlawfull unto Christians: witnesse *Rom.* 1.30, 31. *Psal.* 31.6. *Eccles:* 7.29. *Prov.* 14.22. *c.* 24.8. and *Isay* 55.2. But Stage-playes (as I have (*o*) already manifested at larg) are evil, scandalous, unprofitable, noxious pastimes yea intolerable mischeifes both in a Church or State. Therefore the inventing and contriving of them must certainely be unlawfull.

o See part 1. Act 6. scene 1. to 20. & Act 7. scene 2. 3. 4. 5.

2

Secondly, to be a compiler, an Author of the certaine, the common occasions of much wickednesse, sin and lewdnesse, can be no wayes warrantable or lawfull: as is evident by the 1 *Thes* 5.22. 2 *Sam.* 12.14. and *Rom.* 1.30. But Stage-playes (as the (*p*) *premises* testifie) are the certaine, the common occasions of much wickednesse, vice and lewdnesse: *Yea Play-poets and Play-poëms if* (*q*) *Cornelius Agrippa* may be credited, *are*

p See part 1. Act. 6. scene 1. to 20.

q De vanitate scientiarum, ca. 64.

the verygreateſt entiſements to all lecherie, bauderie, vice, and lewdneſſe: Vnde Poeta inter lenones principatum facile obtinuerunt, quo ſuis laſciuis rithmis aliiſq; fabulis ac amatorijs bucolicis, praceptiunculis, comediiſque ex penitiſſimis Veneris armarijs depromptis laſciuis carminibus, lenocinio functa, pudicitiam omnem ſubuertit, ac adoleſcentia bonam indolem, moreſque corrumpit. Therefore to be an Author, a compiler of Stageplayes, can bee no wayes warrantable or lawfull unto Christians.

3 Thirdly: To foment men in their ſinnes and ſinfull courſes, to uphold them in their ungodly profeſſions, is without all ſcruple ſinfull and unlawfull: witneſſe 1 *Tim.*5.22. *Hab.*1.15,16. *Ezech.*13. 18,19,20. But the penning of Playes for Play-houſes, foments men in their ſinnes & ſinfull courſes: (*u*) It foſtereth the ſpectators in their idleneſſe, vanity, wantoneſſe, ribaldry, prodigality, lewdneſſe, and the like; it drawes them on to many other ſinnes, which elſe they might eſchewe: It ſupports all publike Actors in their graceles, infamous, ungodly, lewd profeſſion of Acting, and others in their ſinfull practiſe of beholding Stage-playes: if there were no new Playes to act or ſee, all Players, all Play-haunters would quickly vaniſh, the Play-poet being the (*o*) *prime mover* in this infernal ſphere of lewdneſſe. Therefore the penning of Playes for Play-houſes, is without all queſtion very unlawfull.

u See part. 1. Act. 6. Scene 2. 2,3,4,5, &c.

o Se *Goſſen* his Playes confuted Artic. 1. & 4. & *Chryſoſt.* Ho. 6. in Math.

4 Fourthly to be a profeſſed factor for the Devill and his inſtruments; to maintaine his (*p*) pomps & vanities which we have all renounced in Baptiſme, is ſinfull and abominable: as the 1 *Pet.*5.8,10. 1 *Ioh.*3.8. *Epheſ.*2. 1,2.*c.*5.11. & *Ioh.*8.44. infalliblie evidence. *But Stage-poets are profeſſed factors for the Devill and his inſtruments* (*q*) *who are moſt honoured & delighted with them, now as well as heretofore)* and they maintaine (yea forge and pen) the very pompes and workes of the Divell which we have all renounced in Baptiſme; for I have infalliblie proved (*r*) Stageplays (which they ſo ſerionſly compile)

p See part. 1. p. 55. to 62.

q See part. 1. Act. 1. 2. & 4.

r See part 1. p. 42. to 62. act. 6 ſcene 12. & act 7. ſcene 2. pa 561 to 568. accordingly, & Bulengerus de Circo Romano cap. 46. p. 172. E.

compile) *to be the Devills pomps which wee protest against in Baptisme:* Therefore the profession of a Play-poet even in this respect, is sinfull and abominable.

Fifthly for men to wast their wits, their parts and precious time (with which they might and ought to doe God and men good service) on amorous, filthy, wanton, ridiculous, vaine, prophane, unprofitable, subiects, which tend not to Gods glorie, to the good of men, or the peace and comfort of their owne soules at last; is altogether unlawfull, *see Isay.55.2. Psal.7.6. Psal.4.2. 1 Sam.12.21. 2 Cor.5.15. Rom.12.1,2. 1 Cor.6.20. & 10.31,32,33. Eccles.5.16. Luk.1.74,75. 2 Pet.1.10,11,12.* for proofe of this proposition.) But those who penne Playes for the Stage; doe wast their wits, their parts and precious time, (with which they ought to do God & men good service) *on (s) amarous, filthy, wanton, ridiculous, vaine, prophane, unprofitable,* (yea sometimes on *atheisticall, blasphemous, sacrilegious, diabolicall, detestable*) subiects, (for such for the most part, *are all our moderne Playes*) which tend not to Gods honor (*t*) *but to his great dishonour, and the Devils advantage: which bring no good at all, but exceeding much hurt and mischeife unto others:* and no comfort, no peace, but horror and vexation onely to the soules of their composers, who have oft beene so terrified with the sad consideration of those infinite horid sinnes which their Stage-playes have *produced both in themselves and others, that it hath almost driven them to desparre, and drenched their soules in floods of brinish teares* to wash away their guilt of Play-making: as the memorable example of (*x*) *Steven Gosson, and the Author of the third Blast, of retrait from Playes and Theaters, besides a more bloody fresh example, most fully testifie.* Therefore the penning of Playes for the Stage is altogether unlawfull.

5

s See part 1. act. 3. through out.

t See part 1. act. 3. scene 7.

x See part 1. act. 6. scene 12. 19,20.

Sixtly for men (*y*) *to bend their wits like bows for lyes,* and lying fables, to corrupt and misrepresent true histo-

6

y Herm. 9.3.

ries

ries, and to make their braine a very forge for lying vanities, and old-wives fables; is certainly unlawfull among Christians, who must put away lying fables, and speake nought but truth: See *Ephes.*4.25,29. *c.*5.3,4. 1 *Tim.*4.2,7. *and part* 1. *Act* 3. *Scene* 4. *p.* 106, 107. accordingly. But Play-poets thus racke and bend their wits like bowes for lyes and lying fables; they corrupt and misrepresent true histories, and make their braines a very forge for lying vanities and old wives Fables: witnes *Act* 3. *Scene* 4. *p.* 106, 107. with the Authors there quoted: witnesse the common prouerbiall speech (z) *Permulta canunt mendacia vates*, that Play-poets broach verie many lies, that being no Poëm in (a) *Socrates* his iudgement, *à qua abesset mendacium*, in which there is not some lye or other couched: witnes (b) *Solon who prohibited Thespis either to act or teach Tragedies, inutilem eas falsi loquentiam vocans) because they were but unprofitable lyes*, or vaine common *thridbare fabulous figments of Stage-poets extolling vaine & idle things*, with many words, as (c) *Philo Iudæus* phraseth them. witnesse, the 3. *Blast of Retrait from stage-playes*, p. 104. which informes us: *That the notableste liar is become the beste Poet: and that he who can make the most notorious lye, and disguise falshood in such sort, that it may passe unperceived, is held the best writer, for the strangest Comedie brings greatest delectation and pleasure.* Yea witnesse our own experience, our moderne Playes being nought but *amorous ridiculous figments, lies & vanities, or sophisticated stories.* The penning therfore of such stories as these must needs be ill.

z *Plutar. h* de Audendis Poetis lib. Tom. 1. pa. 28. 29

a Ibid. *b* Diogenis Laertii Solon: p. 46. & *Plutarchi Solon.* c Excludant vanas vulgo protritas damnatasq; fabulas figmentorum poeticorum scenicorumq; res nihili multis verbis exaggerantium. *De Iudice.* lib. p. 976.

7 Seventhly: that profession, or action, which hath no good warrant either from the practise of the Saints; or from the word of God, the square of all our lives and waies, and in the prosecution of which a man cannot proceed with faith, or comfort, nor yet seriously pray for, or expect a blessing from God; must questionles be unwarantable, unlawfull for a Christian: witnesse

witnesse, *Gal.*5.16,17,18. *c.*6.15. *Psal.*119.9.104,105. *Rom.*14.23. 1 *Cor.*11.1. *Ephes.* 5. 1,5. *Psal.*129.7,8.9. *Phil.* 4. 6, 7,8. But the profession of a Play-poet, and the composing of Playes for Theaters, *hath no warant at all either from the practise of the Saints of God* (f) *among whom we read of no professed Playpoets or Players of ancient or moderne times, but such onely who upon their true conversion & repentence renounced this their hellish lewd profession:* nor yet from the sacred word of God, the square of all our lives and wayes; in which I cannot so much as find one title, one syllable to iustifie either the penning or acting of a Stage-play: so that a man cannot proceed on in them either with faith or comfort, nor yet expect or pray for Gods blessing or assistance on his Playes or Studies, which serve onely to advance the Divills service, and (g) *foment mens lusts and vices.* Therefore the very profession of a Play-poet, and the compiling of Playes for Theaters, must questionlesse be unwarrantable, unlawfull for a Christian.

Lastly, that very profession & function which Christians, which heathens, which even relenting Play-poets themselves have censured, renounced, condemned, as sinfull and abominable; must undoubtedly bee unlawfull for a Christian: But Christians, heathens, yea and Play-poets themselves have thus censured, renounced, condemned the profession of a Playpoet, and the making of Playes to furnish Play-houses. Witnesse all the fore-quoted Fathers Councels and Christian Writers, who in condemning Playes, have censured their composers, not onely by consequence, *but in* (h) *expresse termes too.* Witnesse the (i) *Athenians, and* (k) *Solon, who inhibited the penning of Comedies and Tragedies: together with* (l) *Plato &* (m) *Tullie, who banished all Playpoets out of their Republikes, as the effeminaters, the corrupters of mens minds and manners, leading them on to a dissolute, sloathfull, vitious, voluptuous life:* Witnesse *the* (n) *Lacedemonians, & Massilienses, who would*

f See part 1. Act 6. Scene. 12,14, 20. & Act. 7. throughout.

g See part 1. Act 6. Scene 2,4,5. &c. *h* Cyprian & Tertulliande Spectac. Chrysost: Hom. 6. & 7. in Matth. Philo Iudæus. De Monarchia p. 1099. & in Flaccum. l. p. 1305. Theophilus Antiochenus. here p. 557, 558. Minucius Felix Octavius p. 69,70. Eusebius de præparat. Evang. l. 4. c. 5. See p. 80. l. *i* See here p. 445 730. *k* See here p. 449. 484. 516 *l* See here p. 368 448. *m* See here p. 449. *n* p. 121, 122. 455, 456. 920, 921.

would never admit the penning or acting of Comedies or Tragedies; together with (o) *Gorgias* (p) *Horace* and (q) *Iuuenall*, who condemne *the composing of Playes for the Stage, as a base unworthy thing, unfit for eminent Poets*: Yea witnesse the constant practise of all Players *and Play-poets in the* (r) *primitive Church, who upon their true conversion to the faith, renounced these their lewde ungodly professions, and never returned to them more*: together with the moderne examples of (s) *Æneas Sylvius, and* (t) *Theodorus Beza*, who *publikely renounced, censured, and bewailed in their riper yeares those wanton amorous playes and poems which they had compiled in their youth; of* (u) *M. Stephen Gosson, & the Authour of the* 3. *Blast of retrait from playes and Theaters*; two Eminent English Play-poets Who being deepely wounded in conscience for those *Playes they had penned for the Stage, thereupon abandoned this their hellish trade of Play-penning, as incompatible with Christianity or salvation, and by way of holy recompence and revenge, compiled* (x) *three memorable printed Treatises against penning, acting and frequenting Stage-playes*, which now are extant to their eternall praise, and to the just condemnation of all those Playpoets which persevere in their relented and reclaimed steps. The penning therefore of Stage-playes for the Theater (which hath no precept, no example for to warrant it in the Scripture or in the Primitive Church) must certainely be sinfull and unlawfull unto Christians. All which I would wish our moderne Play-poets to consider. Who being oft times men of eminent parts, and choysest wits, able pithily to expresse what ever they undertake: I shall onely say of them and their poëms as *Quintilian doth of *Seneca* & his books, *Multæ in eo claraq; sententiæ, multa etiam Elocutionis gratia legenda; sed in eloquendo corrupta pleraq;, atq; adeo perniciosissima, quod abundant vitys. Velles enim suo ingenio dixisse, alieno iudicio, &c. Digna fuit illa naturæ quæ meliora vellet, quæ quod voluit fecit.* And thus much for the first conclusion.

ACTVS

o See here pag. 449. 703. p See here p. 370. 1. l. q Satyr 8. here p. 844.

r See here p. 561, 567, 571, 572, 574, 575, 577, 582, 617, 626, 652. s See his Epistola 97. & 395. See here p. 917, 918. accordingly. t See Theod. Bezæ amatoria ab Ipso adolescente edita et ab ipso post damnata. Lut. 1548.

u See here part 1. Act. 6. Scene. 5. 14. 20. p. 485, 486. fol. 566. & 910. x Stephen Gosson his schoole of Abuse & Plaies confuted in 5. Actions. & the 3. Blast of retrait from Playes & Theaters p. 41. to 57.

*Instit. Orat. l. 10. c. 1 p. 570.

ACTVS 2. SCENA PRIMA.

I proceed now to the second Corollary, *That the very professiõ of a Stageplayer, & the acting of Stageplays is base and infamous, yea sinfull and unlawfull among Christians.* First, for the infamie of Stage-players and play-acting, it may be evidenced by these examples. First, they were infamous even among Pagans and Infidells: Witnesse the ancient pagan *Romanes, who adiudged all Actors, all Stage-players infamous persons; & thereupon excluded thẽ their temples, diffranchised them their tribs, as unworthy of their stock or kinred, disabling them both to inherit lands as heires to their parents, or to beare any publike office in the common-wealth:* as (a) *Livie* (b) *Cicero*, (c) *Valerius Maximus*, (d) *Æmilius Probus* (e) *Tacitus*, (f) *Macrobius* (g) *Suetonius*, (h) *Gellius*, (i) *Iuvenall*, (k) *Tertullian*, (l) *Arnobius*, (m) *Augustine* (n) *Cassiodorus*, (o) *Tostatus*, (p) *Agrippa*, (q) *Alexander ab Alexandro*, (r) *Gothofrede*, (ſ) *Arius Montanus*, (t) *Celius Rhodiginus*, (u) *Barnabas Brissonius*, (x) *Budæus*, (y) *Dr. Rainolds*, (z) and infinite others testifie. Hence (a) *Nerva & Pegasus pronounced all such infamous, qui quæstus causa in certamina discendunt, et propter præmium in Scenam prodeunt:* Hence also (b) *Prætoris verba dicunt: infamia notatur qui artis Ludicræ pronunciandiue causa in Scenam prodierit. Infames sunt qui comicam artem exercent:* which extends as well to voluntary as hired actors. And hence even by the *Municipall Lawes of the anci-*

The infamie of Stageplayers

a Rom. Hist. lib. 7. sect. 2. 3. b Oratio pro P. Quinctio. cl. 2. c. 4. d Excellentium Imperatorum vitæ, præfacio p. 256. c Annall. l. 14. s. 2. 3. f Saturnal. l. 2. c. 7. g Tiberius. Sect. 35. h Noct. Attic. lib. 20. c. 4. 6. Satyr. 8. k De spectac. c. 22. l Adversus Gentes. l. 7. p. 233. m De Civit. Dei. l. 2. c. 10 to 15. 29. l. 4. c. 28. n Variarum. l. 7. c. 10. o Tom. 10. pars 3. in Matt. c. 6. Quæst. 38. f. 40. E. p De vanitate scientiarum. c. 10. q Genialium Dierum. l. 3. c. 9. r Comment in Corpus iuris ciuilis Tom. 1. p. 342. 338 ſ Comment in lib. Iudicum. c. 16. p. 570. to 575. t Antiqu. Lect. l. 14. c. 17. u De spectac. in codice Theodosij Comment. p. 268. x Annot. in pandect. y Overthrow of Stage-players p. 4. to 10. & 29. to 82. where this point is largely debated. z See here p. 133. & 456. in the margent. a Vlpianus l. 6. paragr. 5. Digest Vet. l. 3. Tit. 2. Corpus iuris Ciuilis. Tom. 1. p. 342. b ibidem p. 338 Tit. de his qui notantur infamia.

ent heathen Romans as (c) *Vlpian & other Civillians informe us, all stageplayers and Actors were infamous persons; and so disabled to beare testimony, to inherit lands, or to receive any publicke place of honour in the Common-weale.* And as these Romans, even so the Pagan Grecians too (who (d) honoured Stage-players at the first) reputed thē infamous at the last, as (e) *Chrysostom* (f) *Volateranus*, together with (g) *Plato* & (h) *Aristotle* informe us, and (i) *Agesilaus* his answer to *Callipedes* implies. Secōdly, as they were thus (k) *infamous among Pagans*, so much more are they among Christians, as both (l) *Councels* (m) *Fathers*, n) *Civilians*, o) *Canonists*, p) *Casuists*, q) *Schoolmen*, (r) *Historians* (s) *Divines, vnanimously testifie:* Heare but (t) *Arias Montanus* for all the rest, who informes us in expresse termes, *that publicke dauncing or acting of playes for money or sport, is condemned as base, infamous, and unworthy any ingenuous person, not only by Scripture & reason, but almost by all humane laws. Et vocari fecerunt* (saith he) *Simsonem ex domo vinctorū &c. nec ad dignorem et honestiorem agendam rem, quam ad ridiculum atque turpe de se spectaculum saltandum præbendum in-*

c qua a Corpus Iuris Civilis: Tom. 1. p. 338. 342. & Gothofred Ibidem. & D. Ramolds. qua y before Ioannis Mariana. De Spectac. lib. De Rege et Regum Instit. l. 3. c. 16. & Petrus Faber. Agonisticon l. 1. c. 3. p. 9. a Æmilij Probi Præfatio. August. De Civit. Dei l. 2. c. 10, 11, 13, 14 l. 4. c. 28. e Homil. 38 in Matth. & Homil. 13. in 1 Cor. 4. here p. 738. f Comment. l. 29. f. 113. g Legum Dialogus, 7. h See Gellius Noct. Attic. l. 20. c. 4. i Plutarchi Laconica Apothegm. p 462. here p. 741, 742. k See Bulengerus De Theatro lib. 1. c. 51. De infamia Theatri & Olaus Magnus Hist. l. 15. c. 31. 34. l See Concilium Eliberinum Can. 62. & those other councels quoted. p. 133. 134. 561. in the Margent, and here p. 844. m Tertul. De spectac. c 22. Cyprian. Epist. l. 1. Epist. 10. & Arnobius, Clemens Romanus, Augustine Cassiodorus qua supra. l. m. n. & infra p. 844. n See x. a. b. c before & Bulengerus de Theatro l. 1. c. 51. & Codex Theodosii l. 15 Tit. 7. de Scenicis o See Gratian Distinctio 33. 48. & De Consecratione distinct. 2. Paulo Lanceletto Institutiones Iuris Canonici: l. 2. Tit. de Eucharistia: p. 269. Ioannis Caluini, & Iacobi Spiegii Lexicon Iuridicum Tit. histriones: Aluarus Pelagius de planctu Ecclesiæ l. 1 Arte 49 with sundry others here quoted p. 844. &c. p Astexanus decasibus l. 9. Tit. 7. Artic. 4. summa Rosella, & summa Angelica. Tit. histrio. Adulatio, & Infamia: with others p. 845. q Alexander Alensis. summa Theologiæ pars 4. Quæst. 17. Artic. 2 p. 394 Aquinas 3a. pars Quæst. 8. Artic. 6. Didacus de Tapia in 3am. partem diui Thomæ Artic. 8. p. 545, 546. r Olaus Magnus Hist. l. 15. cap. 31 34. Bulengerus de Theatro. l. 1. c. 51. s D. Raynolds Overthrow of Stage playes p. 4. to 10. & 29 to 82. See here p. 561. s & p. t Comment. in lib. Iudicum. c. 16. p. 570, 571.

inimicis

inicis, principibus, ac populo. Qui legit intelligat; publice saltantes, et huiusmodi Spectaculorum personas, turpitudinis atque infamiæ nota inustas, et ratio ipsa, et antiqua jura fere omnia volunt, divina vero lex minimè admittenda, sensuit, in vulgaribus etiam ac vilibus capitibus, nedum in honestiòris ordinis atque census viris: neque vero tantum vltro non quærenda & optanda, sed nec si inuitis fuerint illata, ferenda esse censet &c. Certè qui de virtute vera, deque corruptis hominum moribus prudenter tacuti sunt, hujus generis actiones ingenuo homine indignissimas duxerunt, vt ille de Nerone.*

* Nota.

(v) *In Scena nunquam cantavit Orestes,*
Hæc opera, atque hæ sunt generosi principis artes,
Gaudentis [illegible]o peregrina [illegible] pulpita saltu
Prostitui, Graiaque apium meruisse coronæ?

v Iuvenal. Sat. 8. [illegible]

Which passage of his extends as well to Masquers, or Academical voluntary Actors, as to common stage-players, they being both alike infamous in this Authors judgement. How great this infamy of Actors was among Christians in the primitive Church, and yet is, or at leastwise ought to be, with modern Christians, will appeare by these particulars. First, it (x) excluded them *from the Church, the Sacraments, & all Christian society, making them* ipso facto *excommunicated so long as they continued players, neither were they readmitted to the Church, til they had wholy relinquished & given over acting* Witnes the severe imperiall Edicts of *Valentinian Valens, and Gracian*, against Male and Female Actors. (y) *Scenici & Scenicæ, qui in ultimo vitæ necessitate cogente interitus imminentis ad Dei summi sacramenta properarunt, si fortassis evaserint, nulla posthac in* Theatralis *spectaculi conventione revocentur: Ante omnia tamen diligenti observatione tueri sanctione jubemus, ut verè et in extremo periculo Constituti, id pro salute poscentes (si tamen antistites probant) beneficij consequantur. Quod vt fideliter fiat,*

x See here p. 133. 134. 161.

y See Codex Theodosii. l. 15. Tit. 7. Lex. 1 Baronius & Spondanus. Anno. 371. sect 10. See here p. 468. 469.

statim eorum ad judices si in presenti sunt, vel curatores Vrbium singularum desiderium perferatur, Quod & inspectatoribus missis sedula exploratione quæratur, an indulgeri his necessitas poscat extrema suffragia: which Edicts, exclude all Stage-players from the *Sacrament*, even when they lay vpon their death-beds, vnlesse they earnestly desired it, and manifested such sincere repentance for their play-acting, as might in the Magistrats or Ministers judgement prepare and fit them to receive it. Hence, (z) *Concilium Eliberinum. Can.* 62. *Concilium Arelatense* 1. *Can.* 4, 5. & 2. *Can.* 20. *Concil. Carthag.* 4. *Can.* 88. *Concil. Constantinopolitanum.* 6. *Can.* 24. 51. *Concil. Hipponense. Can.* 35. *Concil. Carthaginense.* 3. *Can.* 35. *Concilium Africanum. Can.* 12. 28. & *Synodus Augustensis* 1549. *Can.* 19. *expressly decreed; that all Stage-players shall be excomunicated, and debarred from the sacrament till they gave over their profession, & that upon their repentance they should be admitted to the sacrament & reconciled to the Church.* Hence (a) *Clemens Romanus. Constit. Apostol. l.* 8. *c.* 38. *Tertullian de Pudicita. c.* 7. *Cyprian Epist. l.* 1. *Epist.* 10. *Chrysostome Hom.* 3. *De Davide & Saule, Theodoret de Martyribus. lib. Tom.* 2. p. 390. *Gratian Distinctio.* 33. & 48. & *de Consecratione Distinctio.* 2. expresly teach, that *Sage-players are to continue excomunicated and excluded from the Eucharist, & all Christian society, till they abandon playes and acting. And hence* (b) *Iohannes Sarisberiensis De Nugis Curialium l.* 1. *c.* 8. *Alexander, Alensis Summa Theologiæ pars* 4. *Quest.* 17. *Artic.* 2. *Sect.* 4. p. 394. *Aluarus Pelagius de Planctu Ecclesiæ l.* 1. *Artic.* 49. *f.* 28. *Astexanus de Casibus. l.* 4. *Tit.* 7. *Artic.* 4. *Tostatus in Matth. c.* 6. *Quæst.* 38. (c)

z See here p. 571, 572, 573, 574, 582, 583, 586, 587.

a See here p. 652. b Indubitanter turpe est esse histrionem. Sacram quidem communionem histrionibus et mimis dum in malitia perseverant ex auctoritate patrũ non ambigi esse præcludam. &c. *Ibid.*

c Item histrionibus scenicis et aliis infamibus notoriis et manifestis non est Eucharistia conferenda, quia tales vitam ducunt illicitam sic dicit Cyprianus; nec puto Maiestati divinæ, nec Ecclesiasticæ disciplinæ congruere ut pudor et honor Ecclesiæ tam turpi atque infami contagione fædetur: et loquitur ibi de quodam qui fuit histrio, qui publice artem suam exercuit, et inde Doctor puerorum perdendorum fuit. Posset ergo illud decretum intelligi de quolibet simili histrione notorio: Glossa dicit, quod nec tali nec cuicunque infami notorio est Eucharistia impertienda. Si tamen tales revertantur ad deum ex gratia vel reconciliatione, eis deneganda non est. Non statim tamen debet dari talibus hostia, seu Eucharistia, nisi vsque ad peractam pœnitentiam, propter

Ioannis

Ioannis de Burgo, Pupilla oculi pars 4, cap. 8. I. Photius Nomocanonis Tit. 13. ca. 21. 22. Ioannis Bertochinus de Episcopis, Tractatus Tract. part 4. f. 25. n. 101. Nicholaus Ploue, de Sacramentis. Ibid. pars 8. f. 51. n. 3. Stephanus Costa. de Ludo. Tract. Tract. part. 1. f. 157. 158. 159, 160. Angelus de Clavasio, summa Angelica Histrio. & Infamia. Baptista Trouomala summa Roselia Tit. Adulatio. Ioannis Langhecrucius de vita & honestate Ecclesiasticorum lib. 2. ca. 22. (d) Didacus de Tapia in tertiam partem divi Thomæ Artic. 8. Quæst, vtrum sacramentum dari potest histrionibus. p. 545. 546. (e) Paulo Lanceletto, Institutiones iuris Canonici lib, 2. tit. de Eucharistia. p. 269. 270. Ivo Carnotensis, pars 11. Decret. c. 83. & pars 2. c. 35. Aquin. tertia parte, qu. 8. Art. 6. Iosephus Angles Flores Theolog. qu. in l. 4. sent. pars 1. quæst. de suscipientibus Eucharistiam. art, 4. conclus. 1. p. 101. 102. Iacobus Spielegius, Lexicon juris civilis, & Iohannis Calvini Lexicon juridicium, histrio: Centuriæ. Magd: cent: 3. col. 142. Baronius & Spondanus Annal. Eccl. An. 206. sect. 2, & 371. Sect. 10. Bulengerus de Theatro lib. 1. ca. 51. the 3 Blast of Retrait from playes & Theaters. pa. 116. Doct. Raynolds, M. Northbrooke & M. Gosson in their Treatises against Stageplayes, Ioannis Mariana de Spectaculis lib. with (f) sundry other schoolemen, Canonists, and divines, expresly determine, that the Eucharist or Sacrament of our Saviours body and blood, ought not to be administred to Stageplayers, as long as they vse their detestable infamous vnchristian art of acting playes, which excludes them from the Sacrament, not only of the Lords Supper, but of Baptisme too, no (g) Players, no playhaunters being received into the Primitiue Church, or admitted to the Sacrament of Baptisme, till they had renounced their acting & beholding of Stageplayes, as the very pompes and inventions of the Devill, as I haue *elsewhere* largely manifested. Such was, such is the notorious infamie of acting playes, as thus to exile men frō the

reverentiam Sacramenti, vt probetur eorum conversio non ficta, nisi aliquis articulus necessitatis seu Pietatis aliter fieri suaderet, secundum Richard. Distinctio. 9 Ibidem.

d See here p. 481. 482.

Scenicis atque histrionibus cæteriisque personis huiusmodi, quamdiu tam detestandas artes exercuerint, non est danda eucharistia. nec enim Evangelicæ Disciplinæ congruit vt pudor et honor ecclesiæ tam turpi et infami contagione fœdetur Ibidem.

f See here p. 133, 134. 561. & Act. 7 Scene 5. Summula Raymundi fol. 97.

g See here p. 561. to 568. 571. to 580.

the Church, the Sacraments and all Christian society, and to make them Excommunicate *ipso facto*; An infallible evidence of its great vnlawfullnes.

2 Secondly, the acting of Playes, disables Players to receive any Sacred Orders, or Ecclesiasticall preferments whatsoever; no player being capable of any Ministeriall, or Episcopall function; hence *Augustine de Ecclesiasticis Regulis cap.* 20. & out of him, * *Iuo Carnotensis* & * *Gratian*, conclude; *Clericum non ordinandũ qui aliquãdo in scena lusisse probatur*: hence *Hierom Epi.* 83. *Oceano, ca.* 4. & *Anselme in Epist.* 1. *ad Timotheum. c.* 3. *tom.* 2. p. 356. write thus (h) *Non congruit, vt here in Amphitheatro, hodie in Ecclesia; vespere in circo, mane in altario: dudum fautor histrionum, nunc consecrator virginum.* Hence Pope *Gregorie* the first, determines thus of Stageplayers (i) *Illos qui in Scena lusisse noscuntur non ordinandos censemus*: all which extend to voluntary, as well as hired Actors. Hence *Tostatus Abulensis* informes vs, (k) *Histriones & qui adhærent iis sunt infames, nec possunt promoveri ad sacros Ordines.* Hence (l) *Panormitan* affirmes, *Histriones non possunt promoveri ad clericatum etiam peracta pœnitentia, dummodo exercuerunt artem suam causa quæstus.* Hence (m) *Stephanus de Costa*, writes. *Histriones infames sunt, nec possunt ad ordines promoveri.* Hence (n) *Ioannes Bertochinus* propounds this question. *Quæro an histrio possit elegi Episcopus?* & he resolves it thus: *Respondeo quod non, neque post peractam pœnitentiam. Quinimo histrio non potest corpus Christi accipere, ratio est, quia est infamis notorie.* Hence (o) *Antonius de Bruttio* avers: *Histriones non possunt promoveri post pœnitentiam, quia infames, nisi* Papa *dispensarit*: and he quotes *Gratian distinctio.* 51. & *causa* 4 *Quæst.* 1. to warrant it. All which (p) *Ioannis de Burgo* our Countrey-man, thus seconds. *Item mimi, histriones & hujusmodi non sunt ad ordines promovendi, nisi ex dispensatione Papæ, quia sunt infames.* *Hoc intellige de hi*

* Decretal. pars 8. c. 295.
* Distinctio. 33.
b See Gratian distinctio 88. Prohibentur.
i Gratian Distinctio 33. cap. Maritum. f. 55.
k In Matth. 6. Quæst. 38. f. 40.
l In c. cum decorum, de vita et honest Clericorum. & summa Angelica. Histrio.
m Tractatus Tract. Tom. 3. p. 157 to 161.
n Repertorii Moralis. pars 2. Histrio. p. 669.
o Super. l. 3. Decretalium, De vita et honesta Clericorum. c. 12. Tom. 5. f. 4.
p Pupilla Oculi, pars 7. c. 5. l.

n Quantus ex his qui post acceptam baptismũ gratiam confugitatis et editio-nes populo celebrarunt, ad honorem Sumi Sacerdotij peruenisse cõperimus, quorũ omnium neminem, ne ad societatem quidem ordinis Clericorũ oportuerat peruenisse. Sed ne deinceps similia cõmittantur dilectionis vestræ maturitas quidem cohibere debebit quicũq; tales ordinati fuerint, cum ordinibus suis deponantur. Nec ad Ecclesiasticos ordines venire possent qui post baptismũ vel coronati fuerint, vel editiones publicas celebrauerint. Innocentij 1. Epist. 14. ad Synodũ Toletanã: cap. 1. 5. Iuxius. Tom. 1. p. 540, 541. & Gratian. Distinct. 51.

qui publice coram Populo faciunt aspectum sive Ludibrium sui corporis exercendo opus illud. Si autem in occulto aliquis saltaret, vel huiusmodi opus facere posset, nihil ominus post peractam panitentiam potest ordinari. Vilitas enim persone est causa quare tales ab ordinibus repelluntur: for which he quotes *Extrauag. de vita est honestate Clericorum: cum decorum in glos.* * *Inno: &c.* So that no academicall or private voluntary Actors by the cannon Law ought to be admitted to orders, before they have publikely repented and done some open pennance for this their private acting. The same we shall finde affirmed by *Aluarus Pelagius: De Planctu Ecclesia. l. 2. Artic. 28. H. histriones (writes he) non promoventur ad clericatũ:* & in (q) *sundry other Canonists:* Yea the Canon Law is so strict in this, (r) *that if any one married a woman actor, he could not be promoted to any ecclesiasticall living, or take orders upon him.*

Thirdly, the acting of Playes made Players so infamous, *that they could giue no publike Testimony between man & man: witnesse Concil. Africanum Canon. 96. & Concil. Carthaginense. 7. Can. 2. here p. 577. Ioãnes Bertachinus Repertorij Moralis. pars. 2. p. 669. Tit. histrio; Angelus De Clauasio, Summa Angelica. Tit. Infamia. Adulatio, Histrio, & Testis:* with (s) divers others.

Fourthly, it made Players so execrablie infamous, that for a Christian woman to marrie a Stageplayer, was Excommunication *ipso facto:* witnes, *Concilium Eliberinum, can. 67.* here p. 571.

Fiftly, the infamie of players was such, that they might lawfully be disinherited by their parents, and so might Play-haunters too; *histriones enim sunt infames &c. et qui adhærent mimis et histrionibus possunt exheredari &c. as Tostatus* informes us.

Lastly, Such is the infamie of Play-acting, that our owne (u) *Statutes* have branded Players with the *stile of Rogues and vagabonds, making them liable to the stocks, the whipping post, and all other punishments to which Rogues are subiect.* Which Statutes, if any

* *Inno: &c.* So that no academicall or private voluntary Actors by the cannon Law ought to be admitted to orders, before they have publikely repented and done some open pennance for this their private acting. The same we shall finde affirmed by *Aluarus Pelagius: De Planctu Ecclesia. l. 2. Artic. 28. H. histriones (writes he) non promoventur ad clericatũ:* & in (q) *sundry other Canonists:* Yea the Canon Law is so strict in this, (r) *that if any one married a woman actor, he could not be promoted to any ecclesiasticall living, or take orders upon him.*

* See here p. 653, 654.

(q) *See Innocentius: Epist. 14: Sacros. Concil. Tom. 1. pag. 540, 541.* & Summula Raymundi f. 93 94. Summa Angelica. Tit. Histrio. Summa Rosella. Adulatio. Bulengerus de Theatro. l. 1. c. 50, 51.

3 r See Apostolorum Canones Can. 17. Gratian Distinct. 34. here p. 649.

4 s Caluini Lexicon Iuridicum, and most other Canonists in their Titles Histrio, Infamia Testis, &c.

5 t In Matth. c. 6. Quæst. 38. f. 40

u 22. H 8. c. 12. 14. Eliz. c. 5. 39. Eliz. c. 4. I. Tobies Sechere

Qqqq

Actors thinke over rigorous; let them remember that both (x) *Augustus Cæsar*, and (y) *Tiberius*, *two heathen Roman Emperours, made Stage-players liable to the lash, or Bedles whip*, (a punishment suitable to such base idle Rogues as they) *When as it was altogether unlawfull for any ingenuous Roman to be scourged* Act. 16. 37, 38. & 22. 24. *to* 30. *By all which Testimonies together with that passage of* Tully *concerning* Rolcius *the eminent Roman Actor, to whom* * Syla *gave an Annual Pension and a ring of gold*; *Etenim, cum artifex ejusmodi est, ut solus dignus videatur esse, qui in scena spectetur; tum vir ejusmodi est, ut solus dignus videatur qui eo non accedat: quid aliud apertissime ostendens,* (as * St. Augustt: *descants on it*) *nisi illam scenam esse tam turpē, ut tāto minus ibi esse homo debeat, quāto fuerit magis vir bonus: it is abundandly evident, That Stageplayers are most infamous persons, and their very profession most base and execrable both among Pagans and Christians.*

Neither is the art or publike profession of acting Stage-playes vile and execrable onely when it is practised for lucre sake, but likewise the voluntary personating of them too for recreation or entertainement, especially in persons of ranke and quality. To instance in some particulars.

First, it hath beene alwayes reputed dishonorable, shamefull, infamous, for Emperors, Kings, or Princes to come upon a Theatre to dance, to masque, or act a part in any publike or private Enterludes, to delight themselves or others: Hence (z) *Dion Cassius* (a) *Suetonius*, (b) *Philo Iudæus* with *sundrie* (c) other writers, impute this as an inexpiable infamie to that monster and shame of Monarches, *Caius Caligula*, (who was so farre besotted, as not onely to drinke his horses *Incitatus* health, &c. and to spend whole nights in beholding masques and Stage playes, turning night as it were into day; but likewise by a publike edict to compell all the people to be present at his enterludes

x See here p. 459, 460, accordingly.
y Tacitus. Annal. l. 1. c. 14. & l. 4. c. 3.
See here p. 460.
* Oratio pro. P Quintio. p 225.
* Macrobius Saturnal. l. 3. c. 14. * De consensu Euangelistarum. l. 1. c. 33. * Sic itaque et circa voluptates spectaculorum infamata conditio est. Tertullian de Corona militis. c. 5. p. 75.
z Rom. hist. l. 59 p. 830. a Suetonii Caius Sect. 18. 35. 52, 53, 54, 55. b De Legatione ad Caium li. c Zonaras, Eutropius, Sabellic. *Antoninus*, *Grimstō* in his life, and *Vincentius* Speculum hist. l. 7. c 129. d Quendam equorū suorū Incitatum nomine, ad cænam quoq; adhibebat, et ei in auro hordeum apponebat, et poculis aureis vinum propinabat, salutem eius ac fortunam iurans; Consulem eum creaturam policibatur, ac facturus si diutius vixisset *Dion Cassius l. 59. p. 838.*

at his unseasonable houres, and to chop off the heads of such as either came not to them, or departed from them ere they were ended:) *Quod procedente tempore et aurigauit et pugnauit, et saltavit, et Tragœdiam egit, semper hæc tractans: et quod semel noctu primoribus Patrum quasi ad necessariam deliberationem vocatis, coram saltavit, ac desaltato cantico abijt*: which caused *Chærea* to conspire his death, and to murther him as he was coming out of the *Theater:* which (f) *Dion Cassius* thus relateth. *Postquam vero saltare etiam et fabulam agere* Caius *instituit*, Chærea *cum suis rem extrahendam porro non rati, observarunt e* Theatro *exeuntem, ut pueros spectaret, deprehensumque in angiportu obtruncarunt.* An end most sutable to his vitious tyrannicall play-adoring life, which had quite exhausted the *Romane* treasurie. We find this recorded to *Nero* his perpetuall shame. (g) *Quod postremo ipse scenam inscendit, multa cura tentans cytharam et præmeditans, assistentibus familiaribus Quod faminarum illustrium senatorumque plures per arenam fœdasset, et acriore in dies cupidine adigebatur promiscuas scenas frequentandi. Nam adhuc per domum aut hortos cecinerat iuuenalibus ludis, quos vt parum celebres et tanta voci angustos spernebat. Non tamen Romæ incipere scenas ausus, Neapolim quasi Græcam vrbem dilegit: inde initium fore vt transgressus in Achaiam insigneque et antiquitus sacras coronas adeptus maiore fama studia ciuium eliceret, &c. Ibidem sapius per com-*

e Noctem quoq; in diem velut mare in terram convertere volebat: nam loco in Lunæ formam curuato, vndique ignis quasi in theatro quodam videbatur, ita vt omnem tenebrarum sensum eriperet. Ac ne qua vlli excusatio esset non veniendi in theatrum (nam egerrime id ferebat si quis abesset, aut spectaculo nondum finito discederet) iustitium indixit. Interdixit etiam id vt obvii in viis Imperatorem salutarent, quo inmirum facilius ad theatrum iri posset. Multos inter spectandum arreptos, multos a theatro domum revertentes apprehendens obtruncaret. Causa iræ potissima fuit, quod negligentius ad spectacula conveniebant, scilicet vexati eo, quod alias alio tempore quam edixisset, ac sæpe noctu etiam eo veniret, et quia non semper eosdem, quos ipse probabant, nonnunquam etiam inuisi, &c. *Dion Cassius* l. 59. p 831. 837. 842. *f* Lib. 59. p. 854. & Suetonii Caius sect. 56. 58. *g* Tacitus. Annal. l. 14. c. 2. l. 15. c. 4, 5, 6 Sabellicus Eneid 7. l. 2 p. 201. Eutropius rerum Ro. l. 9. p. 204. Zonaras Annal. Tom. 2 fol. 98. *h* Suetonii Nero Sect 12, 13, 20. to 25. et Sect. 42. he writes thus, Quinimo cum prosperi quiddam ex provinciis nunciatum esset, superabundantissimam cænā iocularia in defectionis duces carmina, lasciueq; modulata, quæ vulgo innotuerunt, etiam gesticulatus est: ac spectacalis theatri clam illatus, cuidam Scenico placenti nuncium misit, abuti eum occupationibus suis, & sec. 54. Sub exitu quidem vitæ palam voverat, si sibi incolumis status permansisset, proditurum se partæ victoriæ ludis, etiam hidraulam et choraulam, et vtricularium, ac nouissimo die, histrionem, saltaturumq; Virgilii Turnum. &c.

plures cantauit dies. Neque eo segnius adolecentulos equestris ordinis et quinque amplius millia è plebe robustissimæ iuuentutis vndique elegit, qui diuisi in factiones plausuum genera condiscerent, operamque nauarent cantanti sibi insignes pinguissima coma, et excellentissimo cultu pueri, nec sine annulo læues: quorum duces quadragena millia H S. merebant. Etiam Romæ Neroneum agens ante præstitutum diem reuocauit: Nomen suum in albo profitentium citharædorum iussit adscribi sorticulaque in vrnam cum cæteris demissa, intrauit ordine suo simulque Præfecti prætorij citharam sustinentes, post tribum militum, juxtaque amicorum intimi. Vtque constitit peracto principio, Nioben se cantaturum per Cluvium Rufum *consularem pronuntiavit, et in horam fere decimam perseveravit: coronamque eam, & reliquã certaminis partem in annum sequentem distulit, ut sæpe canendi occasio esset. Quod cum tardum videretur, non cessauit identidem se publicare. Non dubitauit etiam priuatis spectaculis operã inter scenicos dare, quodã prætorum H S. decies offerente (i) Tragadias quoque cantauit personatus heroum Deorumque, item heroidum, ac Dearum personis effictis ad similitudinem oris sui, et feminæ, prout quamque diligeret: inter cætera cantauit Canacen parturientem, Orestem matricidam, Oedipodem excæcatum, Herculem insanum. In qua fabula fama est tyrunculum militẽ positum ad custodiam aditus, cum eum ornari ac vinciri catenis, sicut argumentũ postulabat, videret, accurisse ferendæ opis gratia. Mox ipse aurigare atq; etiam spectari sæpius voluit, positoque in hortis inter servitia et sordidam plebem rudimento, vniversorum se oculis in Circo maximo prabuit, certamina deinceps obijt omnia. Cantante eo, ne necessaria quidem causa excedere Theatro licitum erat. Itaque & enixæ quædam in spectaculis dicuntur, et multi tædio audiendi laudandique, clausis oppidorum portis, aut furtim dissiluisse de muro, aut morte simulata funere elati. (k) Constitit plerosque equitum dum per angustias aditus & ingruentem multitudinem*

i Eutropius Rerum Rom. l. 9. f. 104. writes thus of him: Ad postremum Nerõ tanto se dedecore prostituit, vt omnia pene Italiæ ac Græciæ theatra perlustratus, assumpto etiam vario vestitus dedecore saltaret, cantaret, in Scena citharedico habitu vel tragædico. See Grimston in the life of Nero. Vincentii Speculum histor. l. 9. c. 6. Freculphi Chronicon. Tom. 2. l. 1. c. 16. &c. k Tacitus Annal. l. 16. sect. 1.

*multitudinem enituntur obtritos, et alios dum Diem noctumque sedilibus continuant, morbo exitiabili correptos; quippe gravior inerat metus si spectaculo defuissent, multis palam et pluribus occultis, vt nomina ac vultus, alacritatem, tristitiamque coeuntium scrutarentur. Vnde tenuioribus statim irrogata supplicia, aduersus illustres dissimulatum ad presens, et mox redditum odium. Interea Senatus propinquo iam lustrali certamine, ut dedecus averteret, offert Imperatori victoriam cantus, adjicit facundiæ coronam, qua ludicra deformitas velaretur. Sed Nero nihil ambitu nec potestate Senatus opus esse dictitans, se æquum adversus æmulos et religione iudicum meritam laudem assecuturum, * primo carmen in Scena recitat: mox flagitante vulgo vt omnia studia sua publicaret (hæc enim verba dixêre) ingreditur theatrum, cunctis citharœ legibus obtemperans: ne fessus resideret, ne sudorem nisi ea quam indutus gerebat veste detergeret; vt nulla oris vel narium excrementa viserentur. Postremo flexus genu, et cœtum illum manu veneratus sententias iudicum opperiebatur ficto pauore. Et plebs quoque vrbis histrionum quoque gestus iuuare solita personabat certis modis, plausuque composito, Crederes lætari, ac fortasse lætabantur per iniuriam * publici flagitij:* so he stiles it. *Sed qui remotis è municipijs, seueramque adhuc, et antiqui moris retinentes Italiam, quique per longas prouincias lasciuiæ inexperti, officio legationum, aut priuata vtilitate aduenerant: neque aspectum illum*

*Nero publice citharæ cecinit; in circo aurigauit Traiecit in Græciam, non ut maiores sui sed saltandi, citharæ Pulsandæ, præconii faciendi agendæque tragediæ causa. Nec mi ei Roma satis ampla erat, sed expeditione erat opus vt Periodonices, id est, passim victor, vt aiebat, euaderet. Sed quis singula eius facta enumeret? Nam vno verbo, quicquid viles histriones representant ea omnia ipse dicebat et faciebat, et tolerabat, nisi quod aureis catenis vinciebatur,

nam ferreæ Romanorum Imperatorem haud decuissent. Aliquando igitur Miles vinctum conspicatus præ indignatione accurrit, eumque soluit. Zonaras Annal. Tom. 2. f. 98. * Omnia in Nerone probri et ignominiæ plena. Omni pudore abiecto Romæ cantu in theatro certavit, vbi insanum Herculem acturus, cum de more vinculis ornaretur, qui præsidii causa in proximo stetit, catenas intuitus, ratusque vim illi intendi, consternatus animo, eo occurrit opem principi laturus. Nec satis fuit per hæc indelebilẽ Romano Populo notam ab eo inustam, in Græciam cantandi studio navigavit omnibusque eius gentis spectaculis, cantu, aurigatione, præconio certavit. Inde reversus curru quo olim Augustus triumphans vrbem ingressus est, præmiorum pompa tituliſque singulorum certaminum longo ordine præmissis. Sabellicus AEneid. 7 l. 2. p. 201.

tolerare, neque labori inhonesto sufficere, cum manibus nesciys fatiscerent, turbarent gnaro, ac sæpe a militibus verberarentur, qui per cuneos stabant, ne quod temporis momentum impari clamore, aut silentio segni praeteriret, &c. Such was the Playerlike citharedicall life of this lewd vitious Emperour: which made him so execrable to some noble *Romanes*, who affected him at first, before he fell to these infamous practises; that to vindicate the honour of the *Romane* Empire, which was thus basely prostituted, they conspired his destruction: which conspirarie being detected, *Subrius Flavius* a chiefe captain, one of the conspirators, being demaunded of *Nero*, for what reason he had thus conspired against him? returned this answere (*l*) *Oderam te inquit, nec quisquam tibi fidelior militum fuit dum amari meruisti; odisse capi postquam parricida matris et vxoris, auriga, Histrio, et incendiarius extitisti.* And *Sulpitius Asper, a Centurian*, being demanded the like question, made this reply; *Non aliter tot flagitiys eius subueniri posse.* And when as some of these Conspirators would have had *Piso* to succeed *Nero* in case their treachery had succeeded, *Flavius* made them this answere (*m*) *Non referre dedecori, si citharœdus dimoueretur et Tragœdus succederet: quia vt Nero citharam, ita Piso tragico ornatu canebat.* All which, together with the Satyricall invectiues of (*n*) *Iuuenall* and (*o*) others against this infamous Playerlie Emperor, are a sufficent evidence, what an ignoble shamefull thing it is for any Prince or Emperour to sing, to dance, or act upon a Stage. Hence (*p*) *AElius Lampridius*, and *Eutropius* in their *Commodus Antoninus*, and *Herodian historiæ l.* 1. *&* 2. *p.* 57. *to* 73. severely censure this dissolute Emperour *Commodus*, whom they and the people stiled, a *Gladiator*, an Actor on the stage: *Quod nudus ingressus amphitheatrum est, sumptisque armis numeros gladiatorios implebat &c. Triste vero* (writes (q) *Herodian*) *Romano populo spectaculum id visum, nobilissimum*

l Tacitus Annal. l. 15. cap. 10 p. 306. *m* Tacitus Annal. l. 15. sect. 9. p. 359. *n* Res haud mira tamen citharœdo Principe mimus Nobilis &c. In Scena nunquam cantavit Orestes: hæc opera atq; hæ sunt generosi Principis artes, Gaudent lisfædo peregrina ad pulpita saltu Prostituj, Graiæque apium meruisse coronæ *Iuuenal* Satyr. 8. p. 82, 83. *o* Eutropius, Zonaras, Sabellicus, & Grimston in his life. Arius Montanus in lib. Iudicum c. 16. p. 590. 571. Dr. Raynolds Overthrow of Stage-playes p. 4. to 10. & 29. to 82. *p* Pag. 90, 91. *q* Historiæ. l. 1. p. 57. 59. 61.

nobilissimum Imperatorem, post tam multos parentis sui maiorumque triumphos, non quidem adversus Barbaros arma capere militaria, vel Romanorum Imperio congruentia, sed amplissimam dignitatem, turpissimo fœdissimoque cultu contaminare; eoque tandem vesaniæ provectus est, ut deserere principalem aulam atque in domicilium gladiatorium migrare instituueret. Neque se amplius Herculem *appellari patiebatur, adoptato nobilissimi gladiatoris nomine, qui jam vita excessisset: atque in basi simulachri* Colossei *solis effigiem gerentis subscripsit, non quos consuesset imperatorios Paternosque titulos, sed pro* Germanico, *mille gladiatorum victorem*: To such prodigious degrees of baseneſſe of degeneracy doe diſſolute Princes come to by degrees, when as they once addict themſelves to ſuch infamous delights. Theſe actions of his were ſo execrable to the Senate, the common people, and to all his freinds; that when as on the feaſt of *Ianus, Statuisset non quidem ex imperatorijs (ut mos erat) ædibus, sed ex ipso gladiatorio prodire in publicum, deducente gladiatorum agmine in conspectu Populi Romani &c. Martia* his beſt-beloved Concubine, *Intellecto tam absurdo turpiq; Consilio, primũ orare multis lachrymis, supplexque ad genua accidere, ne aut Romanum imperium contumelia afficeret, aut ipse vitam suã perditis ac deploratis hominibus tam periculose cõmitteret. Sed cum diu supplicando nihil proficisset, lachrymans discessit. Ille Præfectum exercitibus Lætum nomine et Electum cubiculi custodem, ad se accitis, parare iubet in ludo ipso gladiatorio, quo se dormitum recipiat, vt illic ad sacrificandum mane procederet, ac se armatum Romano Populo ostentaret. Illi supplicabant et persuadere tentabant, ne quid imperio indignum faceret.* But loe the deſperate obſtinacie of this wicked Emperour; *Commodus id agre ferens, eos quidem amandauit: reversus autem in cubiculum ad capiendum somnum (nam meridie id facere moris habebat) sumpto in manus libello, conscribit in eo quoscunque illa nocte interficere desti-*

r Herodian. Histor. l. 1. p. 59 61. 63. See Eutropius, Zonaras, Coccius Sabellicus, Elius Lampridius, Grimston, and others in his life accordingly.

* Note here the condition of wicked Princes and great persons; they desire not to have any good men near them to censure or beare witnes of their shamefull actions.

destinaverat. Ex quibus prima erat Martia, *mox Lætus atque Electus: post hos ingens eorum numerus qui plurimum authoritatis in senatu obtinebant.* * *Siquidem senes universos, & reliquos patris amicos tollere è medio (quod graves turpium factorum inspectores habere puderet) bonaque ipsa divitum dilargiri partim militibus, partim gladiatoribus decreverat, ut alteri se defenderent, alteri oblectarent.* Which booke comming to *Martia* her hands, shee and *Electus* with others, conspired to poyson him: which when they had effected; all the people rejoyced, & ran to their Temples, to giue publick thanks; (s) *vocerebanturque quidam, jacere tyrannum, pars gladiatorem, qui felicitatem suam aliis in rebus studijs fadissimis contaminasset.* Which severall passages, are a most pregnant testimony, how infamous, how disgraceful a thing it is, for Kings or Emperours to turne Actors, Masquers, or Gladiators on a Stage, even in the very judgement of heathens, much more of Christians. It is storied of *Antoninus* the Emperour to his deserved infamie; (t) *Quod è Syria profectus, statim debacchari supra modum cæpit, cultum patrij numinis, cui dicatus fuerat, celebrare supernacuis saltationibus, vestitum vsurpans luxuriosum: ad tibiarum et tympanarum sonum in publicum prodibat orgya numinis celebrans &c.* From which *Mæsa* earnestly deswaded him; *ne spectantium oculos offenderet. Ipse verò identidem aurigans aut saltans conspiciebatur: quippe ne latere quidem sua patiebatur flagitia, procedens etiam in publicum* * *pictis oculis genisque purpurissatis, faciemque suapte natura formosam, indecoris coloribus inficiens. Quod animadvertens Mæsa, ac suspectans militum ob talem Imperatoris vitam indignationem: persuadet levi alioqui stolidoque adolescenti, vt sibi consobrinum suum Alexandrum adoptaret, et Cæsarem declararet, &c. Postea igitur quam Alexander Cæsar est appellatus volebat eum statim Antoninus suis illis institutis imbuere, ut scilicet choros agitans saltansque, vestitu*

s Herodian l.2. p.73. Elii Lampridii Commodus p.94,95, 96 Eutropius, Zonaras, Sabellicus & Grimston in his life.

t Herodian l.5. p.267.269.271. 279.281.

* Let our effeminate men-women who are guilty of the selfesame womanish follY consider this.

*stitu eodem atque artibus vteretur; quem tamen mater Mammæa a * fædis illis et quæ Imperatores dedecebant actionibus avertebat: atque omnium disciplinarum doctores clam accersebat; modestiamque edocens, ac Palæstra virilibusque gymnasijs insuefaciens, graciscque eum pariter ac latinis literis instituens. Quibus iratus Antoninus magnopere indignabatur. Quapropter omnes illius Doctores aula exegit. Quosdamque illustriores partim morte, partim exilio affecit; ridiculas allegans causas, * Quod filium ipsius corrumperent, eum neque agitare choros, neque ebacchari permittendo, sed ad modestiam componendo, et virilia officia edocendo. Eoque vecordiæ provectus est ut omnes scenicos artifices ac theatricos ad maximas imperij dignitates promoveret. Quippe exercitibus saltatorem quendam præfecit, qui olim iuuenis publice in theatro operas dederat. Alium item è scena, iuuentuti, alium senatui, alium etiam equestri ordini præposuit. Aurigis item et comœdis mimorumque histrionibus maxima imperij munia demandabat: seruisque suis aut libertis vt quisque turpitudine reliquos anteibat, procurationes tradebat prouinciarum. Ita rebus omnibus per omnem contumeliam et temulentiam debachantibus, * cum cæteri omnes, tum imprimis Romani milites indignabantur; abominabanturque eum, vtpote vultum componentem elegantius quam feminam probam deceret: insuper aureis monilibus, mollissimoque vestitu haudquaquam viriliter ornatum, „saltantemque in conspectu omnium. Quare propensiores animos in Alexandrum habebant, spemque meliorem in puero modeste et continentere ducato, &c. Quæ intelligens Antoninus nihil non insidiarum Alexandro matrique intendebat, &c. Quod milites ægre ferentes, imperatorem e medio tollere turpiter se gerentem vellent; quapropter ipsum Antoninum et matrem Soamidem interficiunt, cumque ijs seruos ministrosque omnes scelerum.* So execrable did his dancing, acting, effeminacy, & love of Stage-players make him to all the *Senate, soldiers and people,*

* Dancing therefore, together with acting, masquing were infamous among the Romans. See Guhelmus Stuckius Antiquitatum Conviu: l. 3. c. 21. accordingly.

* The same do some obiect against such tutors, friends, Masters, parents, who keep their scholars, servants and children from these lewde practises and excesses now, which say they doe quite corrupt and make them Puritans.

* An evident and remarkable testimony how execrable, this Emperours dancing and effeminacy was to all the Romans, though most of them were then meer Pagans.

that they thought him unworthy for to raigne or live, and at last dragged his carcase through the Citty and cast it into the common lakes. It is registred among other of *Heliogabalus* his lewd effeminate unworthy actions (u) *Quod agebat domi fabulam Paridis, ipse Veneris personam subiens, ita vt subito vestes ad pedes defluerent, nudaque vna manu ad mammam, altera pudendis adhibita, ingenicularet, posterioribus eminentibus in subactorem reiectis et oppositis. Vultum praterea eodem quo* Venus *pingitur schemate figurabat, corpore toto expolitus; ipse cantavit, saltavit, ad tibias dixit, tuba cecinit, pandurizavit, organo modulatus est. Fertur et vna die ad omnes Circi et theatri meretrices* (a good evidence that all whores, and few women else frequent these Play-houses) *tectus cuculione mulionico, ne agnosceretur, ingressus &c.* An aparant proofe, that an Emperour dancing or acting a part in Playes or Masques even in his own private pallace is infamous, and his resort to playhouses more abominable. To passe by the censure of *Philarcus & *Athenaus*, upon *Lysimachus*, who bring in *Demetrius* thus usually speaking of his Court. *Aulam Lysimachi nihil differre a Scena Comica:* to whom *Lysimachus* replied: *ego igitur meretricem exeuntem ex Scena tragica non vidi.* It is recorded to the shame of *Vitellius*; *Vitellio cogniti scurra quibus ille amicitiarum dehonestamentis mire gaudebat. Quantoque magis appropinquabat vrbi, tanto corruptius iter, mixtis histrionibus & spadonum gregibus, et catero Neroniana aula ingenio. Namque et Neronem ipsum Vitellius admiratione celebrabat sectari cantantem solitus non necessitate, qua honestissimus quisque, sed luxu et sagina mancipatus emptusque.* The like is storied to the infamie of (x) *Gallienus* the elder, *quinatus abdominis et voluptatibus. Quod sape ad tibicinem processit, ad organum se recepit, cum processui et recessui cani iuberet: et quod mensam secundam scurrarum et mimorum semper prope habuit.* To which I may add that of *Saloninus*

u AElii Lampridii Heliogabalus p. 189, 190. 207. See here p. 208.

* Histor. l. 6.
* Dipnosoph. l. 14. c. 3. p. 980.

Cornelius Tacitus hist. l. 2. c. 21. p. 478. & c. 16, 17. p. 469.

x Trebellii Pollionis Gallienus duo. p. 315, 316. See p. 306. 309.

Gallienus

Gallienus;(y) *Quod plura quæ ad dedecus pertinebant ab eo gesta sunt: nam noctibus popina dicitur frequentasse, et cum lenonibus, mimis, scurrisque vixisse*: And that of the Emperour *Carinus* too, (z) *Quod mimos undique advocavit. Exhibuit et ludum Sarmeticum quo dulcius nihil est: Donatum est et græcis artificibus, et gymnicis, et histrionibus, et musicis aurum et argentum: donata et vestis serica. Sed hæc omnia, nescio quantum ad populum* (writes *Vopiscus*) *gratiæ habeant, nullius certe sunt momenti apud principes bonos. Diocletiani denique dictum fertur, cum ei quidam largitionalis suus editionem Cari laudaret, dicens; multum placuisse principibus illos, causa ludorum theatralium, ludorumque Circensium; ergo (inquit) bene risus est imperio suo Carus.* All which is a convincing proofe, how absurd a thing it is for Princes to * delight in playes or Actors, much more to Act Enterludes or Masques themselves, *Theopompus Historiarium lib.* 28. & *Athenæus Dipnosph. lib.* 6. *c.* 6. pa. 422. condemne King *Philip, qui cum* Thessalos *prodigos esse cognovisset, atque omnino intemperantes, artibus omnibus illis placere studuit: nam et tripudiabat, et lasciviebat, omniaq; præter modestiam patiebatur. Erat enim natura scurra, singulisque diebus ebrius &c.* (a) *Polybius & Athenæus*, severely censure *Antiochus* the illustrious, whō they phrase the mad: *Quod vna cũ recitatoribus ludebat, totusq; velatus inferebatur a mimis, atque in terram deponebatur quasi vnus esset ex mimis. Concinnitate deinde evocante, rex exiliebat, tripudiabatque et iocabatur cum mimis, ita vt omnes verecundia caperentur. Ad res huiusmodi miseras inducit stupor is, qui ex ebrietate nascitur.* Yea (b) *Athenæus* taxeth *Straton* King of *Sidonia for this very thing Quod conventus cum tibicinis, saltatricibus ac cytharistis faciebat; multasque amicas ex Peloponeso accersebat, complureſque cantatrices ex Ionia, atque ex vniuersa Græcia amicas puellas, quarũ alias quidẽ saltantibus, alias canẽtibus amicis præmium certaminis proponere solebat, quibuscum etiam*

y Idem p. 319.

z Flauii Vopisci Carinus p. 449.

* Hence also Suidas in his historica Col. 127. thus taxeth Ardaburius Quod sedeflexit ad muliebres delicias. Gaudebat enim Mimis, et præstigiatoribus, et omnibus scenicis ludicris; et huiusmodi inepsiis totos dies exigens, gloriæ insignia prorsus negligebat.

a Polybius hist l. 31. & Athenæus Dipnos. l. 10. c. 12. p. 694. 695. See here p. 249, 250.

b Dipnosoph l. 12. c. 13. p. 841.

etiam coire sapius delectabatur: cum vitæ huiusmodi institutionem complecteretur, ipsa natura seruus erat voluptatum. By all which severall recited examples (well worthy all Christian Princes consideration and detestation too; *De quibus nescio an decuerit memoriæ prodi,* as (c) *Eutropius* writes of *Caligula* his vices, *nisi forte quia iuvat de Principibus nosse omnia, vt improbi saltem famæ metu declinent talia:*) it is most evident: that it hath beene alwayes a most infamous thing for Kings, and Emperours to act Playes or Masques either in private or publike; or to sing, or dance upon a Stage or theatre; or to delight in Playes and Actors. Which assertion is likewise confirmed by *Plinius secundus Panegyr: Traiano dictus p.* 22.45.110. here *p.*462,463. *Froysart* his Chronicle Booke 4. cap. 192. fol. 243. 244. The generall history of France p. 231. *Guenara* his Dial of Princes l.3.c.43. to 47. D. *Rainolds* his Overthrow of Stage-playes p. 6. to 10. & 63. to 76. *Arius Montanus in lib. Iudicum c.*16. *p.*470. 571. *& Iuuenal Satyr* 8. *by Tacitus, Herodian, Suetonius Polybius, Athenæus, Flauius Vopiscus, Ælius Lampridius, Trebellius Pollio, Eutropius, Corceius Sabellicus, Antoninus, Grimston,* in the lives of these fore-named Emperours, and in the places quoted in the margent: with (d) sundry others whom I pretermit. See here p.462, 463,557,558,734. to 743. & p. 710. the example of *Ptolomie*, accordingly.

c Rorum Romanorum l.7.p. 101.

d See Comment: & Notæ Lubini, Ioannis Brittanici, P. Pithæi, Cælii Secundi, Curionis, Theodor Pulmanni, et Thomæ Farnabii in Iuvenal Satyr.8. Iustin. Hist l.30.p.254. & Suida Historica. Ardaburius.

Secondly, as it is absurd & most infamous for Princes, so also is it for any Magistrates, Nobles, Gentlemen, or persons of ranke or quality, to act a part in publicke or private on the Stage. Hence (e) *Cornelius Tacitus* writes thus of *Nero* his times. *Sed fœminarum illustrium Senatorumque plures per arenam fœdati sunt. Ratusque dedecus amoliri si plures fœdasset, nobilium familiarum posteros egestate venales in Scenam deduxit, quos fato perfunctos, ne nominatim tradam, maioribus eorum tribuendum puto. Nam et eius flagitium est*

e Annal. l.14.c 2.3.p.302,32, 303.

qui

qui pecuniam ob delicta potius dedit, quam ne delinquerent. Notos quoque equites Romanos operas arenæ promittere subegit, donis ingentibus, nisi quod merces ab eo qui iubere potest, vim necessitatis affert. Ne tamen adhuc publico theatro dehonestaretur, instituit ludos Iuuinalium vocabulo in quos passim nomina data non nobilitas cuiquam, non ætas aut acti honores impedimento, quo minus Græci Latiniue histrionis artem exercerent vsque ad gestus, motusque haut viriles &c. Whereupon divers of the Senators and people complained and cried out, *Proceres Romani specie orationum et carminum Scena polluantur, quid superesse, nisi vt corpora quoq; nudent, et cæstu assumant, easq; pugnas pro militia et armis meditentur &c. vid Ibidē.* Which infamous act (f) *Suetonius* thus expresseth, *Spectaculorum plurima et varia genera edidit, Iuvenales, Circenses, Scenicos Ludos, gladiatorum munus: Iuvenalibus senes quoque Consulares anusque matronas recepit ad lusum. Ludos quos proæternitate imperij susceptos appellari maximos voluit, ex vtroque ordine et sexu plerique ludicras partes sustinuerunt. Exhibuit autem ad ferrum etiam quadringentos Senatores, sexcentosque equites Romanos et quosdam fortuna atque æstimationis integræ ex ijsdem ordinibus, confectoresque ferarum et ad varia arenæ ministeria, &c.* Which ignoble flagitious base practise of his & others, the Poet *Iuvenal* doth thus notably inveigh against.

(f) Sect. 11. 17. See Lypsius de Satura. et Sabellicus, Eutropius Zonaras & Grimston in Nero his life.

(g) *At vos Troingenæ vobis ignoscitis, & quæ*
Turpia Cerdoni. Volesos, Brutósque decebunt.
Quid si nunquam adeò fœdis, adeóque pudendis
Vtimur exemplis, vt non peiora supersint?
Consumptis opibus vocem Damasippe locasti
Sippario, clamosum ageres vt Phasma Catulli.
Laureolum velox etiam bene Lentulus egit,
*Iudice me, * dignus vera cruce: nec tamen ipsi.*
Ignoscas populo: populi frons durior huius,
Qui sedet, & spectat triscurria patriciorum:
Planipedes audit Fabios, ridere potest qui

g Iuvenal Satyr 8. p. 81, 82.

* Nota.

Mamercorum alapas, quanti sua funera vendant,
Quid refert? vendunt nullo cogente Nerone,
Nec dubitant celsi Prætoris vendere ludis.
* Nota. * *Finge tamen gladios inde, atque hinc pulpita pone,*
Quid satius? mortem sic quisquam exhorruit, vt sit
Zelotypus Thymeles, stupidi collega Corinthi?
Res haud mira tamen, citharœdo Principe minus
Nobilis, hæc vltra quid erit nisi ludus? & illic
Dedecus vrbis habes, nec Mirmillonis in armis,
Nec clypeo Gracchum pugnantem, aut falce supina.
(Damnat enim tales habitus, & damnat & odit.)
Nec galea frontem abscondit, movet ecce tridentem,
Postquam vibrata pendentia retia dextra
Nequicquam effudit, nudum ad spectacula vultum.
Erigit, & tota fugit agnoscendus arena.
Ergo ignominiam graviorem pertulit omni
Vulnere, cum Gracco iussus pugnare secutor. &c.

An elegant descriptiõ & demonstratiõ of the infamie of such mensacting playes: Which *Laberius* an anciẽt Roman Knight, drawne upõ the Stage to act a part by the hire & cõmãd of *Nero*, doth excellently descypher in this expression of his owne dishonor. (*b*) *Laberiũ asperæ libertatis equitem Romanum* (writes *Macrobius*) *Cæsar quingentis millibus invitavit, vt prodiret in scenam, et ipse ageret mimos quos scriptitabat. Sed potestas non solum si inuitat, sed etiam si supplicet, cogit. Vnde se et Laberius a Cæsare coactum in Prologo testatur his versibus. Necessitas, cuius cursus aversi impetum Voluerunt multi effugere, pauci potuerunt. Quo me detrusit pene extremis sensibus? Quem nulla ambitio, nulla unquam largitio, Nullus timor, vis nulla, nulla auctoritas Movere potuit in inuenta de statu; Ecce in senecta vt facile labefecit loco viri excellentis mente clemente edito, Submissa placidè blandiloquens oratio. Etenim ipse dij negare cui nihil potuerunt Hominem me denegare quis posset pati? Ego bis tricenis annis actis, sine nota, Eques Romanus lare egressus meo, Domum revertar*

b Macrobius Saturn l. 2. c. 7. p. 408, 409.

vertar mimus. * *Nimirum hoc die Vno plus vixi mihi quam vivendum fuit. Fortuna immoderata in bono atque in malo, Si tibi erat libitum literarũ laudibus Floris cacumen nostræ famæ frangere, Cur cum vigebam membris præviridantibus, Satisfacere Populo, et tali cum poteram viro, Non flexibilem me concuruasti, vt caperes? Nunc me quo deijcis? quid a scena affero? Decorem formæ, an dignitatem corporis? Animi virtutem, an vocis iocundæ sonum? Vt hædera serpens vires arboreas necat; Ita me vetustas amplexu annorum necat; Sepulchris similis, nil nisi nomẽ retineo. In ipsa quoq; actione subinde se qua poterat vlciscebatur, inducto habitu Syri, qui velut flagris cæsus, præripientiq; se similis, exclamabat. Porro, Quirites libertatem perdimus. Et paulo post adiecit; necesse est multos timeat quem multi timent: quo dicto vniuersitas populi ad solum Cæsarem oculos et ora convertit; notantes eius impotentiam hac dicacitate lapidatam.* A most pregnant evidence of the point in question. Among the ancient Romans as *Macrobius, Cicero, Seneca* and others in their (*i*) forequoted passages witnes, it was an infamous thing for Senators, Knights, for men or women of quallity, or their Children, to dance either in a publicke Theatre, or at any private feasts: Hence *Seneca* thus complaines (*k*) *Cantandi saltandique obscœna studia effœminatos tenent: (l) hinc molles corporis motus docentium, mollesque cantus et infractos: Sapientia vero animorum magistra, non indecoros corporis motus, nec varios per tubam et tibiam cantus efficit, &c.* Hence (*m*) *Augustus Cæsar, quoniam Equites et feminæ illustres adhuc in Orchestra saltabant, prohibuit ne non modo Patriciorum liberi (id enim antea cautum erat) sed etiam nepotes eorum, quique equestris erant ordinis, amplius id facerent. In his actionibus Legislatoris Augusti et Imperatoris speciem nomenque ostendit.* Hence this is laid as a tax upon *Caligula*, that in his presence, (*n*) *Patricij pueri Troiam luserunt.* And hereupon (*o*) *Claudius* his successor, to draw men

* Nota.

i See here p. 245. to 251.

k Contro. l. 1. proæmio p. 967 See here p. 248.

l Seneca Epist. 90 p. 377, 379.

m Dion Cassius Hist. l. 54. p. 682.

n Dion Cassius hist l. 59. p. 831.

o Dion Cassius hist l. 6[illegible] p. 891.

from

from this infamie; *In Orchestram introduxit inter alios viros etiam equites ac mulieres, quales Caij principatu saltare solebant; non quod ijs delectaretur, sed vt præterita argueret. Nam posthac certe nemo eorum in scena visus est dum Claudius viveret? Pueri quoque quos ad Pyrrhicam saltationem Caius evocaverat, semel duntaxat ea saltata civitate donati, ac ablegati sunt, Alij deinde ex famulis Claudij saltarunt: hæc in theatro.* Yea such was the infamie of acting playes among the ancient Pagan Romans; that even lewde * *Vitellius* inacted this law: *Cautum severe ne equites Romani Ludo et arenâ polluerentur.* And *Plinius Secundus* in his Panegyricall oration to *Traian*, in the name of the whole Roman Senate & people, stiles the acting of Playes; (p) *Effæminatas artes, et indecora seculo studia:* which the whole Roman Nation did condemne. See here p. 462, 463. accordingly. To these severall recited Pagan testimonies, I might accumulate, the forequoted evidences of the (q) Prætor, *Budæus, Arius Montanus, Vlpian, Æmilius Probus, Dio,* * *Xiphilinus, Dionysius Gothofredus, Ioannes de Burgo &c.* together with the concurrent suffrages of *Lipsius Saturnal. l. 2. c. 1.* and of *Lubine Calius secundus, Farnaby*, and others in their Commentaries and notes upon *Iuvenal, Satyr* 8. who all affirme, the voluntarie descending of any persons of quality or ranke upon the Stage (* *etiam et sine præmio*) to act a part even without reward or hire, to be infamous and absurd: but our learned Dr. *Rainolds* in his Overthrow of Stage-playes p. 4. to 11. & 63. to 77. and in other pages of that discourse, hath proved this point so fully, that I will here proceede no further in it.

* Corn. Tacitus Histor. l. 2. c. 15. p. 465.

p Page 38. & 45. See here p. 462, 463.

q See here page 843, 844, 845, 846, 847. &c.

* See D. Rainolds his overthrow of Stage playes, p. 8.

3

Thirdly, it is altogether infamous, yea unlawfull, for any Clergie-men whatsoever or their Children, and for any who intend to enter into orders, either voluntarily or compulsorily, for reward or without reward, to act a part upon the Stage, either in any publicke or private Enterludes. Hence the (r) *Councel of Carthage*,

r See here p. 574.

Anno

Anno. Dom. 397. Can. 11. Decrees: *That sonnes of Bishops and Cleargie men* (much lesse then they themselves) *should neither exhibit, act or behold any secular Enterludes*: Hence also the 4. Councell of *Carthage*: *Can.* 56. 60. 62. The 7. Coun. of (s) *Carthage, can:* 70. the 6. Coun. of *Constantinople, can.* 24. 51. 62. the 3. Synod of *Towers. can.* 7. 8. the 2. Synod of *Cabilon, can* 9. the coun, of *Mentz An.* 813. *can.* 14. the Coun. of *Paris, An.* 829. *can.* 38. the Synod of *Mentz* under *Rabanus*: *can.* 13. the Coun. of *Nants*, quoted by *Gratian: distinct.* 44. *her.* p. 599. The Coun. of *Gants*, *An.* 1231. *here* p. 598. The Synod of *Lingres*, *An.* 1404. *her.* p. 599. 600. The Councel of *Toledo*, *An.* 1473. *here.* p. 603. 604. The Synod of *Seine*, *An.* 1524. *here.* p. 606. The Synod of *Chartres*, *An.* 1526. *here* p. 609. 610. The Coun. of *Seine*, *An.* 1528. *can.* 25. *here* p. 611. The Synod of *Heidelsheim An.* 1539. *can.* 14. *here* p. 616. The Councel of *Triers An.* 1549. *here* p. 617. The Synod of *Mentz*, *An.* 1549. *can.* 74. *here* p. 620. 621. The Coun. of *Paris*: 1557. *here* p. 622. The Councell of *Trent. Sess.* 24. *De Reformatione* Can. 12. *here* p. 623. The Councel of *Millaine* 1560. *here* p. 625. The Councel of *Burdeaux An.* 1582. *here* p. 630, 631. The Councel of *Biturium An.* 1584 *here* p. 633, 634. The Synod of *Aquin. An.* 1585. *here* p. 635. The Councell of *Tholoose*: *An.* 1590. and sundry other forementioned Councells *Act.* 7. *Scene* 3. together with (t) *Sextus*, *Odo Parisiensis*, *and Pope Pius the* 5. *Ivo Carnotensis Decret. pars* 6. *cap.* 208, 209. 349. *pars* 11. *cap.* 76, 77, 78, 79, 80, 81. *Hostiensis Summa l.* 5. *Tit. de Clerico Venatore fol.* 455. *Summa Angelica Ludus, have possitively prohibited all sorts of Clergie-men whatsoever* * *from dancing. from acting (and which is farre more strict, even from* * *beholding) Stage-playes or any such ioculatorie Enterludes, either in publicke or private*; which resolutions and decrees of theirs, are abundantly ratified by the concurrent suffrage of all the (v) *forequoted Canonists*

shere 578, 582, 584, 595. &c. See Gulielmus Stuckius Antiquitatum Convivialium l 3. c. 21. 22. accordingly.

t here p. 654, 655, 656. And yet Ipsa autem Episcopi redditus Ecclesiarum, non in pias causas, sed consanguineis, histrionibus, adulatoribus, Venatoribus Scortis et similibus personis friuole expendunt, et magis attendunt nequitiam hominum quam necessitatem naturæ, contra Canonum decreta. Episcopus chemnensis Onus Ecclesiæ cap 20. sect. 10.

u Here p. 665, 666. & p. 843. to 848. Summa la Ra[illegible]di f. 92, 93.

nonists and Civilians on which you may reflect. Yea such is the rigidnesse of the *Canon-law* in this particular; *than it makes not onely all professed Stageplayers, but likewise all Schollers and others who have voluntarily acted any part in publicke or private Enterludes, uncapable of any Ecclesiasticall Orders or preferments, till they have done publicke pennance, and openly manifested their serious repentance for the same*; as our owne famous English Canonist (x) *Ioannis de Burgo*, Chanceller of the Vniversitie of *Cambridge* in *Henry* the 6. his raigne (the onely ancient extant writer of that Vniversity before *Henry* the 7. his dayes, which I have hitherto met with) * with others, expresly testifie in their forementioned passages. And hereupon *Ioannis Langhecrucius* a famous popish Canonist and Divine, in his Treatise *De vita et honestate Ecclesiasticorum. l. 2.* after he had largely proved in the 20. & 21. Chapters of that Booke, *that Clergie-men ought not to act or see any Stage-playes or Enterludes*; in the 22. Chapter he propounds this question (which naturally comes here to be discussed from the premises;) Whether Schoolemasters or their Schollers may at this day act any Cõedies, Tragædies or other Stagplayes? And he resolves it negatively, that they may not doe it, whether these Masters or scholers are such as are already admitted, or as yet not entred into clericall Orders: (z) *Verũ si quis interroget* (writes he) *anne ludimagistri possint per discipulos suos cõœdias et tragœdias alioue ludos scenicos agere? Respõdendũ videtur, quod si prædicti ludimagistri, eorũve discipuli clericali tõsura insigniti sint, eos non posse, vt per supradicta patet. Quia jure canonico expresse cautũ est, vt clerici mimis ioculatoribus et histrionibus non intendant. Verum si discipuli non sint tonsurati, nec illis quidem permittendum hoc videtur*, (pray marke it) *præsertim si lascivi vel prorsus profani sint, cũ ab illis * Christiana religio eos prohibeat. Nam cum paruuli qui succrescentes in maiorum suorum locum in reipublica tam eccle-*

x Pupilla Oculi pars 7. c. 5. I. See here p. 846. * See Ivo Carnotensis Decret. pars 6. c. 349. & pars 8. c. 295. accordingly.

y Verum scolares eorumque Magistri, vel Ludimagistri eorum e discipuli (as the text & the margent propounde it) comædias et tragædias alioue ludos scenicos nunc agere possint?

z Ibidem p. 318, 319, 320. &c.

* Pray note this reason well.

*ecclesiastica quam seculari administratione succedant, *consequẽs sit, ab ipsis prane ac nequiter institutis reipub: perniciẽ imminere; idcirco summoperè refert, vt pueritia, quæ seminarium est omnium rerum publicarũ in timore Domini, verecundia, pudicitia, et bonis disciplinis edoceatur, prout supra ex SS. Concilio Tridentino demonstratum fuit.* (a) *Divus enim Cyprianus, consultus quid sibi videretur de histrione quodam, an talis deberet communicare cum catholicis, qui adhuc in in eiusdem artis suæ dedecore perseverabat; respondit his verbis: Puto ego nec maiestati divinæ, nec evangelicæ disciplinæ congruere, vt pudor et honor ecclesiæ, tam turpi et infami contagione fœdetur, &c. Nec excusetse quisquam, si à theatro ipse cessaverit cum tamen hoc cæteris doceat. Non potest enim videri cessasse, qui vicarios substituit, et qui pro se vno plures succedaneos suggerit, contra institutionem Dei, erudiens et docens quem admodum masculus frangatur in faminam, et sexus arte mutetur, et diabolo divinum plasma maculanti, per corrupti atque enervati corporis delicta placatur, &c.* Then he quotes the forementioned passage of St. *Cyprian* to *Donatus Epist. l. 2. Epist. 2.* to iustifie this his answer: After which he thus proceeds. *Deinde in œcumenica Synodo sexta, quæ fuit Constantinopolitana 3. Canon 62. statutum est: vt nullus vir muliebri veste induatur, nec mulier veste viro conveniente; sed nec Comicas, nec Tragicas nec Satyricas personas induant. Qui secus fecerit, si clerici sint, deponantur; si Laici, segregentur à communione:* (which Canon prohibites all manner of persons whatsoever, whether laymen or Clergiemen, from acting any sort of Enterludes, be they Comedies, Tragædies or Satyrs) *Quare piè et rectè a provinciali Synodo Mechlinien si statutum fuit; vt illi auctores, qui per gentilitatẽ aut turpes amores iuuenum mores * corrumpere possent à scholis arceantur? Et vt non solum è templis et locis sacris, verum etiam è domibus et hortis ecclesiasticorum tollantur imagines, sculptura, aulæa, qua gentilitatem,*

(a) Epist. l. 1. Epist. 10. Eucrati.

* See here p. 584.

* Let those who now erect Crucifixes and Images in our Churches contrary to our Articles, Iniunctions, homilies, Conons, Statutes, & writers yea contrarie to their owne subscription, consider this: and those also who use any heathenish Ceremonies and representations in their Enterludes.

aut mendaces ethnicorum fabulas, Satyrorum, faunorum, Syrenarum, terminorum ac Nympharum, ac id genus alia repræsentant: (which are the commonnest representations in all Masques and Stage-playes:) *Similiter quæcunque figuræ lasciuæ, procaces, et ob pudendam nuditatem vel alias tam obscenæ, vt pios mentes offendant, et superstitiosæ, qui fidelium mentes à religione et devotione distrahunt, et sæpius graviter offendunt.* Then hee quotes the (*b*) *forementioned Canons, prohibiting childrens acting of Playes in Churches upon Innocents day*: together with the *Canons of the Councell of Millaine*; from all which he truely and positively concludes: *That it is unlawfull for Schoolemasters or their Schollers, to act any Comedies, Tragedies or other stageplayes.* And shall Protestants then allow of that which the very Papists condemne? God forbid. From all which premises thus layd together, wee may quickly learne what to judge, not onely of the personating of all private and publick Masques and Mummeries, which are now to frequent, but likewise of the acting of * Academicall Enterludes, by Vndergraduates, Graduates, Deacons, and sometimes young Divines; which Playes are commonly as scurrilous, as prophane, as scandalous, as invective against religion and the professors of it, as experience witnesseth, as any that are acted in our standing Playhouses. Certainly whatever the Error, the corruption of the times may judge; yet the fore-aleaged * Councels, Fathers, Authors doome the acting, (yea the very beholding of such academicall Enterludes, especially by Clergie-men, who are now to forward to pen, to act and see them, whereas (*d*) above 40. severall Councels have positively decreed, that they ought not to be present at any such Playes or Enterludes) to bee both scandalous and infamous, not onely in the repute of Christians, but of Pagans too, especially of the anciant Pagan *Romans*; *In scenam enim prodire et populo esse spectaculo * nemini in Gracis gentibus*

b See here page 601, 603, 604, 608, 611, 631, 634.

c See here page 624, 625.

* Academicall Enterludes and the acting of them infamous See Gulielmus Stuckius Anti. qui. Conviv. l. 3. c. 21, 22.

* See p. 573. to 668. 843 to 850. & 933, 934, 940.

d See Act. 7. Scene. 3.

* That is, at first.

bus fuit turpitudini: quæ omnia apud Romanos, partim infamia, partim humilia, atque ab honestate remota ponuntur, as (d) *Æmilius Probus* writes. And can any gentlemen or schollers whatsoever, thinke this an honor to them, to be excellent Actors, Masquers or dancers, in any Academicall Enterludes, which the very heathen (besides, Councels, Fathers, and Christian authors) haue long since sentenced as their shame? Doubtles no ingenuous christian ought to be so stupid, so prophane or graceless, as to harbour any such conceit within their breasts. And here that I may not to farre digresse into a large discourse against *Academicall* or private Enterludes since I have beene so over-teedious against popular, I shall onely commend these three considerations to the Readers, and all *Academicall* Actors consciences.

d In his Excellentium Imperatorum vitæ: Præfatio p. 356.

1

First, that the Fathers, the Primitiue Christians, the fore-recited Councels, and Pagan authors, never made, nor knew of any such novell distinction as this, of *Popular* & *Academicall* Enterluds, but condemned all playes alike, as well those *in* (f) *private houses, as in publike Theators* as well those that were acted by Voluntary as by hired and professed Actors, both which they reputed infamous, as I haue here largely manifested.

f See here page 573. 581.

2

Secondly that all, at least wise most of all the arguments, the authorities here produced against popular stage-players, stand firme against Academicall too, there being no other difference betweene them that I know, but this; that the one are more frequent, more publike then the other: their materials, circumstances, concomitants, and manner of acting. being (g) for the most part *both alike, and their original too.*

g Paria sunt vnius sementis germina. Prosper Aquit. Contr. Collatorem c. 41.

3

Thirdly, that Academicall Enterludes are in this regard farre worse then popular, in that they give a kind of authoritie, and justification to publike Enterludes Actors, and Play-haunters, our common Players and Playhaunters alleaging the examples of our vniversity

Enterludes as their cheifest Agument, their best apologie both for the vse and lawfullnesse of publicke Stage-playes, as present experience manifests: and in that their (*h*) example, their scandall is farr worse then that of popular stage-playes, and so apt to doe more harme, by increasing the number both of popular players and Actors, and hardning them in the love, the practise of acting and frequenting Playes; *because the persons who commonly Act, behold and pen them being schollers and divines* (who should be (*i*) *patternes of piety, gravity, sobriety and right christian conversation unto others*) are of farre better education ranke and quallity, in regard of their professions, and of the Vniversities théselves in which they live, (they being the very eyes and Lampes, the Seminaries and Nurseries of our Iland, where youth are vsually either made or marde for ever, to the great publike good or hurt) then either the penners, or actors, of our common Enterludes, who are (*k*) *ordinarily men of meanest quallity & lewdest conditions*, even such as our (*l*) *owne statutes brand for Rogues*. Which three Considerations added to all the premises, to page 489.490.491. & to *Doct. Reynolds* his learned *Over-throw of Stageplayes*, (where he hath professedly proved, Academicall stageplayes as well as popular, to be unlawfull, mauger all *Doct. Gagers*, or *Doctor Gentiles* their slender cavils and objections to the contrary, which are there so solidly answered, that they were inforced to yeeld their cause, (*m*) *Doct. Gager subscribing at last unto D. Reynolds his judgement*;) will be a sufficient evidence, to convince the vnlawfulnes of Academicall Enterludes, and the (*n*) *infamie* of such as shall presume to act thē; All *voluntary, hyred, or professed Actors of Academicall, of common Stageplayes* being infamous persons, as the foregoing Authorities, largely testifie, I shal therfore here cōclude this Scene, with that excellent passage of *Cornelius Agrippa*, of the infamie of acting & frequenting stagplayes, *Proinde vero exercere*

h Velocius enim et citius nos corrumpunt vitiorum domestica exempla subeunt animos magnis auctoribus. Iuvenal Satyr 14. p. 126. Exempla tantum conspectiora sunt, et efficacius movent, quanto illustriores sunt personæ aquibus designantur Diodorus Sic. Bibl. hist. Epist. Dedicat.

i 1 Tim. 3. 2. to 14. c. 4 12.

k See here Act. 4. Scene 1, 2.

l 22 H. 8. c. 12. 14. Eliz. c. 5. 39. Eliz. c. 4. 1. Iac. c. 7.

m See the Epistle to the Reader before Dr. Rainolds his Overthrow of Stage playes, accordingly.

n See *I. G.* his Refutation of the Apologie for Actors, here p. 490 491.

* De Vanitate Scient. c. 20. See cap. 19.

exercere histrinicā, non solū turpis et sceleſta occupatio eſt, ſed etiā conſpicere et dilectari flagitioſum: ſiquidem et laſciuientis animi oblectatio cadit in crimen. Nullū deniq; nomen olim fuit infamius, quam hiſtrionum, et legibus ipſis arcebantur ab honoribus, quicunq; fabulam ſaltaſſent in Theatro. And thus much for the infamie of Acting Stageplayes: a good Prologue or introduction to the unlawfulnes both of the Profeſſion of ſtageplayers and of acting Playes, which I ſhal next diſcuſſe.

CTVS 2. SCENA SECVNDA.

IN the handling of which ſubiect, I ſhall firſt of all briefly evidence, that the profeſſion of a Player, and the acting of Stage-playes are unlawfull. The unlawfulneſſe of a Players profeſſion and of acting

Secondly, I ſhall lay downe the Severall groundes and reaſons of their unlawfullneſſe.

For the firſt of theſe, I ſhall need to vrge no more but theſe ten Arguments.

First. Argument 1.

That which hath ever been infamous, ſcandalous and of ill report, both among Chriſtians and Pagans to, muſt queſtionleſſe be ſinfull, unlawfull unto Chriſtians, *who are to follow things only of good report, and to provide things honeſt in the ſight of all men, giving no offence, either to Iew or Gentile, or to the Church of God.* 1. Tim. 3, 7. 1. Pet. 2. 11. 12. 15. c. 3. 15. 16. *Phil.* 4, 5. 8. 9. Rom. 13, 13. c. 14. 13. 19. cap. 15. 2. cap. 12. 17. 1. Cor. 10. 31, 32, 33. Epheſ. 4. 2.

But the profeſſiō of Stagplayers, & the acting of playes either in publike or private, have been ever infamous, ſcandalous, and of ill report, both among Chtiſtians.

Christians and Pagans, as the foregoing Scene demonstrates.

Therefore it must questionlesse bee sinfull, unlawfull unto Christians.

Argument, 2. Secondly.

If those who have acted Stage-Playes, have all wayes beene banished, excluded and cast out of the common weale, and made uncapable of any honor, or promotion, by Christian by Pagan Republiques, Emperors, Kings, Magistrats, If they have bin excommunicated both from the word, the Sacraments, the societie of Christians, & disabled to give any testimony, or to take any Ecclesiasticall Orders or promotions upon them, by the solemne resolutions, constitutions and Decrees, of Councels, Fathers, and the whole Primitiue Church, even for their very Play-acting; which thus debarred them from all the priviledges both of Church and common weale, then certainely the profession of a stage-player, together with the acting of playes, is unbeseeming and unlawfull unto Christians, See p. 133, 134.

But those who acted playes, have alwayes thus beene handled: as being altogether unworthy of any privileges of Church or cõmon weale; witnes the examples of *Plato, Aristotle, the Massilienses, Lacademonians, Iewes, auncient Germaines, Tiberius, Augustus, Nero, Traian, Marcus Aurelius, Constantine, Trebonius Rufinus Henry the third, Philip Augustus*, and others forecited; *who excluded Players and Play-poets out of their Republikes, and banished them their Dominions:* (to which I might adde (o) *Lewis the* 9. surnamed the *godly*, who *made divers good Laws against Dice-houses, Players, playes and other enormities*) Witnesse the forealeaged *Councels, Fathers and Primitive Church, & Christians who excommunicated al Stage-players*

• The Generall history of France p. 138.]

ers & Actors from the word, the Sacraments and all Christian society; disabling them to give any publike testimony, or to take any ecclesiasticall orders and preferments &c. even for their very acting of Stage-playes: See part 1. Act. 4. Scene 1. Act 6. Scene 5. Act. 7. Scene 2. 3, 7. and the next fore going Scene, where all this is largely manifested.

Therefore the profession of a Stage-player, together with the acting of stage-playes, is unbeseeming and unlawfull unto Christians.

Thirdly: Argument. 3.

The profession, the action of any unlawfull scandalous or dishoneſt sports, cannot but bee unlawfull, especially unto Christians, who *must abstaine*, not onely from all evill things, *but likewise from all appearance of evill*: 1 Thes. 5. 22. See here Part 1. Act. 3. Scene 3. Act. 5. Scene 1, 2, 3. & Act. 6. Scene 4. accordingly.

But Stageplayes as the Premises prove at large, are unlawfull, scandalous and dishoneſt sports.

Therefore their action cannot but be unlawfull, especially unto Christians.

Fourthly. Argument. 4.

That profession which hath neither Gods word for its rule, nor his glorie for its end, must certainely be unlawfull unto Christians; witnesse, *Psal.* 119. 9, 10. *Gal.* 6. 16. 1 *Cor.* 10. 31. *c.* 6. 20. 1 *Pet.* 4. 11. which informe us, that Gods people must make his word the square, his glory the cheife and onely end of all their actions.

But the profession or art of acting Playes, hath neither the word of God for its rule (there being neither precept nor example in all the scripture for to warrant it, but many texts against it: See here p. 547. to 551. & 723. to 730;) nor yet the glory of God for its end, as I have here largely manifested, p. 127. to 133. & *f.* 520. to 570. * See Archbishop Abbot. on Jonah Lecture. 5. sect. 9. p. 91.

Therefore it must certainely bee unlawfull unto Christians.

Argument. 5. Fiftly,

That art or trade of life, in which men cannot proceed with faith or comfort, & on which men cannot pray for or expect a blessing from God, must questionlesse be unlawfull unto Christians: witnesse, *Rom.* 14.23. *Psal.* 129.7,8. *Phil.* 4. 6. 8. 9. 1 *Iohn* 5.16. *Neh.* 1.11. *c.* 2.20. *Psal.* 90.17.

* Gal. 5.16. 2 Pet. 1.19. But in this art or trade of acting Playes, men cannot proceed with faith or comfort, because it hath no warrant from the *word*, *the* * *rule of faith*; nor from the *Spirit*, *the efficient cause of faith*; nor from the Church or Saints of God, * *the houshold of faith*: neither can men pray for or expect ablessing from God upon their Playacting; it being a calling of the very * *Divels institution*, not of Gods appointment; a calling not authorized by the word of God, and therefore no wayes intitled to the blessing of God: A profession I dare say, on which the very professors themselves, could never heartily pray as yet for a blessing; *Neither doe or can those pious Christians which go by whiles they are acting, say,* * *The blessing of the Lord be upon you, wee blesse you in the name of the Lord.* A profession which hath oft times drawne downe the very vengeance and curse of God on many who have practised or beheld it, See here *f.* 552. to 568.

* See here p. 10. to 40. 404. See the Table. Title Devil and Players.

* Psal. 129.8.

Therefore, it must questionlesse bee unlawfull unto Christians.

Argument. 6. Sixtly.

That calling or profession in which a man cannot attribute his gaines to the blessing and favour of God; so as to say, it is God that hath blessed mee in this my honest vocation and made me rich; and for his gaines and thriving in which hee cannot render

render any thanks & prayse to God; must doutbleſſe be an ungodly calling and profeſſion, not lawfull among Chriſtians: witnes *Prov.* 10.22. *Gen.* 33.5.11. 2 *Chron.*1.12. *Eccleſ.*5.19. *Matth.*11. 6.33. *Pſal.* 145.1,2.15,16. *Acts* 2.46,47. 1 *Tim.*4.3,4. & *Phil.* 4.6.

But Players cannot attribute or aſcribe their gaines to the bleſſing and favour of God; it being but * *turpe lucrum*, diſhoneſt filthy gaine, much like the * *hire of an harlot*: neither can they render true praiſe or thankes to God for what they gaine by acting, becauſe they have no aſſurance that it proceedes from his good bleſſing, on this their lewde profeſſion.

* See here p. 905,906.
* Deutr.22.18. Mich.1.7.

Therefore it muſt doutleſſe bee an ungodly calling and profeſſion, not lawfull among Chriſtians.

Seventhly. Argument. 7.

That profeſſion towards the maintenance of which, a man cannot contribute without ſinne, and ſacrificing to the Devill himſelfe, muſt queſtionleſſe bee unlawfull unto Chriſtians; See 1 *Cor.*10.21, 22,23. *Rom.*1.30,32. 2 *Iohn* 10,11.

But no man can contribute towards the maintenance of Stage-players, as Stageplayers, with out ſinne, without ſacrificing to the very Devill himſelfe: For *hiſtrionibus dare immane peccatum eſt; & hiſtrionibus dare, eſt dæmonibus immolare*; as *St* * *Auguſtine*, * *Raymundus*, and ſundrie others teſtifie: See here p. 324,325, 326.905.906. & 688.

* Tract. 10. in Ioan. here p. 324.
* Summula Raymundi fol. 107.

Therefore it muſt queſtionleſſe bee unlawfull unto Chriſtians.

Eightly. Argument. 8.

That calling or profeſſion which altogether indiſpoſeth and unfits men for Gods worſhip & ſervice, and for all religious duties, muſt neceſſarily bee ſinfull and unlutable unto Chriſtians: See *Luke* 1, 74,75. *Hebr.*12.1. & *Matth.*5. 29,30. *Act.* 19. 18,19. *Iam.*1.21. 1 *Pet.*2.1,2.

But the profession of Playacting doth altogether indispose, and unfit men for Gods worship, his service, for the hearing of his word, the receiving of his Sacraments, (from which all Players were excomunicated) & from all other religious duties: See here p. 393. to 420. & fol. 522. to 542. & p. 561. to 573.

Therfore it must necessarily be unlawfull unto Christians.

Argument 9. Ninthly.

That profession which is pernicious and hurtful both to the manners mindes and soules of men, and preiudiciall to the Church, the State that suffers it must certainely bee unlawfull, intolerable among Christians: See here p. 447, 448. & *Ioh.* 10. 10.

*See Chrysostom: Hom: 50. in Matth: & Alensis Suma Theologica: pars: 2: Quæst: 135. Mem: 6. pag: 619. accordingly.

But the profession of acting Playes is pernicious both to the manners mindes and soules of men, of actors & spectators, & preiudicial to the Churches and States that suffer them: witnesse: page 302. to 568.

Therefore it must certainely be unlawfull, intollerable among Christians.

Argument. 10. Lastly.

That calling which the very professors of it upō their conversion & repentance have vtterly renounced with shame, and highest detestation, as altogether incompatible with Christianity, piety or salvation, must certainely be sinfull and utterly unlawfull unto Christians: See *Rom.* 6. 20, 21.

But sundry professed Actors and Stage-players both in the Primitive Church and since, upon their true conversion and repentance, have vtterly renounced and given over their profession of acting Playes, with soule confounding shame and highest detestation, as altogether incompatible with Christianity, piety, or salvation: See here p. 134. fol. 542. 545. 566. 568. p. 561, to 573. 840. & 910.

Therefore

Therefore it must certainely be sinfull and altogether unlawfull unto Christians.

And that upon these severall grounds which is the second thing.

First, in regard of the parts & persons that are most usually acted on the Stage: which are for the most part (p) *Devills, heathen Idoll Gods and Goddesses, Satyrs, Sylvanes, Furies, Fayries, Fates, Nymphes, Muses, & such like ethnicke idolatrous figments, which Christians should not name or represent: Or else Adulterers, Whoremasters, Adulteresses, Whores, Bawdes, Panders, Incestuous persons, Sodomites, Parricides, Tyrants, Traitors, Blasphemers, Cheaters, Drunkards, Parasites, Prodigals, Fantastiques, Ruffians, and all kinde of vitious godlesse persons; whose very wickednesses are the cõmon Subiect of those Stageplayes which men so much applaud:* And if the persons of any *Magistrates Ministers or Professors of Religion* are brought upon the Stage (as now too oft they are) it is (q) *onely to deride and jeere them, for that which most commends them to God and all good men.* The parts and persons therefore of Stageplayes being such, the represention of thẽ on the Stage must needs be ill, as I have largely proved: pag. 88, 89, 94. 175. to 178. &c.

p See part 1. Act 3. Scene 1, 2, 3, 4, 5. & Act 5. Scene 2. to 6. Mr. Stubs Anatomy of Abuses Pa. 103, 104. I. G. his retractation of Apologie for Actors p. 56. 57. 61. accordingly.

q See Part 1. Act 3. Scene 6. & p. 814, 815.

Secondly, in respect of the subiect matter of Stageplayes (q) *which is either prophane or heathenish, fraught with the names, the histories, ceremonies, applauses, acts and villanies of Pagan Idols: or ribaldrous, wicked, & obscene, consisting of Adulteries, Whoredomes, Rapes, Incests, Treasons, Murthers, sollicitations to lewdnesse, ribaldrie, bawdrie, treacherie, prodigious periuries, blasphemies, oathes, execrations, and all kindes of wickednes: Or impious and blasphemous, abusing Scripture, God, Religion, Grace, and Goodnesse: Or Satyricall, slanderous, and defamatorie; or vaine and frothy at the best, full of amorous, effeminate wanton dalliances, passages, pastorals, or of idle words & actions.* All which can neither be uttered nor acted, without sinne and shame, as

q See Part 1. Act 3. 5, 6. & 7. accordingly.

I have more largely proved, *Act.* 3. & 5. throughout; and as (r) *Tertullian* (s) *Chrysostome* (t) *Cyprian* (u) *Lactantius*, (x) *Salvian*, (y) *Northbrooke*, (z) *Gosson*, (a) *Stubs*, (b) *Doct. Reynolds*, and (c) others witnesses; because such *things as these*, (d) *ought not to be named*, much lesse then Personated, *among Christians*: they are evill in their owne nature, their representations therefore, being the (e) appearances of evill, which Christians must abstaine from, cannot be good.

Thirdly, in regard of the very manner of acting Playes, consisting of sundry particular branches, which I have at large discussed *Act.* 5. Scene. 1 2. 3. 4. 5, 6. 7. &c. on which you may reflect, and therefore shall passe more breifly over them now, reciting only some passages, some authorities that I there omitted.

The first considerable particular in personating of Stage-playes, is the hypocrisie of it, in counterfeiting not onely the habits, gestures, offices, vices, words, actions, persons, but even the gestures and passions of others, whose parts are represented; which I have proved hypocrisie, Act. 5. Scene 1. p. 156. to 161. Hence (f) *Philo Judæus* compares hypocrites and secret enemies unto Stage-players: *tanquam in theatro personatos sub alieno habitu tegentes veram faciem*: Hence (g) *Athanasius* stiles the *hypocriticall Epicritian heretiques, who covered their foule heresy with a faire outside, Stageplayers.* Hence also is that passage of (h) *Zeno Veronensis* an ancient Father. *Denique hypocrita ille dicitur, qui in theatro persona vultui superimposita, cum alius sit, alius esse simulatur; verbi causa, interdum regis persona utitur, cum sit ipse plebeius, aut etiam Domini cum forte ipse sit servus. Ita ergo in hac vita complurimi hominum tanquam theatro simulatis personis vtuntur et fictis,* (as too many likewise doe in this our age) *et cum sint extrinsecus aliud, aliud se esse hominibus ostendunt.* Parallel to which is that of (i) *Paschatius Ratbertus*: *Nunc autem quia hypocritæ vt Mimi secundum tragicam pietatem in theatricis Ludorum, coram hominibus*

r De spectaculis c. 15. to 22.
s Hom. 6. 7. & 38. in Math. See here p. 405. 406.
t De Spectaculis l. Epist. li. 1 Epist 10. & l. 2. Epist. 2.
u De vero Cultu c. 20.
x De Gubern. dei. l. 6.
y his Treatise against Playes.
z Playes confuted Action 1. 2. 3.
a Anatomy of Abuses p 103 104.
b Overthrow of Stage playes p. 22, 23. &c.
c I. G. Refutation of the Apologie for Actors p. 56. 57. 61.
d Ephes 5. 3. 4.
e 1 Thes. 5. 22.
f De Coronatione Principis p. 987.
g Histrionum igitur Epicritianorum ex Miletianis transfugatorum scopus talis est, taliq; perfidia in moribus. Epist: ad Solitariam vitam agentes. p. 239. B.
h Sermo de Jejunio. Bibl. Patrum Tom. 3 p. 127. G.
i In Mathæ. Evang: l. 4. Bibl. Patrum Tom. 9. pars 2. 986. B. See here p. 158. in the margent.

Diabolo astipulante permulcent se, et cupiunt iusti videri, cum rex militum venerit, invenient non se fuisse quorum partes agebant in superficie, sed scenicorum imitatores quorum speciem tenebant in corde. Which being added to that of learned and laborious Mr. *Fox*, who stiles hypocrites and false teachers, (*k*) *histriones pietatis*, (as (*l*) Dr. *Humphries* and others call the Masse, *Histrionicam fabulam, et theatricum Papismi Spectaculum*) is a sufficient evidence, that Stage-players are hypocrites, and the acting of Playes hypocrisie, therefore unlawfull unto Christians.

k In Apocalyps c. 2 & 3. p. 25.
l De vita et morte Iuelli: p. 71. 77.

The second unlawfull circumstance in the acting of Playes; is the grosse obscenity, amorousnesse, wantonnesse, and effeminacie that attends it, which here I shall but name because I have at large debated it. Act 5. Scene 2, 3, 4, 5. to which I shall referre you.

The third, is the apparent vanity, follie, and fantastique lightnesse which appeares in those (*m*) *ridiculous antique, mimicall, foolish gestures, complements, embracements, smiles, nods, motions of the eyes, head, feete, hands, & whole intire body which Players vse, of purpose to provok their Spectators to profuse inordinate laughter*, which absurd irrationall, unchristian, if not inhumane gestures and actions, more fit for skittish goates then men, or sober Christians, if grave men, if reason or religion may be judges, are in truth naught else but the very (*n*) *extremitie of folly, of vanity, if not of Bedlam frenzy*. For what greater evidences can there be of vanity, folly, or frenzy, then to see a wise man act the fooles or clownes; a sober man the drunkards, bedlams, wantons, fantastiques; a patient man, the furies, murtherers, tyrants &c. a chast man the Sodomites, whoremasters, adulterer, adultresses, whores bauds or Panders; an honest man the theefs or cheaters; yea a reasonable man the horses, Beares, Apes, Lyons, &c. or a male the womans part? What more absurd, then to behold a base notorious Rogue representing not only the person of a Maiestrate minister, Peere, Knight, &c. but even the Maiestie,

m See Act. 5. Scene 4. & Act 3. Scene 7.
n See 1. Sam. 21. 13, 14, 15 Prov. 26. 18, 19. Eccles. 2. 2. 12. c. 7. 25. c. 9. 3. c. 10 12, 13.
o See Mr Stubs his Anatomie of abuses p. 105 I. G. his refutation of Apologie for Actors, p. 56. 57. Dr. Raynolds Overthrow of Stage playes p. 17. 100. & 40. 36, 37.

Pompe

Pompe State, office, of the greatest Monarch; the vanity that *Salomon* reprehended long agoe: when he (p) *saw folly set in great dignity; When he beheld Servants to ride on horses, and Princes walking as servants on the earth.* Or what can be more impious or prophane, then to behold a Christian who beares the image of God, of Christ ingraven on his Soule, *cuius signum se in fronte portare asserit, et de corde perdidit*, as (q) St. *Augustine* speakes) to act the part, the person, to put on the habit, the Image of a pagan, an Idol, (r) *yea a heathen-God and Goddesse on the Stage, the very recitall of whose names, whose rites, the very making of whose images, is grosse Idolatry, condemned by the expresse letter of the second commandement, and* (s) *infinite other Scriptures*, as all Christian writers iointly witnesse. Certainely if the Scriptures be so rigid, as to *prohibit*, (t) *all idle wanton foolish words; all unseemely gestures, and lasciuious motions of the body:* (u) *as the pride the loftines of the countenance, the* (x) *amorous glances of the eye, the walking with stretched out neckes and wanton eyes, the mincing, and tinckling of the feete &c.* commanding Christians (z) *to put away vanitie, folly and madnes, with all* (a) *unseemely things*; and confineing them (b) *to gravitie, modestie, comlines and sobrietie, both in their actions* (c) *gestures, apparell* (d) *haire* (e) *words, thoughts,* (f) & things of smallest moment, the (g) *gravitie of Christ & Christians being such in former time that they were never seen to laugh, seldome to smile, much lesse to use any light dishonest gestures, or play any wanton Childish pranks*, as actors doe:) we cannot but from thence conclude, that it condemns these wanton postures, Complements, dalliances, motions, & representations, that alwayes attend the acting of Playes; which in their very best acception (h) *are vanity & the appearance of evill*, if not impiety and sinne it selfe; & so vnlawfull unto Christians.

Eccles. 10.6,7. Prov. 30.22. & 19.10.

q Enarratio: in Psal. 85. Tom. 8 pars 2, 68.

r See here p. 77. 88. 89. Tertull. De Idololatria lib. Philo Iudæus de Decalogo l. and all commentators on the second commandement accordingly, with our owne homilies against the perill of Idolatry.

s See Exod. 23.24. Deutr 7. 5. 2 King. 10.26. c. 11.18. c. 18. 4. c. 23. 14. 2 Chron. 34.3,4.

t 1 Iohn 5.21. t Matth. 12.36. 37. Ephes. 5.2.3. 4.

u Isay 3.9. Psal. 10.4. x Iob 34.1. Psal. 119. 37. Mat. 5.28, 29. 2 Pet. 2.14. Prov. 6.12.13.

y Isay 3.16. Prov. 6.12.13. c. 7.10. to 14.

z Psal. 4.2. Psal. 119.37. Eccles. 9.9. c. 10.10 c. 1.17. c. 10.1. Psal. 75.4. & 85

phes. 5.3. c. 9.1. 1 Cor. 11.13,14. c. 13.5.

b Tit. 2.3.22. 1 Tim. 2.9.10. Phil. 4.8. Eph. 4.1. Eph. 5.7.5.17. Rom. 16.2. Phil. 1.27.

c 1 Tim. 2.9.10. Isay. 3.18. to 29. Deut. 22.5. Zeph. 1.8. 1 Pet. 3.3,4.

d 1 Cor. 11.4. to 16. 1 Tim. 2.9. 1 Pet. 3.3. See my unlovelines of Lovelocks.

e Eph. 4.29.31. c. 5.3,4. Ps. 39.1. Ps. 19.14

f Gen. 6,5. Prov. 12,5. c. 15. 26. Ier. 4.1.

g Here p. 294. 402. 403.

h Here p. 127. to 132.

The

The fourth is the apparell wherein Playes are acted; in which two things are considerable, which make the acting of Playes unlawfull: First, the abuse; Secondly, the excessive gawdinesse, amorousnesse, and fantastique strangenesse of theatricall apparell. 4

For the first of these; not to insist upon this particular, that infamous sordid Actors oft usurpe the habits of *Ministers*, Magistrates, Gentlemen, Citizens, and others; yea, the robes of Emperours, Princes, Nobles, Bishops, Iudges, and those whose parts they act, which are no waies suitable to their condition or profession; I shall onely pitch upon this one particular abuse, of mens acting female parts in womens apparell and haire in Enterludes; *Vbi alius saccis obauratis, indutus serica veste, mundo, pretioso, & adtextis capite crinibus, incessu perfluo faminam mentitur*; as [k] *Apuleius* expresseth it. Which practise is diametrally contrary to *Deut.* 22.5. *The woman shall not weare that which pertaineth to a man, neither shall a man put on a womans garment; for all that doe so, are an abomination to the Lord thy God.* Which Scripture, as it condemnes *womens cutting of their haire like men* (as *Hrabanus Maurus, Nicholaus de Lyra, Hugo Cardinalis, Junius*, and sundry other [l] *forequoted Expositors* on this text affirme, who couple it with the 1 *Cor.* 11. 4, *to* 16.) together with their cloathing of themselves in mans array: (a manniſh whoriſh practise, of which [m] *Pope Jone, a notable strumpet*; [n] *Theodora*, [o] *a Roman Matron, who waited on* Stephanio *the Player, in cut haire, and mans apparell, as his Page*; * *Tecla*, a famous Virgin, *Quæ pro Paulo quærendo tonsuram & virilem habitum susceipit*; (even against S. *Pauls* 1

i See here, pag. 596. 634. two Councels against acting a part in Bishops, Ministers, or Religious persons garments, & *Ioannis Langhi crucium, De Vita & Honestate Ecclesiasticorum. l.* 2 *c.* 22 *p.* 323.

k Metamorphoseos. lib. 11. pag. 282.

l Act 5. Scene 6.

m Marianus Scotus. l. 3. Ætas. 6. An 854. Col. 152. Martini Poloni Supputationes. An 855. Col. 152. Papa. 109. Polychronicon. l. 5. c. 30.

fol. 224. Caxtons Chronicle. part 5. Anno 885. Volateranus Commentar. lib. 22. fol. 228. Balæus De Romanorum Pontificum Actis. lib. 4. pag. 125. with others here quoted. pag. 185. n Nicephorus Callistus Ecclesiastic. Histor. lib. 17. cap. 5. Centuriæ Magdeburg. 6. Col. 349. 808. o Suetonij Octavius sect. 41. * Vincentij Speculum Historiale. lib. 9. cap. 48. Antonini Chronicon. pars 1. Tit. 6. cap. 28. sect 5. fol. 137.

professed doctrine, 1 *Cor.* 11. 5, 6, 15.) *and so repaired thus disguised to his lodging, to bee instructed by him.* * *Eugenia* a female Romish Saint, *who did cut her haire, and cloath her selfe in mans apparell, and so went disguized to the Monastery of Saint* Helenus *the Bishop, whether no woman might have excesse, where shee entred into Religion, and lived many yeeres in mans apparell like a Monke, and was at last elected Abbot of that Monastery, which office she managed with great humility like a man, as all reputed her.* * Marina, *and* Eufrosina, *who polled their heads, and put on mans apparell, and then entred into Monasteries, where they lived and died professed monkish Votaries,* (or rather disguised prostituted Strumpets to their chast fellow Monkes) as * *sundry others have done of latter times.* * *Gundo,* an infamous Virago, *Quæ comam capitis inscidit, & contra Deiura virilia sumpsit indumenta; armisq; accincta, baculoq; innixa: and thus attyred, resorted to the Monastery of S.* Karilephus, *who avoyded the sight of all women; But no sooner was she entred into the inward parts of the Abbathie, but she was presently strucke blinde in both her eyes, and possessed with a Devill, vomiting up blood in a horrid manner, for this her unnaturall bold attempt: with divers other Romish* ? *female Votaries, who have polled their heads, and entred into Monasteries as professed Monkes, in mans apparell, the better to satiate their owne and other unchaste Monkes lusts,* have beene notoriously guilty. Witnesse *Cornelius Agrippa,* who writes thus of these chaste Virgin Nonnes and Monkes: ? *Quin & plurimæ monialium & vestarum & beguinarum domus* * *privatæ*

* Vincentij Speculum. Histor. l. 10. cap. 115. 116. fol. 129.

* Vincentij Speculum. Histor. l. 15. c. 74. 75, 76, 77, 78. See lib. 17. cap. 89. the like example of *Melania.*

* See here, pag. 185. 202, 203, 204. & Agrippa de Vanitate Scientiarum. cap 63.

* Vincentij Speculum. Histor. lib. 11. cap. 44.

? See Vincentij Speculum Historiale. lib. 15, cap 74. to 80. Socrates Scholast. Ecclesiast. Histor. l. 3. c. 43. Gratian Causa 32. Quæst. 1. f. 540 b. & here, p. 184 185, 203, 204, 205, 206.

? De Vanit. Scient. c. 63. * Restant nunc solæ moniales, &c. De his autẽ plura dicere (& si plura, quæ dici possint suppetebant) verecundia prohibet, ne non de cætu virginum Deo dicatarũ sed magis de lupanaribus, de dolis & procacia meretricum, de stupris & incestuosis operibus dandum sermonem, prolixè trahamus. Nam quid, obsecro, aliud sunt hoc tempore puellarũ monasteria, nisi quædam non dico Dei sanctuaria, sed veneris execranda prostibula? Sed lascivorũ & impudicorum juvenũ ad libidines explendas receptacula, ut idem hodie sit puellam velare, quod & publice ad scortandum exponere, &c. *Nicolaus De Clemangis, De Corrupto Ecclesiæ Statu. lib. cap. 23. See cap. 15.*

quædam

quædam meretriculorum fornices sunt, quas etiam monachos & religiosos (ne diffametur eorum castitas) nonnunquam sub monachali cuculla, ac virili veste *in monasteriis aluisse scimus, &c. Habent enim sacerdotes, monachi, fraterculi, moniales, & quas vocant sorores specialem lenociniorum prærogativam, quum illis religionis prætextu liberum sit quocunque pervolare, & quibuscunque quantum & quoties libet, subspecie visitationis & consolationis, aut confessionis secreto sine testibus loqui, tam pie personata sunt eorum lenocinia & sunt ex illis quibus pecuniam tetigisse piaculum est, & nihil illos movent verba Pauli dicentis; Bonum est mulierem non tangere; quas illi non rarò impudicis contrectant manibus & clanculum confluunt ad lupanaria, stuprant virgines sacras, vitiant viduas, & hospitum suorum adulterantes uxores, nonnunquam etiam, quod ego scio & vidi, Iliaci instar prædonis abducunt, & Platonica lege, cum popularibus suis communes prostituunt, & quarum animas lucrari debent Deo, illarum corpora sacrificant Diabolo; aliaque his multo sceleratiora, & * quæ nefas est eloqui, insana libidine perpetrant: interim castitatis voto abunde satisfacientes, si libidinem, si luxuriam, si fornicationem, si adulteria, si incestum verbis acerrime incessent detestenturque. & de virtute locuti clunes agitent. Sed & flagitiosissimi lenones sceleratissimæque lenæ sæpe sub illis religionum pellibus delitescunt. Tales habent aulicæ dominæ plerumq; sacrorum suorum mystas, & aulicarum nuptiarum scortationumque consultores.* Which passage seconded by * *di-*

* Adolescentibus impudice abusi sunt. heu heu, intra sanctam ecclesiam multi religiosi & Clerici in suis latebris & conventiculis maximè in Italia, publice quodammodo nefandũ gymnasium constituunt & palestram, in illius flagitij abominatione se exercentes, & optimi quique epheborum in lupanari ponuntur. Contra sanctam castitatem quam Domino promiserant sic offendunt continue etiam publicè, præter ea nefanda quæ in occultis perpetrant, quod nec chartæ reciperent, nec posset calamus exarare. *Alvarus Pelagius, De Planctu Ecclesiæ l. 2. Artic. 2. fol. 83. & Artic. 28. fol. 134. Onus Ecclesiæ. cap. 21. 22, 23.* & here p. 213. 445. * Episcopi vero & Sacerdotes hujus temporis castitatis sanctimoniam (sine qua nemo videbit Deum) tam in corde quam in corpore quomodo studeant observare? qui traditi in reprobum sensum faciunt quæ non conveniunt. Quæ enim in occulto fiunt ab Episcopis turpe est dicere. Melius itaq; arbitror super hoc dissimulare & supersedere, quam aliquid, unde scandalisentur innocentes & inexperti dicere. Sed ego cur verecundor dicere, quod ipsi non verecundantur facere?

mo quod Apostolus non verecundatur scribere & prædicare. Dicit autem egregius predicator: Sic masculi in masculos turpitudinem operantes, & mercedē sui erroris recipientes. Fratres, factus sum insipiens; vos me coegistis. *Bernard. Sermo ad Pastores in Synodo Rhemensi. fol.* 317.

[r] See pag. 199. 200, 208, 209, 210.

[s] See Suidæ Caius, p. 193. Quinetiam nefario furore correptus vestes muliebres induebat Caius, & comam plicis quibusdam ornando, & fæminas imitando, & omnia flagitia perpetrando.

[t] Ælij Lampridij. Commodus, pag. 89. 91.

[u] Athenæus Dipnos. l. 12. c. 13. p. 848.

vers other Popish and Protestant Authors, I wish our Romish Catholikes, who glory of the chastity of these their goatish Votaries, would consider.) So it likewise reprehends mens nourishing of their haire like women, and their putting on of womens attire, (though it be but now and then,) as an abomination to the Lord: And no wonder, that rhe putting on of womans apparell, and the wearing of long haire should make men abominable unto God himselfe, since it was an abomination even among Heathen men: Witnesse, not onely the [r] *forequoted examples of Heliogabalus, Sardanapalus, Nero, Sporus,* [s] *Caius Caligula, and others:* together with [t] *Commodus* and [u] *Annarus the effeminate governor of Babilon, (all great Sodomites and Adulterers:) whose going clad sometimes in womans apparell* (for none of them went constantly in that array, some of them onely once or twice) *hath made them for ever execrable to all posterity:* insomuch that [x] *Ælius Lampridius* writes of *Commodus, (qui clava non solum leones in veste muliebri, sed etiam multos homines afflixit) Quod tanta impudentiæ fuit, ut cum muliebri veste in Amphitheatro & Theatro sedens publicè sæpissime biberit.* And what accursed fruits this effeminacy of his produced, the same Author witnesseth; *Nec irruentium in se iuvenum carebat infamia, omni parte corporis atque ore in sexum utrumque pollutus.* It is storied of [z] *Ortyges the Tyrant of Erythre and his companions, Qui legibus solutis res administrabant civitatis*; that they grew to that height of effeminacy: *Quod per hyemem muliebribus calceis induti ambulabant, comas nutriebant, nodique capillorum erant studiosi,* (let our Ruffianly Love-locke wearers marke it:) *caput purpureis cotoneisque diadematibus convolventes. Habebant etiam mundum muliebrem totum aureum, sicut habere fæminæ consueverunt*; which made them *so abominable to the people, that* Hippotes *the brother of*

[x] Commodus Antoninus, p. 89. 91. [y] Pag. 86. [z] Athenæus Dipnos. lib. 6. cap. 6. pag. 421. 422.

Cnopus

Cnopus *invaded them with an army, and slue them.* The [a] *Samians are taxed for effeminacy by* Duris *and* Athenæus, *Quod circa brachia ornatum muliebrem gestare consueverant, atque cum Junonium celebrarent comas pexas habentes, atque in tergum reiectas incedebant. Sic illi pexi Junonis templa petebant Aurea Cæsaream contortam vincula nectunt:* and the *Sybarites* are taxed for the selfesame crime; [b] *Quod est etiam apud eos consuetudo, ut pueri ad impuberem usque etatem purpuram, capillorumque nodos auro revinctos gestant.* [c] *Pausanias* writes of *Leusippus,* who went clad *in womans apparell, and wore long effeminate haire like a woman, consecrated to* Alpheus, *the better to circumvent the chastity of a Virgin whom he loved;* that he was slaine *by* Daphne *and her Nymphes, who discovered him to be a male in womans attire, as he was bathing among them:* so detestable was this his lewdnes to them. Yea, such was the detestation of this effeminate unnatural odious practise of mens putting on womens apparell, even among Ethnickes; that the [d] *Lycians when they chanced to mourne, did usually put on a womans garment,* (ut deformitate cultus commoti, *maturius stultum proicere mærorem velint, that the very deformity and infamy of that array might move them the sooner to cast of their fooli sh sorrow:* and Charondas *the famous Lawgiver,* as [e] *Diodorus Siculus* informes us; is much applauded for enacting this law among the *Thurians, that whereas other Lawmakers made it capitall for any man to forsake his colours in the warres, or to refuse to beare armes for the defence of his Country, he contrariwise enacted; that such men as these, should sit three dayes together in the market place, clothed in womans apparell. Which Constitution* (saith *Diodorus*) *as it exceeds the lawes of other places in mildnesse; so it doth secretly deterre such cowardly persons from their effeminate cowardice,* (probri magnitudine) *with the greatnesse of the reproachfull shame. Siquidem mortem oppetere longè præstat, quàm* tantum ignominiæ dedecus *in patriâ experiri: For it is farre better*

[a] Dipnosoph. l. 12. c. 9. p. 832.

[b] Athenæus Dipnos. lib. 12. cap. 6. p. 821.

[c] Paulaniæ Arcadica. l. 8. p. 214. Alebat adolescens Alpheo comam, eam ille cum, quo virgines more solent religasset, in muliebri veste ad Daphnen venit, filiam se Oenomai simulans. Cum itaq; virgo esse ex corporis habitu facile crederetur, &c. miro sibi Daphnen amore devinxit &c.

[d] Valerius Maximus. lib. 2. cap. 6. sect. 13. pag. 66.

[e] Bibl. Histor. lib. 12. sect. 16. pag. 420. See here, p. 584.

for a man to be slaine, then to undergoe so great an ignominy and shame in his owne Country. The wearing of womans apparell, even for a little space in these Pagans judgements being so shameful, so execrable a thing, that a man were better to bee put to death, then to put on such array; with which *Ascanius* doth thus upbraide the *Troianes.*

[f] *Vobis picta croco, & fulgenti murice vestes:*
Desidiæ cordi: iuvat indulgere choreis:
Et tunicæ manicas, & habent ridimicula mitræ.
O verè Phrygiæ (neq; enim Phryges) ite per alta
Dyndama, ubi assuetis biforum dat tibia cantum,
Tympana vos buxusq; vocat Berecynthia matris
Ideæ: sinite arma viris & cedite ferro.

[f] Virgil. Æneidos. lib. 9. pag. 315.

Nothing being more abominable even among Heathens then *effeminacy in* [g] *long, compt, frizled haire,* and womanish apparell, as these examples, and [h] *Mafæus Vegius, De Educatione Puerorum. lib. 5. cap. 4.* and Act 5. Scene 6. abundantly testifie: on which you may reflect. If then the putting on of womans apparell were so abominable to Pagans, no marvell is it if this text of Deuteronomy stiles it an abomination to the Lord our God; the grounds and reasons of which, as I have at [i] *large insisted* on before, so I shall briefly touch upon them now in [k] *Gulielmus Parisiensis* his words. *Causa vero prohibitionis, ne vir utatur veste fœminea, vel è converso, multæ fuere. Primò, fuit congruentia ipsius naturæ, videlicet, ut quod natura sexu discreverat, discerneret & vestitus. Secundo, ut oportunitas auferretur turpitudinum latibulis; posset enim* * *intrare vir ad mulierem sub habitu muliebri, & è converso mulier sub habitu virili,* (as the examples of [l] *Achilles, who by putting on womans apparell deflowred* Deidamia *King* Lycomedes *Daughter*; of [m] *Clodius, who by this wile abused* Pompeia, Iulius Cæsars

[g] Sint procul à verbis juvenes ut fœmina compti. Quique suas ponunt in statione comas. *Ovid De Arte Amandi. l. 3. pag. 203.*

[h] Bibl. Patrum. Tom. 15. p. 881. 882, 883.

[i] Act 5. Scene 6. pag. 192. to 214.

[k] De Legibus. lib. c. 13. pag. 42. 43.

* See Agrippa De Vanitate Scient. cap. 63. 64. Tertullian De Pallio. c. 5. Summa Angelica. Tit. Ornatus. sect. 5. Summa Rosella. Tit. Fœmina. accordingly. & here, pag. 208. to 214.

[l] Statius Achilleid. l. 1. & D. *Rainolds* Overthrow of Stage-playes. p. 13. to 87.

[m] Suetonij Iulius. sect. 74.

sars *wife; and of*[n] Leucippus, *who by this stratagem sought to ravish* Daphne, with [o] *other examples of women clad in mans apparell to satiate the lusts of others,* witnesse:) *Ablata est igitur per hanc discretionem vestitus, multa opportunitas flagitij. Tertio, exterminatio sacrorum.* [p] *Martis & Veneris: in sacris n. Martis, non solum virili vestitu vestiebantur mulieres, sed etiam armabantur, ut in ipsis vestimentis bellicis, id est armis, ipsum tanquam Deum belli & victoriæ datorem colerent. Et Cocogrecus in libro maledicto quem scripsit de stationibus ad cultum Veneris, inter alia sacrilega & Deo odibilia præcepit, ut qui nefandum illum ritum exerceet, coronam famineam habeat in capite suo. Eodem modo in sacris Veneris viri effaminabantur, videlicet in vestibus muliebribus sacra Veneris exercentes, propter huiusmodi sacrilegos ritus Veneri se placere credentes atq; quærentes. Quarta causa est,* [q] *ut occasio magna provocationi libidinis auferretur: magna enim est provocatio libidinis viris vestitus muliebris, & è converso:* (how much more then when amorous wanton parts are acted in it?) *& hoc est quoniam vestis muliebris viro circundata, vehementer refricat memoriam, & commovet imaginationem mulieris, & è converso: alibi autem didicistis, quia imaginatio rei desiderabilis commovet desiderium. Quinta causa,* [r] *ut auferretur occasio maleficij quibus gentes illæ refertissimæ erant, & in ijs nutritæ. Consueverant n. malefici & maleficæ in vestibus aut de vestibus libidinis, maleficia exercere, & hoc nos in eorum libris sæpe legimus. Vt ergo occasio huiusmodi tolleretur, iàm voluit Deus hanc confutationem vestitus esse in viris & mulieribus. Sexta causa, ut tolleretur error periculosus & superstitiosa credulitas, quâ trahi possent ad idololatriam, quibus credebant decepti applicatione vestium muliebrium, maxime in sacris Veneris, coniungi sibi ac conciliari amore fortissimo corda mulierum, propter quas hoc facerent, vel quæ postea huiusmodi vestibus uterentur: similiter & deceptæ mulieres idipsum credebant de viris, & virilibus vestimentis. Voluit ergo Deus hunc superstitiosum errorem auferri de cordibus eorum*

[n] Pausaniæ Arcadica, l. 8. p. 214.

[o] See here, pag. 184. 185. together with the examples of *Sardanapalus, Nero, Heliogabalus, Commodus, Caligula, Annarus,* and others forequoted, who acted their Sodomies, whoredomes and adulteries, being thus attired in womans apparell.

[p] See here, pag. 207. accordingly.

[q] See here, pag. 208. 209, 210. & D. *Raynolds* Overthrow of Stage-playes. p 11, to 15. 32. & 92. to 100. accordingly.

[r] See p. 208 to 214. & D. *Raynolds* Overthrow of Stage-playes. p. 8. to 23. 32. 34. 35.

eorum per ablationem abusionis istius, ne per illum tandem traherentur ad cultum Veneris. Vpon all which seuerall reasons, but especially the 1. 2, 4. & 5. *Iuo Carnotensis. Decret. pars* 11. *cap.* 64. 83. *& pars* 7. *cap.* 78. 80, 81. *Rupertus in Deut. lib.* 1. *c.* 13. *fol.* 221. *Joannis Wolphius in Deut. lib.* 3. *Sermo.* 52. *fol.* 114. *Dionysius Carthusianus in Deut.* 22. *fol.* 479. *Hugo Cardinalis in Deut.* 22. *Petrus Bertorius. Tropologiarum. lib.* 5. *in Deut. cap.* 22. *fol.* 47. *Conradus Pellicanus in Deut.* 22. *v.* 5. *Lucas Osiander in Deut.* 22. *vers.* 5. *Tostatus Abulensis in Deut.* 22. *Quæst.* 2. *Tom.* 3. *pars* 2. *p.* 199. *B.C. Procopius, Leonardus Marius, & Cornelius à Lapide in Deut.* 22. *vers.* 5. *Erasmus Marbachius. Comment. in Deut.* 22. *pag.* 217. 218 *Joannis Mariana, Scholia in Deut.* 22. *vers.* 5. *p.* 99. *Paulus Fagius Annotationes Paraph. Onkeli Chald. in Deut. Franciscus Junius Analysis in Deut.* 22. *v.* 5. *Operum Genevæ.* 1613. *Tom.* 5. *Col.* 572. 573. (who makes this text of *Deuteronomy*, a [r] *Precept of honesty, not founded in the Ceremoniall or Politicall law, but in the very law of nature, as doe all other Orthodox Writers:*) together with *Maphæus Vegius, De Educatione Puerorum. lib.* 5. *c.* 4. *Bibl. Patrum. Tom.* 15. *pag.* 882. *Angelus De Clavasio, Summa Angelica. Tit. Ornatus. sect.* 5. *Jacobus De Graffys Descitionum Aurearum. pars* 2. *l.* 2. *c.* 26. *sect.* 5. *Hyperius De Feriis Bacchanalibus. lib. Joannis Langhecrucius, De Vita & Honestate Ecclesiasticorum. lib.* 2. *cap.* 21. 22. *pag.* 319. 321. *J. G.* his *Refutation of the Apologie for Actors. pag.* 16. with sundry [t] *other forequoted Fathers, Councels, and other Authors,* have absolutely condemned, even from this very text, *not onely mens constant wearing, but likewise their very putting on of womans apparell (especially to act an effeminate amorous womans part upon the Stage) as an abominable, unnaturall, shamefull, dishoneſt, unchaste, unmanly wicked act, which God and nature both deteſt*, for the precedent reasons. Yea, so universally execrable hath this practise beene in all ages, that the 2. *Councell of Bracara,*

[r] Est præceptũ honestatis non in cerimonia, non in civili jure seu politico, sed in natura ipsa fundata. Ibidem. Col. 572. See here, pag. 211. 212. & Doctor *Rainolds* Overthrow of Stage-playes. pag. 9. 10, 13, 14, 82, 83. accordingly.

[t] See here, Act 5. Scene 6.

Anno

Anno Dom. 610. (as [u] *Juo Carnotensis* informes us) enacted this particular *Canon* against mens acting of Playes in womens, or womens acting or masquing in mens apparell: *Si quis balationes ante Ecclesias sanctorum, seu qui faciem suam transmutaverit in habitu muliebri, & mulier in habitu viri, emendatione pollicita, tribus annis paniteat:* and *Baptista Trovomala*, discussing this very question; [x] *Whether it be a mortall sinne for a woman to put on mans, or for a man to weare womans apparell to act a Masque or Play?* maketh this reply. *Respondent, omnes prædicatores & totus mundus, quod sic:* all Preachers, and the whole world doe answer that it is: *and for this* (saith he) *they alleage Grâtian Distinctio.* 30. *cap. Si qua mulier:* and *Deut.* 22. 5. The reason why it is a mortall sinne is rendred by [y] *Angelus De Clavasio, because it is contrary to this text of Deut.* 22. 5. *and inconvenient for the persons who put it on:* and by [z] *Alexander Alensis*, and [a] *Aquinas: because it is directly contrary to the decency and virility of nature, and likewise to this text of Deuteronomy*; *Nec pertinet ad honestatem viri veste muliebri indui: utrique enim sexui diversa indumenta natura dedit.* * *Habet enim & sexus institutam speciem habitus* (writes *Isiodor Hispalensis*) *ut in viris tonsi capilli, in mulieribus redundantia crinium; quod maxime virginibus insigne est, quarum & ornatus ipse proprie sic est, ut concumulatus in verticem ipsam capitis sui arcem ambitu criniũ contegat.* If then all these severall Authors, and Councels, together with *Vincentius Belsẽsis Speculum Historiale. lib.* 11. *cap.*73. *& lib.*21. *cap.*44. with [b] *others fore-alleaged; if all Preachers, and the whole world it selfe*; or if our owne worthy Doctor *Rainolds* (who hath largely and learnedly debated this particular point in his *Overthrow of Stage-playes. pag.*9. *to* 15. *&* 82. *to* 106. *&c.*) may be judges, *the very putting on of womans apparell by Players or their Boyes to act a Play, and so* è con-

[u] Decret. pars 11. cap. 64. See cap. 83. & pars 7. c. 78, 80, 81. to the like purpose.

[x] Quæritur an fœmina causa ludi vel joci utens veste virili, vel vir veste muliebri peccet mortaliter, &c? *Summa Rosella. Tit. Fœmina. fol.* 214. 215.

[y] Tertium quod requiritur in ornatu est convenientia personæ. Itaque mulier quæ utitur veste virili, vel è contrario, peccat mortaliter, quia facit contra præceptum *Deut.* 22. *Summa Angelica. Tit Ornatus. sect.* 5. *& Tit. Habitus sect.* 7.

[z] Summa Theologiæ. pars 2. Quæst. 135. m. 2. pag. 617. 618.

[a] Prima secundæ. Quæst. 102 Artic. 6. 6m. & secunda secundæ. Quæst. 169. Artic. 2. 3. * Isiodor Hispalensis. Originum, lib. 19. cap. 23. [b] Act 5. Scene 6. pag. 176. to 216.

verso, *is a most execrable abomination to the Lord our God, prohibited by this text of Deuteronomy.* Neither will the shortnesse of the time excuse the fact: For as *Nero was truely said to weare his suits, and to put on his apparell, though he never wore one garment twice, changing his raiment every day, as* [c] *Historians relate*; so he [d] *who puts on a womans attyre for a day, an houre or two, or any lesser space to act a womans part, be it but once in all his life, is a putter on of womans apparell within the very words and meaning of this text; which principally provides* as the fore-alleaged reasons, Authors, and examples witnesse, against such temporary occasionall wearing and puting on of womans apparell, *which* [e] *oft-times happens*, rather then against the daily constant wearing of it, which few have beene so unnaturall as to use. What [f] *Tertullian* therefore writes of *Hercules*, attyred by his Mother in womans apparell, to satiate his lusts. (*Naturam itaq; concussit Lariss æus heros in virginem mutando, &c. Feras in puero matris sollicitudinem patiens certe iam ustriculas: certe virum alicuius clanculo functus adhuc sustinet, stolam fundere, comam struere, cutem fingere, speculum consulere, collum demulcere, aurem quoque foratu effæminatus. Ecce itaque mutatio*, monstrum equidem geminum, *de viro fœmina, mox de fœmina vir, quando neque veritas negari debuisset, neque fallacia confiteri.* Vterque habitus mutandi malus, alter adversus naturam, alter contra salutem. *Turpius adhuc libido virum cultu transfiguravit, quàm aliqua materna formido; tametsi adoratur à vobis qui erubescendus est Scytalosagittipelliger ille, qui totam epitheti sui sortem cum muliebri cultu compensavit. Tantum Lydiæ clancularia licuit, ut Hercules in Omphale, & Omphale in Hercule prostitueretur, &c.* The same may I say of women who impudently cut their haire, or put on mens, or men who *effeminately* * *nourish their haire*, or put on womans apparell to act any mummery, Masque, or Stage-play, or for any

[c] Suetonij Nero. sect. 3. Coc. Sabellicus, Æneid. 8. lib. 11. p. 203. Eutropius, Grimston, & Zonaras, in the life of *Nero*.

[d] See D. *Rainolds* Overthrow of Stage-playes. p. 101. 102. & here, p 179. to 196.

[e] Ad ea quæ frequentius accidunt leges aptantur. See Sir *Edward Cooke*, his Flowres. § De Pallio. c. 5 p. 228.

* See Archbishop *Abbot*, his 28. Lecture upon *Ionah*. sect. 11. pag. 570. 571. against long womanish haire.

any such like ends; [g] *that they sinne against nature, their sex, their owne salvation*, making themselves not onely *double monsters*, but even *an abomination to the Lord their God*, as all the premises witnesse. And what Christian, what Mummer, Masquer, or Actor is there so desperately prodigall of his owne salvation, as thus to become an [h] *Anathema Maranatha*, a perpetuall unsufferable abomination to his God, by putting on such apparell for an houre, to act a Matrons, perchance a Strumpets part, which may make him miserable for all eternity? As therefore this putting on of womans apparell is an abomination unto God, so let it be an execrable and accursed thing to us; and since there is so much ingenuity left in most men, rather to goe could and naked, yea to expose their lives to hazard, then thus unnaturally to cloath their nakednesse, or to walke abroad in womans vestments; let there not bee henceforth so much impudency in any Actors, Mummers, Masquers, as to appeare publikely in feminine habits, or attires on the Stage, rather then to foregoe their lascivious sinfull Playes and Enterludes, which (if [i] *S. Augustine*, or [*] *others* may be credited,) *are the very broad way, which leades men downe to Hell and endlesse death, in which many multitudes daily walke and sport themselves.* I shall therefore close up this particular (which [k] *D. Rainolds hath at large discussed*, and I [l] *my selfe more copiously insisted on in the foregoing part*) with the *Commentary of* [m] *Erasmus Marbachius* on this text of Deuteronomy. *Distinxit Deus in creatione virum à muliere, ut forma corporis, ita quoq; officio: [*] hanc distinctionem vult Deus conservari, & neutrum sexum habitu & vestitu in alium se transformare, nec quæ alterius sunt usurpare. Mulieris est suo vestitu indui, & colum ac lanam tractare, domesti-*

[g] Debet enim habitus congruere qualitati & conditioni personæ & sexus. *Iacobus De Graffijs. Decisionum Aurearum. pars 2. lib. 3 cap 26. sect. 5.*

[h] 1 Cor. 16, 22.

[i] Enarratio in Psal. 39. Tom. 8. pars 1. p. 414. 415.

[*] D. *Chetwin*, in his Straite gate and narrow way. cap. 7 pag. 70.

[k] Overthrow of Stage-playes. pag. 9. to 15. & 82. to 168.

[l] Act 5. Scene 6. pag. 178. to 216.

[m] Argentorati. 1597. p. 217, 218. [*] See RHabanus Maurus in Deut. lib. 2, cap. 29. Tom. 2. Operum. pag. 437, Alexander Alensis Summa Theologiæ. pars 2, Quæst. 135. memb. 2. pag. 617, 618, & Mapheus Vegius, De Educatione Puerorum, lib. 5. cap. 4. accordingly.

* See Chrysostom: Hom: 5.m Tit: Tom: 4. Col: 1485. B. C. ac:

æquerei curam agere. * *Viri est, suis quoq; vestibus indui, & quæ foris & reipub. curare, &c. Prohibentur itaq; hac lege larvæ, quibus se homines transformant ut agnosci nequeant, quæ res occasionem præbet multorum gravissimorum scelerum. Præterea turpis & inhonestus vestitus, qui nec virilem, nec muliebrem sexum decet; ipsa etiam vestitus novitas, quæ animi levis & inconstantis, & vani indicium est:* the next particular, which I shall briefly touch.

2 The second unlawfull Circumstance of Actors apparell, is its overcostly gawdinesse, amorousnesse, fantastiquenesse, and disguizednesse. For the gaudinesse, lascivionsnesse, and newfangledness of Players attire, it hath beene long since discovered and censured by the Fathers. Hence [n] *Philo Judæus* discribing a lascivious painted frizled accurately attyred Strumpet, stiles her; *Præstigiatrix splendidè ac scenicè ornata.* Hence [o] *Gregory Nazianzen* stiles all women, who paint their faces, embroyder or frizle their haire, and weare lascious gawdy apparell; *Theatricè compta & ornata, ob venustatem invenusta;* as *Levenclavius* translates it: recording this as none of his Mothers meanest vertues: [p] *quod pictum & arte quæsitum ornatum, ad eas, quæ theatris delectantur ablegabat*; who were all notorious prostituted Strumpets. Hence [q] *Chrysostome*, declaiming against the compt, glittering, painted, amorous females of his age, writes, that they were *nihil à theatralibus faminis discrepantes:* and to beat downe all fantastique pride and gawdinesse in apparell, he reasons thus: [r] *Sed ornaris & comeris? Verum & equos comptos videre licet, homines vero scenicos omnes.* Hence [t] *S. Bernard* taxing the pride of Prelates and Popish Priests in his time proceeds thus. *Vnde hinc est eis quem quotidie videmus meretricius nitor, histrionicus habitus?* Hence [t] *John Sarisbery* our Countri-man useth this expression in censuring the effeminate compt fantastique Gallants of his age; *interim invident meretrici histrionis habitum.* And hence

n De Mercede Meretricis, &c. p. 1164.

o Oratio adversus Mulieres ambitiosius sese ornantes. p. 991, &c.

p Oratio. 28. De Funere Patris. p. 472. 476.

q Hom. 10. in Matth. Tom 2. Col. 250. D.

r Homil. 39 ad Pop. Antioch. Tom. 5. Col. 250. D.

s Sermo ad Clerum, in Concilio Rhemensi fol. 317.

t De Nugis Curialium. l. 3. c. 13. Bibl. Patrum. Tom. 15. p. 384. E.

hence our learned [u] *Walter Haddon*, phraseth Masse-attire, gawdy Copes, and such like vestments, *Histrionicus vestitus*: Which severall phrases and expressions, with sundry others to the like purpose are frequent in most Greeke and Latine Authors. All which being coupled with 22. *Henry* 8. *c.*13. (which speakes of the costlinesse of Players Robes) and with Act 5. Scene 7. pag. 216. to 220. where I have more largely demonstrated this particular, will bee a sufficient evidence, of the gawdinesse, lasciviousnesse, and newfangledness of Stage apparell, and so by consequence of [x] *its unlawfulnesse too.* For the strange disguisedness of theatricall attires, it is most apparant: For doe not all Actors, Mummers, Masquers usually put on the [y] *Vizards, shapes and habits of* Iupiter, Mars, Apollo, Mercury, Bacchus, Vulcan, Saturne, Venus, Diana, Neptune, Pan, Ceres, Iuno, *and such like Pagan Idol-gods and Goddesses: the persons, the representations of Devils, Satyrs, Nymphes, Sylvanes, Fayries, Fates, Furies, Hobgoblins, Muses, Syrens, Centaures, and such other Pagan Fictions? yea, the portraitures and formes of Lyons, Beares, Apes, Asses, Horses, Fishes, Foules, which in outward appearance metamorphose them into Idols, Devils. Monsters, Beasts,* whose parts they represent? and can these disguises bee lawfull, be tolerable among Christians? No verily. For first, the former sort of them, as [z] *Josephus*; [a] *Philo Judæus*, [b] *Tertullian*, [c] *with all ancient and moderne Expositors on the* 2. *Commandement* witnesse, *are meerely idolatrous*; the very [d] *mentioning of these Idols names, much more then the representation of their parts, the making and* [e] *wearing of their Vizards, shapes, and Images being wholy condemned by the Scripture*; *which commands Christians*

[u] Contra Hieronymi Osorium. lib. 3. pag 285.

[x] See Act 5. Scene 7. accordingly. Summa Angelica, & Summa Rosella. Tit. Ornatus.

[y] See Act 3. Scene 3. & Act 5. Scene 3. 4. Cyprian Epist. lib. 2. Epist. 2. Tertullian. De Spectac. Iosephus Antiqu. Iudæorum. lib. 15. cap. 11.

[z] Antiq. Iudæ. l. 15. c. 11.

[a] De Decalog. lib. pag. 1037.

[b] De Spectac. lib. cap. 22 De Corona Militis. cap. 8. & De Idololatria. lib.

[c] See here, pag. 89. 90.

[d] See Act 2. & Act 3. Scene 3. pag. 77. [e] Exod. 23. 4. cap. 23. 24. cap 34. 13. Levit. 26. 1, 30. Deut. 7. 5. cap. 16. 22. 2 Kings 10. 26. cap. 17. 10. cap. 18. 4. cap. 23. 14, 24. 2 Chron. 31. 1. cap. 34. 3, 4, 7. Ier. 43. 13. cap. 50. 2 Ezek. 6. 4, 6. 1 Ioh. 5. 21.

to [t] *flie all Idolatry*, and not to come neere it, lest it should infect them. Secondly, there is no warrant at all in Scripture for any such Stage-disguises, but very good ground against them. For first it [g] *condemnes mens disguising of themselves like women, and womens metamorphosing themselves into men either in haire, apparell, offices, or conditions:* how much more then mens transfiguring of themselves into the shapes of Idols, Devils, Monsters, Beasts, &c. betweene which and man there is no Analogie or proportion, as is betweene men and women. Secondly, it enjoynes men and women, [h] *to attire themselves in modest, decent, and honest apparell, suitable to their sexes and degrees, as becommeth those who professe godlinesse:* But such Vizards and disguises as these, are neither modest, decent, honest, nor yet suitable to their human nature. Thirdly, it requires them, [i] *to abandon all wanton, strange, lascivious, vaine, fantastique dresses, fashions, vestments:* much more then such habits, such disguises as these, which are both inhuman, bestiall, and Diabolicall. Fourthly, it commands men, [k] *not to bee like to Horse and Mule, which have no understanding:* therefore not to act their parts, or to put on their skins or likenesse. It was Gods heavy Iudgement upon King [l] *Nebuchadnezar, that he was driven from men, and did eate grasse as Oxen, and that his body was wet with the dew of Heaven, till his haires were growne like Eagles feathers, and his nailes like Birds clawes:* yea, it is mans greatest misery, [m] *that being in honour he became like to the beasts that perish:* And must it not then bee mans sinne and shame to act a Beast, or beare his image, [n] *with which he hath no proportion?* What is this but to obliterate that most [o] *glorious Image which God himselfe hath stamped on us*, to strip our selves of all our excellency, and to prove worse then bruits? Certaine-

t 1 Cor. 10. 7, 14. Propterea clamat Apostolus, Fugite idololatriam, omnem utiq; & totam, &c. Longum enim divortiũ mandat ab idololatria, in nullo proximè agendum. Draco enim terrenus de longinquo non minus spiritu absorbet alites. Ioannes, Filioli, inquit, custodite vos ab Idolis: non jam ab idololatria quasi ab officio, sed ab idolis, id est ab effigie eorum. *Tertul. De Corona militis, c. 8.*

g Deut. 22. 5. 1 Cor. 11. 3. to 16 See Act 5. Scene 6. & here pag. 879, &c.

h 1 Tim. 2 9, 10. 1 Pet. 3. 4, 5.

i Deut. 22. 5. Isay 3. 18, 19, 20. Zeph. 1. 8. Prov. 7. 10. See Act 5. Scene 7.

k Psal. 32. 9.

l Dan. 4. 33.

m Psal. 49. 12, 20.

n Pronaq; cum spectant animalia cætera terram: Os homini sublime dedit, cælumq; videre jussit, & erectos ad sidera tollere vultus. *Ovid Metamorph. lib. 1. Cicero De Natura Deorum. lib. 2. 3.*

o Gen. 1. 26, 27. cap. 5. 1. cap. 9.

ly,

ly, that God who [p] *prohibits, the making of the likenesse of any beast, or fish, or fowle, or creeping thing, whether male or female,* to expresse or represent his owne likenesse; *condemning the idolatrous Gentiles,* [q] *for changing the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and foure footed beasts, and creeping things;* [r] *with which he hath no similitude or proportion;* must certainely condemne the putting on of such bruitish Vizards, the changing of the glory, the shape of reasonable men, into the likenesse of unreasonable beasts and creatures, to act a beastiall part in a lascivious Enterlude. Fiftly, it enjoynes men, [r] *not to alter that forme which God hath given them by adding or detracting from his worke; not to remove the bounds that he hath set them; but to* [r] *abide in that condition wherein he hath placed them:* Vpon which grounds, as the [t] *Fathers and others aptly censure face-painting, Perewigs, vaine fashions, disguises and attires, together with the enchroachments of one sex upon the habits, offices, or duties of the other;* so I may likewise condemne these Play-houte Vizards, vestments, images and disguises, which during their usage in outward appearance offer a kinde of violence to Gods owne Image and mens humane shapes, metamorphosing them into those idolatrous, those bruitish formes, in which God never made them. Sixtly, it censures mens degenerating into beasts, or Devils, either in their mindes or manners, be it but for a season; *as the* [u] *marginall Scriptures* witnesse; therefore it cannot approve of these theatricall, bestiall, and diabolicall [x] *transfigurations of their bodies;* which are inconsistent with the [y] *rules of piety, grævity, honesty, modesty, civility, right reason, and expedience, by which all Christians actions should be regulated.* Seventhly, it in-

[p] Deut. 4.10, 17,18.c.5.8.

[q] Rom.1.23. Psal.106.20.

[r] Isay 40.18. Acts17.29.

[r] Eccles.3.14.c. 7.13. Matth. 5. 36.c.6.26. Pro. 22. 28.

[r] 1 Cor.7.24.c. 11.3. to 16.

[t] Cyprian, De Habitu Virginum. Tertul. De Cultu Fœminarum. Clemens Alexand. Pædag.l 3.c.2. 3,11. Nazianzen adversus Mulieres ambitiosius sese Ornantes Oratio. Alexander Alensis. Summa Theologiæ.pars 4. Quæst.11. Artic.2.Summa Angelica & Summa Rosella. Tit.Ornatus: See my Vnlovelinesse of Lovelockes.pag.2,&c. and here, Act 5, Scene 3.6,7.

[u] Psal. 32. 9. Psal.49.12, 20. 2 Pet. 2. 22. Rev.22.15. Psal.92.6. Psal.94.8. Psal.73.22.

[x] See Dan. 4. 33. Rom.9. 7,8,9.

[y] Psal. 4. 8. 1 Tim. 2, 9, 10, Titus 2. 2,3, 4, 5, 6, 12. 1 Cor. 11. 13.

formes

[z] 1 Sam. 21. 13, 14, 15.

formes us, that even [z] *Achish King of Gath*, a meere Pagan Idolater, when *he saw* David *acting the madman before him, and feining himselfe distracted, scrabling on the doores of the gate, and letting the spittle fall downe upon his beard; saidthus unto his servants; Loe you see the man is mad: wherefore then have yee brought him to mee? Have I need of mad-men, that yee have brought this fellow to play the mad-man in my presence? shall this fellow come into my house?* If then this Heathen King was so impatient to see *David* act the Bedlam in his presence, even in his ordinary apparell, that he would not suffer him to stay within his Palace; how much more impatient should all Christian Princes and Magistrates be of beholding Christians acting, not onely Mad-mens, but even Devils, Idols, Furies, Monsters, beasts, and senceless creatures parts upon the Stage in such prodigious deformed habits and disguises, as are unsuitable to their humanity, their Christianity, gravity, sobriety; bewraying nought else but the very vanity, folly, and bruitish frensie of their distempered mindes? Certainely those who readily censure and detest such habits, such representations in all other places must needs condemne them in the Play-house, *whose* [a] *execrable infamous lewdnesse* may happily make them more unlawfull, never commendable or fit for Christians. Lastly, these theatricall habits, vizards, and disguises have beene evermore abominated, condemned by the Church and Saints of God: as namely, by the Iewish Church and Nation: *who, as they never admitted nor erected any Images or Pictures of God, of Christ, or Saints within their Temple*, as [b] *Hecatæus Abderita*, [c] *Cornelius Tacitus*,

[a] See Act 6. Scene 3. 4, 5. & Bullengerus, De Theatro. lib. 1. c. 50. 51.

[b] Est autem in media Hierusolyma quadroporticus, &c. Simulachrum vero aut aliquod anathema ibi nequaquam est. *Apud Iosephum. Contra Apionem. lib.* 1. *pag.* 833. [c] Ægyptij plæraque animalia effigiesque compositas venerantur. Iudæi mente sola unumque numen intelligunt. Profanos qui ideûm imagines mortalibus materijs in species hominum effingant. Summum illud atque æternum, neque mutabile, neque interiturum. Igitur nulla simulachra urbibus suis, neque templis. Non regibus hæc adulatio, non Cæsaribus honor. *Histor. lib.* 5. *cap.* 1. *pag.* 592.

[d] *Dion*

[d] *Dion Cassius*, [e] *Philo Judæus*, and [f] *Josephus* witnesse: accounting it a hainous sinne [g] *contrary to the expresse words of the second Commandement, to paint or make any Picture, any Image of God; because the* [h] *invisible incorporiall God, (whom no man hath seene at any time, nor can see; betweene whom and any Image, Picture, or creature there is* [i] *no similitude, no proportion,) cannot be expressed by any visible shape or likenesse whatsoever, (his Image being onely Spirituall and* [k] *invisible like himselfe,)* as not onely the [l] *Scripture*, but even [m] *Seneca* and [n] *Tully* in-

[d] Iudæi diversum à reliquis hominibus obtinent, cū alijs in rebus usuq; vitæ quotidiano, tū eo præsertim quod nullū ex cæteris Dijs colunt: unū autē quendā summo studio venerātur, nimirum suum illum Deum ineffabilem, invisibilemq; existimantes. *Rom. Hist. l. 37 fol. 76.* • Hactenus pro patria depræcatus postremas pro Templo preces adhibeo. Hoc Templum Cai Domine, jam inde ab initio nullam unquam admisit manufactam effigiem cum sit Deo domicilium: pictorum enim & statuariorum opera sunt sensibilium Deorum imagines: illum autem invisibilem pingere aut fingere nefas duxerunt nostri majores. Non Græcus, non Barbarus, non Rex Satrapave ullus vel infensissimus; non seditio, non bellum, non captivitas, non vastatio, non alia res ulla unquam tantam cladem intulit, ut contra veterem morem effigies manufacta in id importaretur. *De Legatione ad Caium. pag.* 1386 *vid.* 1389, *&c.* See De Monarchia. lib. fol. 1037. 1038, 1039. [e] Græcis itaq; & alijs quibusdam bonum esse creditur imagines instituere. Deniq; & patrum, & uxorum filiorumq; figuras depingentes exultant; quidam vero etiam nihil sibi competentium sumunt imagines, &c. Porro autem legislator, non quasi prophetans Romanorum potentiam non honorandam, sed tanquam causam neq; Deo neq; hominibus utilem despiciens, & quoniam totius animati, multò magis Dei inanimāti, probatur hoc inferius, interdixit imagines fabricari: to which *Sigismundus Silenius* affixeth this marginall note. Iudæi prorsus nullas imagines ferunt. Contra Apionem. lib. 2. pag. 846. [f] Exod. 20. 4. Levit. 26. 1, 30. Deut. 4. 15, 16, 17, 18, 23, 25. c. 5. 8. c. 16. 21, 22. [g] Iohn 1. 18. c. 5. 37. Rom. 1. 23. Col. 1. 15. 1 Tim. 1. 17. c. 6. 16. Heb. 11. 1. 1 Ioh 4. 20. Deut. 4. 15. Deus inter omnia operibus quidem & muneribus clarus, & omni re manifestiór, forma vero & magnitudine nobis inenarrabilis. Omnis namque materies comparata ad hujus imaginem, licet sit preciosa, tamen pro nullo est; cunctaque ars ad illius imitationis inventum, extra artem esse cognoscitur: nihil simile neque videmus, neque possumus suspicari neque conijcere, ille invisibilis sola mente percipitur. *Iosephus Contra Apionem. lib. 2. pag.* 854. *Philo Iudæus de Monarchia. lib. pag.* 1097, *&c.* [h] Isay 40. 12. to 27. Acts 17. 29. Rom. 1. 23. [i] Col. 1. 15. Iohn 15. 37. Deut. 4. 15. Heb. 2. 3. 1 Tim. 6. 16. Philo Iudæus, De Mundi Opificio. pag. 8. 9. Origen Contr. Celsium. lib. 7. fol. 72. & lib. 7. fol. 97. [k] Act 17. 29. Isay 40. 18, 19. [l] Exurge modo, & te quoque dignum finge Deo, finges autem non auro, non argento: Non potest ex hac materia, imago Dei exprimi similis. *Epist. 30. pag.* 207. [m] De Natura Deorum. lib. 1. 2.

formeus: Vpon which grounds the Primitive Christians (*who had no Images, no Pictures, no Altars in their Churches,* as ° *Arnobius,* P *Origen,* q *Minucius Felix,* and r *Lactantius* testifie, *for which the Pagans blamed them:*) as also s *Justin Martyr,* t *Irenæus,* u *Cle-*

° In hoc n. consuestis parte crimen nobis maximum impietatis affige-

re, quod non Deorum alicujus simulacrũ constituamus, non Altaria fabricemus, non Aras. *Adverſ. Gentes l.6. p.185.* P Non n. Christiani patiuntur vel Templa, vel aras, vel simulacra, & statuas intueri: simulacra aperte vituperant, &c. Christiani vero & item Iudæi, cum audiunt, Dominum Deum tuum timebis, & illi soli servies; nec tibi feceris idolum, nec rei ullius similitudinem, quæcumq; in cælo sunt & in terra deorsum, &c. & ob alia pleraq; non his dissimilia: non modo Deorum templa & Aras & simulachra hæc aversantur, sed vel ad mortem si fuerit necesse promptius veniunt, ne ex aliquo recessu & impietate prorsus inquinent, quod de Deo omnium conditore optime sentiunt, &c. Celsus igitur haudquaquam pro dijs simulacra haberi affirmat, sed dijs dicata: cum plane perspicuũ sit hujusmodi facere & affirmare, hominum esse circa divinitatem errantium. Sed ne divinæ quidem imaginis simulacra hæc esse duxerimus, quippe qui Dei ut invisibilis ita & incorporei formam nullam effigiamus, &c. *Cont. Celsum l.7 f 96.97.* See 91.92. Celsus & Aras & simulacra & delubra nos ait defugere quo minus fundentur. Sunt nobis vero simulacra non per impuros opifices aliquos fabricata, sed per Dei verbum in nobis edita & formata; virtutes scilicet primogeniti omnis creaturæ imitatrices, &c. in quibus par esse crediderim, ei honorem deferri, qui omnium sit simulacrorum exemplar, imago scilicet invisibilis Dei, unigenitus Deus, &c. *Contr. Celsum l.8 fol 100. vid. Ibid. & lib.4 fol.46.47.* q Putatis nos occultare quod colimus si delubra & Aras non habemus: quod enim simulacrum Deo fingam, cum si recte existimes sit Dei homo ipse simulacrum. *Octavius pag.104.* r De Origine Erroris. l.2. c.2.3,4,5,7,17,18,19. s Sed nec eos qui hostijs multis coronisq; ex floribus contextis colantur, homines qui eorum statuas efficta in Templis statuerunt, Deos appellaverunt, quandoquidem hæc inania & mortua esse scimus, Deiq; formam et figuram non habere. Neq; n. tam Dei figuram esse arbitramur, quam quidam honoris causa ad imitationem effictam esse confirmant: sed illorum malorũ geniorum habere & nomina & figuras. Quid enim attinet vobis qui scitis, exponere ea quæ artifices dispositа materia secando, dividendo, conflando, percutiendo, & ex vasis ignominiosis sæpe artificio mutata solum forma & figura alia inducta, Deorum nomine appellant? quod quidẽ non solum stultũ esse, sed etiam contumeliæ Dei causa fieri judicamus: qui cum gloriam formamq; exprimi quæ non potest habeat, earum rerum quæ intereunt, curaq; egent, appellatur nomine. Quinetiam harũ rerum artifices lascivi sunt, omniq; malicia & improbitate præditi, &c. *Apologia. 2. pro Christianis. p.16. B.C.* t Adversus Hæreses. l.1. c.23.24. p.88 92. & l.2. c.6. p.134.135. u Deus, qui solus verè est Deus intelligentia percipitur, non sensu. Antisthenes Socratis familiaris, dixit, Deum nulli esse similem, quare nemo illum potest discere ex imagine. Xenophon autem Athenienſis ipse aperte scribit: Qui omnia movet & quieta efficit, magnus quidem est & aperte potens, sed cujusmodi sit forma non apparet, &c. Oratio adhort. ad Gentes. fol.7.8,9,10,11. *vid. Ibid.* an excellent discourse against Images:

mens

mens Alexandrinus, [x] *Tertullian*, [y] *Origen*, [z] *Minucius Felix*, [a] *Cyprian*, [b] *Arnobius*, [c] *Lactantius*, Significat autē columna ignis, Dei non posse effingi imaginem, &c. *Stromatum.l.1.f.73.B.l.5 f.122.D.E.* Nobis autem nullum est simulacrū in mundo; quoniam in rebus genitis nihil potest Dei referre imaginē. Præterea oportet Græcos doceri per legem & Prophetas, quod nec eorum quos colunt simulacra sunt imagines: neq; enim fugura tale est genus animarum, cujusmodi fingunt Græci statuas. Non cadunt n. animæ sub aspectum, non solū quæ sunt compotes rationis, sed etiam animæ aliorum animantium; quanto minus Dei invisibilis imago. *Strom.l.6.f.143.C.* Moses præcipit hominibus nullam facere imaginem quæ Deum arte repræsentat. *Pædag.l.3 c.2.f.46.A.* [x] Deus omnē similitudinem vetat fieri, quanto magis imaginis suæ, &c. *De Spectac.c.23.* De Corona Militis.c.8.& De Idololatria.lib.& Apologia Adverſ.Gentes: where *Franciscus Zephyrus.* p.675. Comments thus. Perpetuo illud teneamus, Christianos tunc temporis odisse maxime statuas cum suis ornamentis. [y] Contra Celsum.l.7.f.96.97. & l.8.f.100. [z] Octavius. p.75.76, 77,104. [a] Contra Demetrianum.lib p.221,223.& De Idolorū Vanitate. p.264,&c. [b] Neq; nobis in ædibus sacris effigies pro dijs, & illa simulachra velitis ostendere, quæ intelligitis vos quoq; & renuitis confiteri, vilissimi esse formas luti & fabrorū figmenta puerilia, &c. Nunc ad speciem veniamus & formas quibus esse descriptos superos Deos creditis, quib⁹ imo formatis & templorū amplissimis collocatis in sedib⁹. Nostra de hoc sententia talis est; Naturā omnem divinā, quæ neq; esse cæperit aliquando neq; vitalem ad terminū sit aliquando ventura, liniamentis carere corporeis, neq; ullas formarū effigies possidere, quib⁹ etiam circūscriptio membrorū solet coagmentata finire. Quicquid enim tale est mortale esse arbitramur & labile: nec obtinere perpetuā posse credim⁹ ævitatem, quod extremis coercitū finib⁹ necessaria circūcludit extremitas, &c. Si verā vultis audire sententiā, aut nullā habet: Deus formā; aut si informat⁹ est aliqua ea quæ fit, profecto nescim⁹. Neq; n. quod videm⁹ nunquā, nescire esse ducimus turpe, &c. *Adverſ. Gentes.l.3.p.162, to 112.* See *l.6.p.185.191. to 206.l.7. p.133.134,135.* [c] De Origine Erroris. l.2.c.1.2,3,4,5,7,11,17,18,19. Quæ igitur amentia est, aut ea fingere, quæ ipsi postmodum timeant, aut timere quæ finxerunt. Non ipsa, inquiunt, timemus, sed eos ad quorum imagines ficta; & quorū nominibus consecrata sunt. Nempe ideo timetis, quod eos in cælo esse arbitramini: neq; n. si dij sunt aliter fieri potest. Cur igitur oculos in cælum non tollitis, & advocatis eorum nominibus in aperto sacrificia celebratis? Cur ad parietes & ligna & lapides potissimū, quàm illò spectatis, ubi eos esse creditis? Quid sibi templa? quid aræ volunt, quid deniq; ipsa simulachra? quæ aut mortuorum aut absentium sunt monimenta. Nam omnium fingendarum similitudinū ratio idcirco ab hominibus inventa est, ut posset eorum memoria retineri, qui vel morte substracti, vel absentia fuerant separati. Deos igitur in quorum numero reponemus? Si in mortuorum? quis tam stultus ut colat? Si in absentū, colendi ergo non sunt, si nec vident quæ facimus, nec etiā audiunt quæ precamur. Si autem dij absentes esse non possent, qui, quoniā divini sunt, in quacunq; mundi parte fuerint, vident & audiunt universa: supervacua ergo sunt simulacra, illis ubiq; presentibus, quum satis sit audientium nomina precibus advocare. At enim non nisi præsentes ad imagines suas adsunt, &c. Sed tamen postquā præsto esse Deus ille cæpit, jam simulachro ejus opus non est. Quæro enim, si quis imaginem hominis

peregre constituti contemplentur sæpius, & ex eò solatium capiat absentis; num idem sanus esse videatur si eo reverso atq; præsente, in contemplanda imagine perseveret, eaq; potius quàm ipsius hominis aspectu, frui velit? Minime profecto. Etenim hominis imago necessaria tum videtur quum procul abest, supervacua futura quũ præsto est. Dei autem cujus spiritus ac numen ubiq; diffusum, abesse nunquã potest, semper utiq; imago supervacua est. Sed verentur ne omnis eorum religio inanis sit & vana, si nihil in præsenti videant quod adorent, & ideo simulacra constituunt, quæ quia mortuorũ sunt imagines, similia mortuis sunt, omni enim sensu carent: Dei autem in æternũ viventis vivũ & sensibile debet esse simulacrum: quod si à similitudine id nomen accepit, quî possunt ista simulacra Deo similia judicari; quæ nec sentiunt, nec moventur? Itaq; simulachrum Dei non illud est quod digitis hominis ex lapide aut ære, aliave materia fabricatur, sed ipse homo; quoniã & sentit & movetur, & multas magnasq; actiones habet, &c. Quisquãne igitur tam inept⁹ est, ut putet aliquid esse in simulacro Dei, in quo ne hominis quidẽ quicquã est præter umbram? *Lactant. De Orig. Erroris c. 2.* Dæmones sunt qui fingere imagines & simulacra docuerunt ut hominũ mentes à cultu veri Dei averterent. *Ibid c. 17.* Quare non est dubium quin religio nulla sit, ubicunq; simulacrũ est. Nam si religio ex divinis rebus est, divini autem nihil est nisi in cælestibus rebus: carẽt ergo religione simulacra, quia nihil potest esse cæleste in ea re quæ fit ex terra, quod quidẽ de nomine ipso sapienti apparere potest. Quicquid n. simulatur id falsum sit necesse est, nec potest unquam veri nomen accipere quod veritatem fuco & imitatione mentitur. Si autem omnis imitatio, non res potissimum seria, sed quasi ludus ac jocus est, non religio in simulacris, sed mimus religionis est. *Ibid c. 19.* [d] Simulacrorũ odium commune est omnium qui fidei participes sunt, sed cjus præcipuũ quod Arianam infidelitatem similiter atq; simulachrorũ cultum abominabatur. Nam eos qui in creatura numen divinum esse existimarẽt, nihilo minora colere atq; venerari putabat quam qui ex materia simulachra efficiunt, & rectè ac pie ita judicabat. Nam qui creaturam adorat etiamsi in nomine Christi id facit, simulachrorum cultor est, Christi nomẽ simulachro imponens. *Oratio Funebris de Placilla p. 290. 291.* See Explanatio in Cant. Cantic. p. 359. [e] Gentiles lignum adorant, quia Dei imaginẽ putant, sed invisibilis Dei imago non in eo est quod videtur, sed in eo utiq; quod non videtur. *Enar. in Psal. 118. Octon. 10. Tom. 2. p 454. B.* Ecclesiæ inanes ideas & varias nescit simulacrorũ figuras, sed veram novit Trinitatis substantiam. *De Fuga Seculi cap. 5.* See *Epist. 31.* [f] In primo præcepto prohibetur coli aliqua in figmentis hominum Dei similitudo; non quia non habet imaginem Deus, sed quia nulla imago ei collibebat, nisi illa quæ hoc esset quod ipse, nec ipsa pro illo sed cum illo. *Epist. 21. De Celebratione Paschæ. Tom. 9. p. 100. B.* Imago autem & similitudo Dei, non est corporis forma sed mentis, descripta ad similitudinem veræ imaginis Christi, qui est imago Dei invisibilis. Nos unam veneramur imaginem, quæ est imago invisibilis & omnipotentis Dei. *Comment. in Exech. l. 1. c. 1 Tom. 4. p. 331. H. & l. 4. c. 16 p. 372. D.* See *Comment. in Esay. cap. 40.* [g] *August. Epist. 119. Enar in Psal. 113. Concio. 2.* Credimus etiam quod sedet ad dextram Dei patris: Nec ideo tamen quasi humana forma circumscriptum esse Deum patrem arbitrandũ est, ut de illo cogitantibus dextrum aut sinistrũ latus animo occurrat; aut id ipsum quod sedere pater dicitur, flexis poplitib⁹ fieri putandũ

[d] *Gregory Nyssen,* [e] *Ambrose,* [f] *Hierom,* [g] *Augustine,*

[h] *Eusebius*

[b] *Eusebius*, [i] *Epiphanius*, [k] *Cyrillus Alexandrinus*, [l] *Dama-*

est, ne in illud incidamus sa-

crilegium, quo execratur Apostolus eos qui communicaverunt gloriam incorruptibilis Dei in similitudinem corruptibilis hominis. Tale n. simulacrum Deo nefas est Christiano in Templo collocare, multo magis in corde nefarium est, ubi verè est Templum Dei. *Augustin. De Fide & Symbolo cap. 7. Tom. 3. pag. 189.* See *De moribus Ecclesiæ Catholicæ. cap. 24.* [h] Quod enim corpus intellectui divino similitudinem habebit, cum nec mentis humanæ imaginem habere posse cognoscatur? humana n. mens incorporea est atque simplex, corpus autem omne corruptibile atque compositum. Quare jure, rationalis atque immortalis anima & intellectus ejus imaginem & similitudinem Dei habere dicitur, Immaterialis enim & incorporea, intellectualis, rationalisque per essentiam est, virtutis & sapientiæ capax. Quod si humanæ animæ atque mentis formam & effigiem fingere impossibile est, quoniam nec sensu percipitur: quis adeò stultus erit, ut ligneum simulachrum ac effigiem Dei creatoris omnium, similitudinem Dei habere arbitraretur? Natura n. divina omnem materiam & omnia quæ percepimus excedit, mente solummodo & sanctis animis intellecta. Figura vero Iovis quæ in simulachro conspicitur, mortalis viri effigies est, non quæ totum hominem, sed pejorem ejus partem imitata, expressit, nullum n. vitæ atque animæ, vestigium ostendit. Quomodo igitur universi Deus, mensq; omnium creatrix ipse Iupiter erit, qui aut in ære, aut in mortuo ebore cernitur? *De Præparatione Evangely. lib. 3. cap. 3. pag. 53.* See *Ecclesiast. Histor. lib. 7. cap. 18.* [l] Inveni igitur velum pendens in foribus ejusdem Ecclesiæ tinctum atque depictum, & habens imaginem quasi Christi, vel sancti cujusdam, non enim satis memini, cujus imago fuerit. Cum ergo hoc vidissem in Ecclesia Christi contra auctoritatem Scripturarum hominis pendere imaginem, scidi illud, & majus dedi consilium custodibus ejusdem loci, ut pauperem mortuum eo obvolverent & efferrent. Deinceps præcipere, in Ecclesia Christi istiusmodi vela, quæ contra religionem nostram veniunt, non appendi. *Epiphanius Epist. ad Joannem Hierusol apud Hieron. Epist. 60. cap. 5 Tom. 1. pag. 211.* See Bishop *Vshers* Answer to the Iesuits challenge. pag. 507. [k] Cui similitudini similem fecistis Deum? Quid n. erit ei simile & equipollens seu naturæ, seu ponderis, seu nobilitatis ratione? Num enim arte fabri & lignarij, num auri fusorum peritia formatus est in imaginem alicujus creaturæ? An inquit effictus est, humana imago? Minimè. Nihil enim ei quicquam æquari potest. Deus n. cùm sit, natura & ex se, qui aliud non extitit, omnibus omnino superior est. Cum itaque supra omne est quod factum est, & quod genitum est, deridet idolorum effictionem, &c. *Cyrillus Alexandr. in Hesaiam. lib. 7. Tom. 1. pag. 276. 277.* and in Ioan. Evang. lib. 3. cap. 11. pag. 478. [l] Adhæc quisnam est, qui invisibilis & corpore vacantis ac circumscriptionis & figuræ expertis Dei simulachrum effingere queat? Extremæ itaque dementiæ & impietatis fuerit divinum numen fingere ac figurare. Atqui hinc est quod in veteri testamento minime tritus ac pervulgatus imaginum usus fuerit: Orthodoxæ Fidei. lib. 4. cap. 17. pag. 477. [a] lib. 1. cap. 4. pag. 251. *vid. Ibidem.*

[m] See Hilar. De Trinit l. 1. p. 3. & l. 2. p. 7. G. *Psal. in Nar.* 129 8. p. 303. B. De Trinit l. 6. pag. 31. Specie & figura caret Deus. Non solum autem sculpturæ artis Deus non est similis, sed neq; alteri cuiquam humanæ cogitatione subijcitur. Theophylact. Enar. in Ioannem. c. 5. p. 248. Chrysost. Hom. 38 in Act. Apost. Tom. 3. Col. 587. C. Athanalius, Contra Gentes Oratio. p. 7. & 10. Contra Sabellij Grægales. p. 48. 49. & Quæst. 50. p. 400. Theodoret in Deut Quæst. 4. Nicephorus. Eccles. Hist l. 18. c. 53. See *Sedulius, Primasius, Theodoret, Remigius, Beda, Haymo, HRabanus Maurus, Oecumenius, Ambrose, Chrysostome,* & *Alselmus.* Com. in Rom. 1. 23. & 1 Tim. 6. 16. Serenus Marsilienſis, apud Greg. Mag. Epist. l. 7. Epist. 109. & l. 9 Epist. 9. Claudius Taurinensis Contra Imagines. l. Bibl. Patrũ. Tom. 4. pars 1 p. 91. to 118. Amphilochius; in BB. Vshers answer to the Iesuits challenge. p. 506. Centur. Magd. 8. Col. 559. 564. & D. *Rainolds*, De Idololatria. Rom. Eccleſiæ. l. 2. c. 2. sect 9. accordingly. [n] Quod potest intelligentia solum perspici & conprehendi mente, nec appetit formam quâ cognoscatur, nec figuram admittit, ut imaginem & effigiem. *Oratio ad Sanctorum cœtum. c 4. apud Eusebium. Tom. 2. p. 300.* [o] See the Homily against the perill of Idolatry pars 2. 3. Centur. 6. Col. 329. 375, 707. Centur. 8. Col. 3. 12, 41, 33, 37, 531, 535, 558, 559, 560, 561, 665, 544, 545, 622, 623, 377, 274. Cent. 9. Col. 19. 22, 24, 351, 352, 353. [p] Placuit, picturas in Eccleſiâ esse non debere; ne quod colitur aut adoratur, in parietibus depingatur. Concil. Elib. Can 36. Surius. Tom. 1. p. 365. [q] See the Homily against the perill of Idolatry. part 2. 3. BB. *Vshers* Answer to the Iesuits Challenge. pag. 511. to 514. Carolus Magnus. l. 4. Contra Imagines. [r] Ergo ô stultæ Gentiles, cui simile feciſtis Deum? Cur auro & argento aut rei alicui insensatæ? Aut quam imaginem ponetis ei qui illum aliquo modo exprimat qui spiritus est, &c? Cum igitur ipse incomprehensibilis & immensus sit, dicit sanctus, Cui me assimulastis? cur homini, cur volucri, cur serpenti? Et cui me adæquastis? cur auro, cur argento? cur alicui creaturæ? *Haymo Comment. in Isaiam. c. 40. fol.* 331, 335. See Agabardus de Picturis & Imaginibus. lib. & Lucas Tudensis. l. 2. Adversus Albigenses c. 3. & 20. Bibl. Patrũ. Tom. 13. pag. 260, 272, 273. an excellent discourse against the Images & Pictures of God or the Trinity, where he thus concludes. Imago Deificæ Trinitatis, ab hominibus nec debeat, nec possit depingi. See D. *Rainolds* de Idololatria Rom. Eccl. l. 2. c. 2. sect. 10. [s] *Peter Martyr*, In Epist. ad Rom. c. 1. p. 54. to 73. *Calvin*, Instit. l. 1. c. 11. & Com. in Rom. 1. 23. & Act. 17. 29. See *Museulus, Marlorat, Bucer, Bulinger, Aretius*, and others Ibid. & in 1 Tim. 6. 16. Doctor *Willet*, Com. on Rom. 1. Contr. 22. p. 95. 96. *Hexapla* in Exod. c. 20. Cõmandement 2. Contr. 4. M. *Cartwright* on the Rhemish Test. on Act. 17. sect. 4. Heb. 9. f. 4. 1 Ioh. 5. f. 5. Rev. 13. sect. 7. & Mat. 9. f. 9. D. *Boyes* his Postils. p. 49. *Thomas Wilson*, his Com. on Rom. 1. Dial. 13. v. 22. 23, 24. with others hereafter quoted. p. 844. 895.

since,

since, our late renowned [t] *Soveraigne King James*, and our owne *Homilies, against the perill of Idolatry*, (established by [u] *Act of Parliament, and confirmed by our Articles and Canons*, as the undoubted Doctrine of our Church, to which all our Clergie subscribe:) doe absolutely condemne, [x] *as sinfull, idolatrous, and abominable the making of any Image or Picture of God the Father, Son, and holy Ghost*, or of the sacred *Trinity, & the erecting of them, of Crucifixes, or such like Pictures in Churches*, which like the [y] *Emperor Adrians Temples built for Christ, should be without all Images, or Saints Pictures.* So they likewise cõdemned the very [z] *art of making Pictures and Images, as the occasion of Idolatry*, together with all Stage-portraitures, Images, Vizards, or representations of Heathen Idols, &c. as grosse Idolatry, as [a] *Josephus witnesseth:* The selfesame censure is passed against these theatricall Pictures, Vizards, Images, and disguises, by *Philo Judæus, De Decalogo. lib. pag.* 1037. *By Tertul De Spectaculis. lib. cap.* 23. *De Corona Militis. lib. cap.* 8. 9. *& De Idololatria. lib. By Cyprian Epist. lib.* 2. *Epist.* 2. *& lib.* 1. *Epist.* 10. *& De Spectac. lib.* By *Arnobius Adversus Gentes. lib.* 7. By *Lactantius De Vero Cultu lib.* 6. *cap.* 20. By *Augustine, De Civit. Dei. lib.* 2. *cap.* 5. *to* 14. By the 6. *Councell of Constantinople. Can.* 60. 62. (See here *pag.* 88. 69, 583, 584,) By the *Synode of Lingres.* here, *pag.* 600. By the *Councell of Basil*, here *pag* 601. By the *Councell of Toledo*, here *pag* 603. 604. by sundry other fore-quoted *Councels and Synods.* here *pag.* 606. 625, 633, 635, *&c.* By our owne *Statute of* 3. *Henry* 8. *cap.* 9. *against Mummers and Vizards.* here *pag.* 493, 494. By *Tostatus in Deut.* 22. *Quæst.* 2. *Tom.* 2. *pars* 3. *p.* 119. *B.C.* By *Polidor Virgil, De Inventoribus Rerum. lib.* 5. *c.* 2. By *Joannis Langhecrucius, De Vita & Honestate Ecclesiasticorum. lib.* 2. *cap.* 22. *pag.* 321. 322, 323. By Doctor *Rainolds*, in his *Overthrow of Stage-playes*, and by most others who have written either against *Stage-playes, vaine fashions, and apparell, or face-painting.* Wherefore

[t] His Premonition to all Christian Princes p. 354.
[u] 13. Eliz. c. 12. Artic. 35.
[x] Artic. 35. Canons 1603. Can. 82, 85.
[y] Alexander Severo Christo Templũ fácere voluit, eumque inter Deos recipere; quod & Hadrianus cogitasse fertur, qui Templa in omnibus civitatibus sine simulacr s jusserat fieri. *Ælij Lampridij Severus. p.* 236.
[z] See Philo Iudæus, De Monarchia. l. 1. p. 1099. Iosephus Contra Apionem l. 1 p. 858. Clemens Alex. Oratio Adhort. ad Gentes. Cyprian, De Idolorũ Vanit. p. 264. Tertul. De Idololatria. lib.
[a] Antiq. Iudæorũ. lib. 15. cap. 11. pag. 413.

fore they are certainely unlawfull, as I have formerly proved at large. *Act* 3. *Scene* 3. *& Act* 5. *Scene* 1.2,3,5, 6,7. on which you may reflect. I shall therefore close this point with that speech of [h] *Saint Bernard*, in his *Apologie* to *William the Abbot*, in his passage against the [i] *overcostly building and adorning of Temples, and the setting up of vaine Images and Pictures in Churches*, (a thing much condemned by [k] *sundry Fathers, Councels, and Imperiall Christian Constitutions*; by all *Reformed Churches, and orthodox* [l] *Protestant Writers*, and by [m] *the Statutes*, [n] *Iniunctions*, [o] *Homilies*, [p] *Canons*, [q] *ancient*

[h] Col. 991. 994. recited likewise by *Vincentius Speculum*. Histor. lib. 28. cap. 96. 97.

[i] Omitto oratoriorũ immẽsas altitudines, immoderatas longitudines, supervacuas latitudines, sumptuosas depolitiones, curiosas depictiones; quæ dum orantiũ in se retorquent aspectum, impediunt & affectũ, &c. Quem inquam, ex his fructum requirimus? stultorum admirationem an simplicium oblectationem? An quoniam commixti sumus inter Gentes, forte didicimus opera eorum, & servimus adhuc sculptilibus eorum? Et ut aperte loquar, an non hoc totum facit avaritia, quæ est idolorum servitus, & non requirimus fructum sed datum? Si quæris, quomodo? miro, inquam modo. Tali quadam arte spargitur æs, ut multiplicetur: expenditur ut augeatur, & effusio copiam parit. Ipso quippe visu sumptuosarũ sed mirandarum vanitatum accenduntur homines magis ad offerendum quàm ad adorandum. Sic opes opibus hauriuntur, sic pecunia pecuniam trahit, quia nescio quo pacto, ubi amplius divitiarum cernitur, ibi offertur libentius. Auro tectis reliquijs signantur oculi, & loculi aperiuntur. Ostenditur pulcherima forma sancti vel sanctæ alicujus, & eo creditur sanctior quo coloratior. Currũt homines ad osculandum, invitantur ad donandum, & magis mirantur pulchra quam venerantur sacra, &c. Quid putas in his omnibus quæritur, pœnitentium compunctio, an intuentium admiratio? O vanitas vanitatum! sed non vanior quam insanior. Fulget ecclesia in parietibus, & in pauperibus eget. Suos lapides induit auro, & suos filios nudos deserit. De sumptibus egenorum servitur oculis divitum. Inveniunt curiosi, quo delectentur, & non inveniunt miseri quo sustententur. *Bernard. Ibid.* See the Homily against the Perill of Idolatry, and of Adorning and keeping cleane of Churches, accordingly. [k] See the Homily against the Perill of Idolatry, accordingly. [l] See *Thomas Rogers*, his Expositon on the 22. Article. Proposition 3. p. 125. 126. accordingly. [m] 3. *Edw.* 6. c. 10. 13. *Eliz.* c. 12. 3. *Jac.* c. 5. [n] Queene *Eliz.* Injunctions. Injunct. 2. 3, 23, 25. and Articles to be inquired of in Visitations. Artic. 2 & 45. [o] Homilies against the perill of Idolatry. The Homilies of the Right use of the Church, part 2. Homily of the place and time of Prayer, part 2. [p] Can. 82. [q] Archbishop *Cranmer* who penned the Homilies against the perill of Idolatry. BB. *Hooper* on the 2. Commandement; and in the Confession of his Faith upon the Creed. Artic. 78. & 87. BB. *Latimers* Sermon, *ad Clerum.* fol. 3. 11. and his Sermon in the Shrowdes at Pauls. f. 18. 21. BB. *Ridley*, his Treatise in the name of the whole Clergy of England, to King *Edward* the VI. concerning Images not to be set up, or

and

and moderne Bishops, & authorized[r] *Writers of the Church and State of England, who teach, that all Images and Pictures, especially Crucifixes, with the Images, the Pictures of God the Father, and the sacred Trinity, which to make is grosse Idolatry and superstition, ought wholy to be abolished and cast out of Churches,* in which some of late erect thē:) where thus he writes. *Caterum in claustris* (I may say *in Spectaculis & theatris*) *corā legentibus fratribus quid facit illa ridicula monstruositas, mira deformis formositas, ac formosa deformitas? quid ibi immunda simiæ, quid feri leones? quid monstruosi Centauri? quid semi-homines? quid maculosæ tigrides? quid milites pugnantes? quid venatores tubicinātes? Videas sub uno capite multa corpora, & in uno corpore capita multa. Cernitur hinc in quadrupede cauda serpentis, illinc in pisce caput quadrupedis. Ibi bestia præfert equum, capram trahens retro dimidiam, hic cornutum animal equum gerit posterius. Tam multa deniq; tamq; mira diversarum formarum ubiq; varietas apparet, ut magis legere libeat in* which Images were destroyed both at *Zuricke* & *Basil*, & condemned by the Martyrs that suffred:) *John Bale* Cent. Scriptt. Brit. p. 38. 79, 80, 566, 648, 655. BB. *Alley* his Poore mans Library. pars 1. f. 79. 80. to which I might adde BB. *Jewell*, BB. *Bilson*, BB. *Abbot*, BB. *Babington*, on the 2. Commandement. BB *Morton*, BB. *White*, BB. *Davenate*, & others. [r] M. *Tindall* in his Answer to Sir *Thomas More*, p. 270. to 275. and in his Answer to M. *Moores* 4. Booke. p. 345. D *Barnes* his Treatise, that it is against the holy Scripture to honor Images p. 339. &c. *John Wragton*, in his Course and Hunting of the Romish Fox, &c. *John Veron* his strong battery of the Invocation of Saints. *Thomas Beacon* his Catechisme. p. 3. 7. to 336. & his Romes Reliques. c. 25. 26. D. *Calfhil* his answer to *John Marshals* Treatise of the Crosse, The Preface. fol. 1. to 19. & Artc. 3. 9, 10. f. 81. to 86. & 161. to 186. being an excellent Treatise against setting up Images in Churches. Dr. *Humfries* De Vita & morte Juelli. p. 33. *Gualtherus Haddon* Contra Osorium. l. 1. f. 33. to 37. l. 3. f. 254, 271, 272, 273, 286, 297, 332. D. *Sparkes* against *Albines* Epistle to the Reader. D *Rainolds* De Idololatria Rom. Ecclesiæ: to whom I might adde D. *Fulkes* Answer to the Rhemish Testament. Act. 17. sect. 5. p. 400. 401. 1 Ioh. c. 5. sect. 5. pag. 839. Answer to *Martin*. c. 3. 4. D. *Field*, D. *Crakenthorpe*, D. *Willet*, D. *John White*, with all our Writers upon the 2. Commandement, who all concur in this; that Images ought not to be suffered or set up in Churches; to which Assertion every Bishop and Minister of the Church of England doth subscribe in subscribing to our Articles & Homilies, which affirme the same in positive tearmes: those therefore who defend, or erect Images, revolt from their owne subscription, and so ought to be deprived, by the Statute of 13. *Eliz. cap.* 12. who caused Images to bee taken out of Churches in the first and second yeeres of her Raigne, as *Haddon* Contra Osor. l. 3. f. 271. & Dr. *Fulke* in his Answer to *Martin*. c. 3. sect. 3. p. 36. expresly testifie.

worshipped in Churches. Mr. *Fox* his Booke of Martyrs. London 1610. p. 1917. 1928, 1929, 1930, (See there pag. 116, 433, 468, 492, 518, 521, 793, 796, 848, 1000, 1014, 1015, 1181, 1183, & 1940 where we shall see Commissions both from H. 8. & E. 6. for pulling downe Images out of Churches: which Images

marmoribus quam in codicibus, totumq; diem occupare singula ista mirando, quam in Dei lege meditando. O vanitas vanitatum! sed non vanior quam insanior. Pro Deos si non pudet ineptiarum; cur vel non piget expensarum. And thus much for the manner of acting Stage-playes.

5 THe 5. thing which makes the profession of a Player and the very acting of Playes unlawfull, is the end for which they are acted, which is double; profit, or pleasure; the first, the end of all common Players: * *qui præmium incertum petunt certum scelus*: the second onely of Academicall and private Actors. To begin with the first. I say it is altogether unlawfull for any to act Playes for gaine or profit sake, or to make a trade or living of it. First, because the profession of a Player is* no lawfull warantable trade of life, but a most infamous lewde ungodly profession, condemned by Pagans, by Christians in all ages, as the [r] *examples of Plato, Aristotle, the Lacedemonians, Massilienses, and others, who excluded Stage-players their Republikes, and of the* [s] *Primitive Church and Christians who excommunicated and banish'd them the Church*, together with our owne [u] *Statutes*, who brand them all *for Vagrant Rogues and sturdy Beggers*, most plentifully evidence. That therfore which all ages have thus solemnely censured as infamous, execrable and unchristian, can be no lawfull calling for men to live or gaine by. Besides, the professiō of a Stage-player, [x] *had its original institution from Pagan Idols and Idolaters: it was originally devoted to Idolatry, to Bacchus, and Heathen Devill-gods:* it tends onely to [y] *dissoluteness and prophaneness, to nourish idleness, vice, and all kinde of wickedness both in the Actors and Spectators:* yea, it makes men professed vassals to the Devill, to maintaine his very works and [z] *Pompes which they have utterly renounced in their baptisme*: it tends neither to Gods glory, nor the good of men: needs therefore must it be unlawfull; and so likewise to get money by it. Secondly,

* Seneca Thebais. Act. 3. fol. 66.

* See Suma Angel. Ludus. 2.

1 * See Archb. Abbot Lecture: 5. on Jonah: sect. 9. p. 91.

[r] See Act 6. Scene 5. p. 448. to 500.

[s] See Act 4. Scene 1. Act 6. Scene 5. 12, 20 & Act 7. Scene 2, 3.

[u] 22 Henry 8. c. 12. 14 Eliz. c. 5. 39. Eliz. c. 4. 1. Iac. cap. 7.

[x] See Act 1 2. & Act 8. Scene 7. & Act 8. Scene 2.

[y] See Act 6. thorowout.

Tacit. Annal. l. 14. cap. 2. 3.

[z] See here, pag. 42. to 61. 561. to 568.

condly, Stage-playes in their very best acception are but [a] *vanities or idle recreations*, which have no price, no worth or value in them: they cannot therefore bee vendible because they are not valuable. In every lawfull way of gaine or trade, there ought to be [b] *quid pro quo*, some worth or other in the thing that is sold, equivalent to the price the vendees pay, or else the gaine is fraudulent and sinfull; but there is no value at all in Stage-playes or their action, which are but empty worthlesse vanities; therefore no price ought to bee taken for them. Thirdly, [c] neither the Word or Church of God, nor the Lawes and Statutes of any Christian Kingdom, (which for the most part condemne al Actors and their lewde profession,) did ever authorize the acting of Playes (no nor yet the Playing at Cards or Dice, or Bowles,) as a lawfull trade and meanes for men to live and gaine by. Yea, the acting of Stage-playes can never be made a lawfull profession, because Playes themselves are but recreations, which must not be turned into professions; *recreations being onely to bee used* [d] *rarely, when men are tyred out with honest Studies, callings, and imployments; (as Stage-playes ought to be were they lawfull,) but professions,* [e] *constantly from day to day.* Therefore men cannot act them, to gaine a living by them. Vpon these grounds the [f] *Fathers, Schoolemen, and Canonists teach us; that for men to give their money to Stage-players for their playing, is a very great sinne:* Yea, [g] *Guillermus Altissiodorensis,* [h] *Hierom, Iuo,* [i] *Vincentius Bellouicensis,* [k] *Olaus Magnus,* [l] *Joannis Bertachinus,* [m] *Stephanus Costa,* and [n] *divers* other certifie us; that, *Histrionibus dare est Damonibus immolare,* to give to

2

[a] See Act 3. Scene 7. & Act 5. Scene 4.

[b] Hotoman De Vsuris, c. 2. M *Northbrooke* against Vaine Playes. p. 44. 45. Summa Angelica. Tit. Ludus. BB. *Babington, Beacon, Dod, Perkins,* and others on the 8. Commandement.

[c] See Act 6. Scene 5. & Act 7. Scene 2. 3. 7. See Hostiensis, Summa Angelica. Iacobus De Graffijs. De Ludo & Alea: & Danæus de Ludo Aleæ. lib. & Alexander Alensis. Summa Theologiæ. pars 4. Quæst. 24. Artic. 3. sect. 6.

[d] Voluptates cõmendat rarior usus. *Iuvenal* Satyr. 11. p. 111. See M. *Northbrooke* against Vaine Playes & Enterludes, & M. *Wheatly* his Redemption of time accordingly. [e] Gen. 3. 17, 19. Exod. 20. 9. [f] See here, p. 324. 326. [g] Summa Aurea in lib. 3. Sentent. Tract. 7. Quæst. 3. fol. 163. [h] Apud Iuonis Decret. pars 11. c. 84. [i] Speculum Historiale l. 29. c. 41. [k] Historiæ. l. 15. c. 31. 32. [l] Repertorij. pars 2. p. 664. Tit. Histrio. [m] De Ludo, Tract. sect. 2. n. 17. in Tractat. Tractat. Tom. 1. fol. 157. 158. [n] Summa Summarum. Tit. Histrio. Iacobus De Graffijs. Decis. Aurearum. lib. 2. cap. 121.

Stage-players, is nought elſe but to ſacrifice unto Devils: becauſe their profeſſion is unlawfull & Diabolicall too: it being both a ſinne for Play-haunters to give, or Players to take any money for their Playes and action. Hence is it, that ° *moſt Divines and Caſuiſts* informe us, *that money gotten by Dice, by Cards, by acting Playes, or any unlawfull profeſſion whatſoever, is plaine theft, and that Dicers and Players are bound to reſtore their gaines in caſe they are able, or elſe to diſtribute it to the poore.* Hence P *Saint Cyprian* (and out of him ¶ *Joannes Langhecrucius*, and * *Juo Carnotenſis*) informes us, that Players gaines doe but ſeperate them from the Society of the Saints in Heaven, and fat them up for Hell: for thus he writes of a Player who pretended poverty and neceſſity to continue in his acting; *Quod ſi penuriam talis & neceſſitatem paupertatis obtendit, poteſt inter cæteros qui alimentis Eccleſiæ ſuſtinentur, hujus quoq; neceſſitas adjuvari, ſi tamen contentus ſit frugalioribus & innocentibus cibis. Nec putet ſalario ſe eſſe reconciliandum ut a peccatis ceſſet, quando hoc non nobis ſed ſibi præſtet. Cæterum quando vult inde quærat. Qualis quæſtus eſt qui de convivio Abrahæ, Iſaac, & Jacob & homines rapuit, & male ac pernicioſe in ſeculo ſaginatos ad æterna famis ac ſitis ſupplicia deduxit? Et ideo quantum potes, eum à pravitate ac dedecore ad vitam innocentiæ, atq; ad ſpem vitæ ſuæ revoca, ut ſit contentus eccleſiæ ſumptibus parcioribus quidem, ſed ſalutaribus. Quod ſi illic eccleſia non ſufficit ut laborantibus præſtentur alimenta, poterit ſe ad nos transferre, & hic quod ſibi ad victum atq; veſtitum neceſſarium fuerit, accipere, nec alios extra eccleſiam mortalia docere, ſed ipſe in eccleſia ſalutaria diſcere.* The acting therefore of Playes for hire, gaine, or profit ſake (which ought not to bee the end of any mans lawfull calling, but r *onely Gods glory and the good of men*, which Playes and Actors never aime at:) muſt certainely bee unlawfull; Which I would wiſh our Players and Play-haunters to conſider. Secondly, as it is unlawfull to act Playes for profit, ſo likewiſe

° In their Expoſitions on the 5. Commandement, and in their diſcourſes: De Ludo, & Reſtitutione, & Satisfactione.

P Epiſt. lib. 1. Epiſt. 10.

¶ De Vita & Honeſtate Eccleſiaſt. lib. 2. cap. 22.

* Decretalium. pars 11. cap. 83.

* Nota.

r 1 Cor. 10. 31. Iohn 17 4.

wise for pleasure sake, [t] *because this life is no life of carnall joy and jollity, but of weeping and mourning for our owne and other sinnes, and because carnall pleasures dampe, or quite extinguish all spirituall heavenly joyes, obdurate mens hearts, stupifie their consciences, withdraw their mindes and thoughts from God and better things,* [t] *lullmen fast a sleepe in dangerous security, so that they never seriously thinke either of their sinnes or latter ends, as is evident by many Players and Play-haunters lives,* who are so intoxicated, so stupified with these Syrenian Enterludes, that they never seriously thinke of sinne, of God, of Heaven, or Hell, or of the meanes of grace. But because I have beene more copious in this theame before, I shall here briefely passe it over now, referring you to *Part* 1. *Act* 2. *&* *Act* 5. *Scene* 11. for fuller satisfaction.

[t] See Act 5. Scene 11.

[t] Matth. 24. 38 39. Luk. 21. 34. 1 Thes. 5. 3.

THe 6. and last ground of the unlawfulnesse of acting Playes is the evil fruits that issue from it, both to the Spectators (of which I have at large discoursed, *Part* 1. *Act* 6. *thorowout,*) and likewise to the Actors, which I shal here onely name. As first, it makes the Actors guilty of many sinnes; to wit, of vaine, idle, ribaldrous, and blasphemous words; of light, lascivious, wanton gestures and actions; losse of time, hypocrisie, effeminacy impudency, theft, lust, with sundry other sinnes, which they cannot avoyd: Secondly, it ingenerates in them a perpetual habit of vanity, effeminacy, idlenesse, whoredome adultery, and those other vices which they daily act: [u] *Discunt enim facere dum assuescunt agere, & simulatis erudiuntur ad vera,* as *Lactantius* and *Cyprian* truely write. Whence we see for the most part in all our common Actors the reall practise of all those sinnes, and villanies which they act in sport; they being (as [x] *Ludovicus Vives,* [y] *John Calvin* the Civilian, and [z] *Jacobus Spiegelius* write) *Perditissimis moribus, & deploratæ nequitiei;* men of most lewde, most dissolute behaviour, and most deplorable desperate wickednesse, as I have

6

[u] Lactantius De Vero Cultu. c. 20. & Cyprian De Spectac. lib.

[x] Notæ in August. De Civit. Dei. l. 2. c. 13.

[y] Lexicon Iuridicum. Tit. Histrio.

[z] Lexicon Iuris Civilis. Tit. Histrio.

[a] *elsewhere largely proved.* And how can it bee otherwise? [b] *Quo semel est imbuta recens servabit odorem testa diu*, being as true as it is ancient. When Children [c] *Youthes* and others, shall be trained up either in Universities, Schooles, or Play-houses, to Play effeminate amorous wanton Strumpets parts; to act the parts of Wooers, Lovers, Bawdes, Panders, Whore-masters, Incestuous persons, Sodomites, Adulterers, Cheaters, Roarers, Blaspemers, Paricides, and the like: when they shall be instructed. [d] *Magisterio impudicæ artis gestus quoq; turpes & molles & muliebres exponere*, as Saint *Cyprian* phraseth it, to expresse effeminate, womanish, wanton, dishonest mimicall gestures, by the tutorship of an unchast art; to court Whores and Strumpets, to sollicit the chastity and circumvent the modesty of others; to contrive, to plot and execute any villany with greatest secrecy and security; to act any sinnes or wickednesse to the life, as if they were really performed: when they shall have their mindes, their memories, and mouthes full fraught with [e] *amorous ribaldrous panderly Histories, Pastorals, Iests, discourses, and witty, though filthy obscenities* from day to day; (the case of all our common Actors; especially those who have beene trained up to acting from their youth;) no wonder if we *discover a* [f] *whole grove of all these notorious acted sinnes and villanies budding forth continually in their ungodly lives*; insomuch that those who in their yonger dayes represented other mens vices onely, fall shortly after to act their owne, the better to inable them to personate other mens of the selfesame kinde; he being best able to play the sinnes of others, who hath oftimes perpetrated the very selfesame crimes himselfe. Whence commonly it comes to passe, that the eminentest Actors are the most lewde companions. [g] *Et nonne satis improbata est cujusq; artis exercitatio, quâ quanto quisq; doctior tanto nequior?* Thirdly, it makes men vaine, lascivious, prophane and scurrilous in their discourses;

[a] See here, Act 4. Scene 1.

[b] Horat. Epist. lib. 1. Epist. 2. pag. 243.

[c] Facile ingenia adolescentium à recta honestaque via ad luxum atq; voluptates dilabuntur. *Herodian Hist. lib. 1. pag. 4.*

[d] Cypian. Epist. l. 1. Epist. 10.

[e] Nil dictu fœdum visuq; hæc limina tangat. Intra quæ puer est. *Iuvenal. Satyr. 14. p. 126.*

[f] Act 4. Scene 1. His enim atq; hujusmodi figmentis, & mendacijs dulcioribus corrumpuntur ingenia puerorũ; & eisdem fabulis inhærentib⁹, adusq; summæ ætatis robur adolescunt, & miseri consenescũt. *Minu. Felix. Octa. p. 70*

[g] Ioannis Saresberiensis De Nugis Curialium. l. 1. c. 5. Bibl. Patrum. Tom. 15. pag. 346. B.

courses; fantasticall and new-fangled in their haire and apparell; mimicall, antique, histrionicall in their gate, their gestures, complements and behaviours: prodigall in their expences, impudent and shamelesse in their carriage; false and trecherous in their dealings; malicious, bloody and revengefull in their mindes; atheisticall, gracelesse, unchaste, deboist and dissolute in their lives; and for the most part impenitent and desperate in their deathes; according to that true rule of the famous Roman Orator; [h] *Mors honesta sæpe vitam quoq; turpem exornat; vita turpis ne morti quidem honestæ locum relinquit.* These and many such like evils are the fruits of Play-acting, as too many ancient and moderne visible examples witnesse. Fourthly, it nourisheth men up in vanity and idlenesse, in which they [*] *waste their precious time which should be husbanded, redeemed to farre better purposes.* For though our common Players be ever acting, yet they are alwayes idle, and make thousands idle to besides themselves; *Horum enim non otiosa vita est dicenda, sed desidiosa occupatio. Nam de illis nemo dubitabit, quin operose nihil agant:* as [i] *Seneca* wittily descants. And so great is our popular Stage-players (that I say not our ordinary Play-haunters) idlenesse; *quod rotam vitam ordinant adludendum,* as [k] *Aquinas* writes of them: they even spend their whole lives in playing: whence [l] *Marcus Aurelius* long agone, and our owne [m] *Statutes* since, have *ranked Players among* the number of idle *vagrant Truants, Rogues, and Vagabonds, which ought severely to be punished and then set to some honest worke, to get their livings*; their acting being nought else but idlenesse in Gods, in mens account. And alas what a poore reward must they expect from God at last, when [n] *he shall remunerate every man according to his workes*, who have never wrought, but onely loytered and played all their dayes? Fiftly, the acting of Stage-playes [o] *inthrals the Actors both in the guilt, the punishment of all those sinnes which their Playes or action*

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[*] See Act 6. Scene 1.

h Cicero Oratio: pro P. Quinctio. pag. 224. B.

i De Brevitate Vitæ. c. 11. 12, 13.

k Secunda secundæ. Quæst. 168. Artic. 3.

l Epistle 12. to Lambert.

m 22. Henry 8. c. 12. 14. Eliz. c. 5. 39. Eliz. c. 4. 1. Iac. c. 7.

n Psal. 62. 12. 2 Cor. 5. 10. Rev. 22. 12.

o See Cyprian de habitu Virginum, & Tertullian de Cultu Fæminarú. accordingly.

action occasion in the Spectators. Which being so many in number, so great in quality as experience manifests them to bee, what Actors conscience is able to stand under their guilt, their curse and condemnation, either in this life or in the day of judgement, when they shall all be charged on his soule? Lastly, the acting of Stage-playes, as it [p] *of right excludes all Actors, both from the priviledges of the Common-weale, from the Church, the Sacraments, and society of the faithfull here, and drawes a perpetuall infamy upon their persons*; so it certainely [q] *debars them from entring into Heaven, and brings downe an eternall condemnation on their soules and bodies hereafter, if they repent not in time, those being bound over to the judgement of the great generall Assises and eternall torments even in Heaven, who are thus* [r] *bound and justly censured by the Lawes and Edicts of the Church or State on earth.* Hence was it, [s] *that divers Players and Play-poets in the Primitive Church, and since, renounced their professions, as altogether incompatible either with Christianity or salvation*; yea hence a late English Player some two yeeres since, falling mortally sicke at the *City of Bathe*, whether he came to act; being deepely wounded in conscience, and almost driven to despaire with the sad and serious consideration of his lewde infernall profession, lying upon his death-bed ready to breath out his soule; *adured his sonne whom hee had trained up to Play-acting, with many bitter teares and imprecations, as he tendred the everlasting happinesse of his soule, to abjure and forsake his ungodly profession, which would but inthrall him to the Devils vassalage for the present, and plunge him deeper into Hell at last.* Such are the dismall execrable soule-condemning fruits of Play-acting; the profession therefore of a common Player, and the personating of theatricall Enterludes, must needs be unlawfull even in this respect. And thus much for the second Corolary; That the profession of a Stage-player, and the acting of Stage-playes is infamous, yea sinfull and unlawfull unto Christians.

[p] See Act 4. Scene 1. & here part 2. Act 2. Scene 1.

[q] See Act 6. Scene 12. 19, 20.

[r] Iohn 20. 23. Matth. 16. 19.

[s] See Act 6. Scene 20. & Act 7. Scene 2. 3.

ACTVS

ACTVS 3.

I Now proceed to the 3. Consectary; That it is a sinfull, shamefull, and unlawfull thing for any Christians to be Spectators, frequenters of Playes or Play-houses. In which I shall be very compendious, because I have so largely manifested it in the first part of this discourse. Now the reasons of the unlawfulnesse of beholding Stage-playes, are briefely these. First, because Playes themselves are evill, and the appearances, the occasions of evill; [t] *therefore the beholding of them must bee such:* Secondly, [u] *because it* hath alwayes beene a scandalous, infamous *and dishoneſt thing both among* Christians and Pagans to resort to Stage-playes, and *a thing of ill report:* Thirdly, because it is [x] *contrary to our Christian vow in baptisme, to forsake the Devill and all his workes, the pompes and vanities of this wicked world and all the sinfull lusts of the flesh, of which Stage-playes are not the meaneſt:* Fourthly, because [y] *it gives ill example to others, and maintaines, and hardens Stage-players in their ungodly profession, which else they would give over, were there no Spectators to encourage or reward them.* Fiftly, because it is an apparant occasion of many great sinnes and mischiefes; as [z] *losse of time, prodigality, effeminacy, whoredome, adultery, unchaste desires, lustfull speculations, luxury, drunkennesse, prophanenesse, heathenisme, atheisme, blaspemy, scurrility, theft, murther, duels, fantastiqueneſſe, cheating, idle discourses, wanton gestures and complements, vaine fashions, hatred of grace, of holinesse, and all holy men, acquaintance with lewde companions, the greatest enemies to mens salvation; and a*

3 That it is unlawfull to be a Spectator of Stage-playes.

1

[t] See 1 Thes. 5. 22. Rom. 1. 32. & 12. 9.

[u] See Rom. 12. 17. 1 Cor. 10. 31, 32. Phil. 4. 8 & Act 7. thorowout.

[x] See here, pag. 42. to 61. 522. to 525. 561. to 567.

[y] See here pag. 409. 417, 418.

[z] See Part 1. Act 6. thorowout.

world of such like sinnes and mischiefes, as I have formerly proved at large, *Act* 6. thorowout. Sixtly, *because it* [a] *with-drawes mens mindes and thoughts from God and from his service unto vanity; and indisposeth them to all holy duties, making all Gods holy ordinances ineffectuall to their soules.* Seventhly, because it [b] *tends onely to satisfie mens fleshly lusts which warre against their soules; men being carried alwayes to the Play-house by the sinfull carnall suggestions of the flesh*; or by the sollicitations of lewde companions; but never by the Dictate, the guidance of Gods holy Spirit or Word, [c] *by which all Christians must be wholy guided, even in all their actions.* Eightly, because all Christians ought *to turne away their eyes from beholding vanity.* Psal. 119 37. (a text [d] *applyed by the Fathers unto Stage-playes:*) and what greater, what worser vanities can men behold, then the acting of lascivious Enterludes? Ninthly, because Stage-playes are [e] *but Pagan Heathenish pastimes, yea the ordinary recreations of Devill-Idols, of Idolatrous voluptuous Pagans,* whose pleasures and sports no Christians ought to practise. Lastly, because the [f] *Primitive Church and Saints of God, together with the very best of Christians, of Pagans in all places, all ages, have constantly abandoned the beholding of Stage-playes themselves, and condemned it in others, the very worst of Pagans onely, or men unworthy the name of Christians, and few or none but such alone affoording them their presence,* as the fore-quoted Authorities plentifully evidence. *Act* 4. *Scene* 1.2. *Act* 6. *Scene* 3. 4, 5. *&* *Act* 7. *Scene* 1.2,3,4,5,6,7. Which severall reasons with all the rest that I have formerly produced against Stage-playes in the first part of this Play-condemning Treatise, will be a sufficient conviction of the unlawfulnesse of beholding, of frequenting Stage-playes, [g] *as well in private houses, as in publike Theaters:* Which should cause all Christians, all Play-haunters to abandon Stage-playes, as all the fore-alleaged Fathers, Councels, and Authors doe advise them; and that especially

6
[a] See Act 6. Scene 12.

7
[b] See Act 6. Scene 3.4,5.

[c] Psal 119.9. Psal.73.24. Rom 8.1,14, 15. Gal 5.16, 18,25.c.6.16.
[d] See here, pag. 52.547,548.

9
[e] See part 1. Act 1. 2.

10
[f] Act 7. Scene 1. to 7. & Act 6. Scene 1. to 20.

[g] Nusquam enim & nunquã excusatur quod Deus damnat, nusquam & nunquam licet, quod semper & ubiq; non licet. *Tertul. De Spectac c* 20.

cially upon Lords-dayes and Holi-dayes, on which Stage-playes and dancing are especially prohibited by this pious Decree of Pope * *Eugenius c.*35. with which I shall cloze up this Act. *Ne mulieres festis diebus vanis ludis vacent. Sunt quidem & maxime mulieres, qui festis ac sacris diebus, atq; sanctorum natalicijs, quibus debent Deo vacare, non delectantur ad ecclesiam venire, sed balando ac verba turpia decantando, ac choreas ducendo, similitudinem Paganorũ peragendo advenire procurant. Tales enim si cum minoribus veniunt ad ecclesiam, cum majoribus peccatis revertuntur. In tali enim facto debet unusquisq; Sacerdos diligentissime populum admonere, ut pro sola oratione his diebus ad ecclesiam recurrant, quia ipsi qui talia agunt, non solum se perdunt, sed etiam alios deperire attendunt.* * *Die autem Dominica nihil aliud agendum est, nisi Deo vacandum: nulla operatio in die illa honesta comperiatur, nisi tantum hymnis & psalmis, & canticis spiritualibus dies illa transeatur.* Which I would wish all grosse prophaners of this sacred Day now seriously to consider.

* Iuo Carnotensis. Decret. pars 11. c. 77. fol. 162. & pars 4. cap. 13. pag. 117.

* Nota.

ACTVS 4. SCENA PRIMA.

HAving thus run over these three Corollaries of the unlawfulnesse of penning, acting and beholding Stage-playes; I come now to answer such Objections as may bee made against them; especially against the unlawfulnesse of acting & beholding Stage-playes. The arguments (or pretences rather) for the acting of Stage-playes (which I shall first reply to) are these:

First, it is lawfull to read a Play; therefore to pen, to act, or see it acted. *Object.* 1.

To this I answer first; that the obscenity, ribaldry, amorousnesse, heathenishnesse, and prophanesse of most Play-bookes, Arcadiaes, and fained Histories that are *Answ.* 1.

now so much in admiration, is such, that it is not lawfull for any (especially for Children, Youthes, or those of the female sex, who take most pleasure in them) so much as once to read them, for feare they should inflame their lusts, and draw them on to actuall lewdnesse, and prophanesse. Hence [h] *Origen*, [i] *Hierom* and [k] *others* informe us, *that in ancient times Children and Youthes among the Jewes were not permitted to read the Booke of Canticles before they came to the age of 30. yeeres, for feare they should draw those spirituall love passages to a carnall sence, and make them instruments to inflame their lusts.* Vpon which ground [l] *Origen* adviseth all carnall persons, and those who are prone to lust, to forbeare *the reading of this heavenly Song of Songs. Si enim aliquis accesserit, qui secundum carnem tantummodo vir est, huic tali non parum ex hac Scriptura discriminis periculiq; nascetur. Audire enim purè & castis auribus amoris nomina nescius, ab interiori homine ad exteriorem & carnalem virum, omnem deflectat auditum, & à spiritu convertetur ad carnem: nutrietq; in semetipso concupiscentias carnales, & occasione divinæ Scripturæ commoveri, & incitari videbitur ad libidinem carnis. Ob hoc ergo moneo & consilium do, omni qui nondum carnis & sanguinis molestijs caret, nec; ab affectu naturæ materialis abscedit, ut à lectione libelli hujus, eorumq; quæ in eo dicentur, penitus temperet. Aiunt enim observari etiã apud Hebræos, quod nisi quis ad ætatem perfectam maturamq; pervenerit, libellum hunc ne quidem in manibus tenere permittatur.* If Children, yong men, and carnall persons then upon this ground, are thus advised to refraine the reading of this sacred canonicall Booke of Spirituall love expressions betweene Christ and his beloved Church: [m] *Ne sub recordatione sanctarum faminarum, &c. quæ ibi nominantur, noxia titulationis stimulus excitaretur, &c.* How much more then ought they

[h] Homil. in Cantit. Cant. apud Hieronimi opera. Tom. 8. pag. 122. and in his owne Workes. Tom. 2. fol. 68.

[i] Proæmium in Ezechiel. Tom. 4. p. 330. D.

[k] Theodoret Interp. in Canticum. Cantic. Tom. 1. p. 215. Philonis Carpathiorum Episcopi in Cantica, Cant. Interpr. Bibl. Patrum. Tom. 4. p. 559. E. Prosper Aquit. l. 3. De Vita Contempl. c. 6. *Maphæus Vegius*, De Perseverantia Religionis. lib. 5. Bibl. Patrum. Tom. 15. pag. 929. G. See *Rabanus Maurus, Lyra, Tostatus, Hugo Cardinalis, Osiander*, and others, who have written upon the Canticles, accordingly.

[l] Homil. 1. in Cant. Cantic. See Philo Carpath. Episco. in Cant. Cantic. accordingly.

[m] *Maphæus Vegius*, De Perseverant. Relig. lib. 5. pag. 927.

they to forbeare the reading of lascivious amorous scurrilous Play-bookes, Histories, and Arcadiaes; there being no women, no youthes so exactly chaste, which may not easily be corrupted by them, and even inflamed unto fury with strange and monstrous lusts; [n] *since there is no stronger engine to assault and vanquish the chastity of any Matron, Girle or Widdow, of any male or female whatsoever, then these amorous Play-poets Poems and Histories, as* Agrippa *in his discourse of Bawdery,* hath truely informed us. *Atq; tamen* (writes hee) *quæ in his libris plurimum edocta puella est, quæq; horum scit jacere dicteria, & ex horum disciplina cum procis in multas horas facunde confabulari, hæc demum est probè aulica.* Hence *Clemens Romanus Constit. Apostol. lib.1. cap.8. & Carolus Bovius* in his *Scholia* upon the same place. *Ib.p.125. Nazianzen de Recta Educatione ad Selucum. pag.1063. Basil, de Legendis libris Gentilium Oratio. Tertullian De Idololatria. lib. cap.18. to 20. Ambrose in Evangelium Lucæ. lib. 1. vers.1. Hierom. Epist.22. cap13. & Epist.146. to Damasus. Lactantius de Falsa Religione. cap.12.15. Augustine De Civit. Dei. lib.2. cap. 1.8. & Confessionum. lib.1. cap. 15.16. Isiodor Hispalensis De Summo bono. lib.3. cap.13. Prosper Aquittanicus, De Vita Contemplativa. c.6. Theodoret in Cant. Cantic. Tom. 1. pag 215. Isiodor Peluſiota. Epist. lib.1. Epist.62.63. Gregory the first. Epist. l.9. Epist. 48. Juo Carnotensis. Decret. pars 4. cap.160. to 169. Gratian Distinctio.86. The 4. Councell of Carthage. Can.16. The Councell of Colen under Adolphus. Anno 1549. Synodus Mechlinienses apud Joannem Langhecrucium, De Vita & Honestate Eccleſiast lib.2. cap. 22. pag. 321. De Institutione Juventutis. Can. 3. The Councell of Triers. Anno 1540. Cap. De Scholis. Surius. Tom. 4. Concil. pag.838.890. [o] The Synod of Towres. Anno 1583. The Councell of Burdeaux. 1582. The Synod of Rothomagium. An.1581. Franciscus Zephyrus in his Epistle to* Simon and Nicholas *prefixed to Tertullians Apologie. Georgius Fabritius, his Epistle to the Duke of Saxony. Agrippa De*

[n] Neque vero machina quævis ad oppugnandum, cùm matronarum pudicitiã, tum virginum ac viduarum castimoniam validior, quam lectio lascivæ historiæ & Poesis: nulla tàm bonæ indolis fœmina, quæ hac ipsa non corrumpatur, mirumq; putarem si aliqua reperiatur, aut virgo, aut mulier, tàm exactæ castitatis sive pudicitiæ, quæ ejusmodi lectionibus & historijs peregrina libidine non sæpe ad furorem usq; accendatur. *De Vanit. Scient. cap 64.*

[o] Apud Bochellum Decret. Eccles. Gal. lib.1. Tit. 10. cap.3.4.5. pag. 95.

Vanitate Scientiarum. lib. cap. 64. & 71. Lodovicus Vives, De Tradendis Disciplinis. lib. 3. pag. 288. 289. Episcopius Chemnensis, Onus Ecclesiæ. cap. 18. sect. 8. 9, 10, 11. Osorius De Regum Instit. lib. 4. pag. 120. 121 Mapheus Vegius De Educatione Liberorum. lib. 2. cap. 18. lib. 3. cap. 1. 2. & De Perseverantia Religionis. lib. 5. Bibl. Patrum. Tom. 15. pag. 929. 930. D. Humphries of true Nobility. Booke 2. D. Rainolds Overthrow of Stage-playes, pag. 122. 123. Thomas Beacon, BB. Babington, BB. Hooper, Joannis Nyder, M. Perkins, Dod, Elton, Lake, Downeham, Williams, and all other Expositors on the 7. Commandement, together with most Commentators on Ephes. 5. 2, 3, 4. have expressly condemned and prohibited Christians to pen, to print, to sell, to read, or Schoole-masters and others to teach any amorous wanton Play-bookes, Histories, or Heathen Authors, especially Ovids wanton Epistles and Bookes of love; Catullus, Tibullus, Propertius, Martiall, the Comedies of Plautus, Terence, and other such amorous Bookes savoring either of Pagan Gods, of ethnicke rites and ceremonies, or of scurrility, amorousnesse & prophanesse; as their alleaged places will most amply testifie to such who shall peruse them at their leisure: the reason of which is thus expressed by Isiodor Hispalensis, Juo Carnotensis, & Gratian, Ideo prohibetur Christianis legere figmenta poetarum, quia per oblectamenta fabularum mentem nimis excitent ad incentiva libidinum. Non enim thura solum offerendo dæmonibus immolatur, sed etiam eorum dicta libentius capiendo. The penning and reading of all amorous Bookes was so execrable in the Primitive times, how ever they are much admired now, that P Heliodorus Bishop of Trica was deprived of his Bishopricke by a Provinciall Synod, for those wanton amorous Bookes he had written

* Sunt enim quidē poetæ petulātes, obscæni, molles, effæminati lasciuis & impuris carminib⁹ animos a pudore & industria, ad libidinem & ignaviā turpiter avocantes, qui quidē quo dulciores sunt, eò pej⁹ nocent, & tanquā Syrenes quædā omnib⁹, qui aures illis præbent, perniciem & interitū moliuntur. In rebus enim turpibus ille capitalior est qui majus ingeniū adhibet, quod in poetis valde perspicitur: concinnū enim & eligans carmen libenter legim⁹ & ediscim⁹. Facilime igitur lascivi carminis venenū in animos influit, & eligantiæ suavitate conditum, prius interitum dignitati affert, quàm alicui remedium adhiberi possit, &c. Omnes igitur Poetæ qui non honestatem, sed turpitudinem mollibus & lascivis carminibus exprimunt, non ab aula tantum regia, sed à totius patriæ finibus exterminandi & ejiciendi sunt, &c. *Ibidem.* P Nicephorus Callistus. Eccles. hist. lib. 12. cap. 34. Col. 757.

written in his youth, his bookes being likewise awarded to the fire to be burnt (though they are yet applauded and read by many amorous persons) *quia lectione eorum juvenes multi in periculũ conijcerentur:* because divers yong men by reading of them might bee corrupted and entised unto lewdnesse; answerable to which memorable pious act are these *Constitutions of the Councell of Burdeaux. An.* 1582. *and of the Synod of Towres. Anno* 1583. well worth our observation. ¶ *Quia multi à vera fide aberrantes contra professionem, etiam consultò gravius peccant, &c. Prohibet hæc Synodus, ne libri magicæ artis, vel ad * lasciviam & luxum provocantes imprimantur, vendantur, legantur, aut retineantur omnino; jubetq; sicut reperti fuerint comburantur, sub ejusdem Anathematis pœna quam ipso facto incurrunt, qui minime paruerint. Moneantur etiam sæpissime fideles Christiani à suis Parochis & confessarys ut fugiant, tanquam virus mortiferum, lectionem librorum quorumcumq;, qui vel ad artes magicas pertinent, vel obscœnas & impias narrationes continent: eosq;, ut olim tempore * Apostolorum factum legimus, comburant.* Yea, [r] *Ignatius Loyola*, the Father of the Iesuits, was so precise in this particular; *That hee forbade the reading of Terence in Schooles to Children and Youthes, before his obscenities were expunged, lest he should more corrupt their manners by his wantonnesse, then by his Latine helpe their wits.* And *Æneas Sylvius*, afterwards *Pope Pius the second, in his* [t] *Tractatc, De Liberorum Educatione*, Dedicated to *Ladislaus King of Hungary and Bohemia*; discoursing what Authors and Poets are to be red to Children; resolves it thus. *Ovidius ubiq; tristis, ubiq; dulcis est, in plerisq; tamen locis nimium lascivus. Horatius sive fuit multæ eloquentiæ, &c. sunt tamen in eo quædam quæ tibi nec legere voluerim nec interpretari. Martialis pernicios us, quamvis floridus & ornatus, ita tamen spinis densus est, ut legi rosas absq; punctione non sinat. Elegiam qui scribunt omnes puero negari debent; nimium enim sunt molles Tibullus, Propertius, Catullus, & quæ translata*

¶ Bochellus Decret. Eccles. Gal. lib. 1. Tit. 10. cap 3. 4, 5.
* Nota.

* Acts 19. 19.

[r] Maffæus in Vita Ignatij. lib. 4 cap 8. pag. 432.

[t] Opera Basileæ. 1551. pag. 984.

translata est apud nos, Sapho, raro namq; non amatoria scribunt, desertosq; conqueruntur amores. Amoveantur igitur, &c. Animadvertere etiam præceptorem oportet dum tibi comædos tragædosq; legit, ne quid vitij persuadere videatur. And in his 359. Epittle pag. 869. 870, Where hee repents him seriously of that amorous Treatise which he had penned in his youth, he writes thus to our present purpose. *Tractatum de amore olim sensu pariterq; ætate juvenes cum nos scripsisse recolimus, pœnitentia immodica pudorq; ac mœror animum nostrum vehementer excruciant: quippe qui sciamus quiq; protestati expresse fuimus, duo contineri in eo libello, apertam videlicet, sed heu lasciviam nimis prurientemq; amoris historiam, & morale quod eam consequitur, edificans dogma. Quorum primum fatuos atq; errantes video sectari * quam plurimos, Alterum heu dolor, pene nullos. Ita impravatum est atq; obfuscatum infælix mortalium genus. De amore igitur quæ scripsimus olim juvenes, contemnite ô mortales atq; resipite; sequimini quæ nunc dicimus, & seni magis quam juveni credite. Nec privatum hominem plures facite quàm Pontificem: Æneam reijcite, Pium suscipite, &c.* A passage which plainely informes us, that amorous Playes and Poems though intermixed with grave Sentences and Morals, are dangerous to be read or penned, because more will be corrupted by their amorousnesse, then instructed or edified by their Morals, as daily experience too well proves. If these authorities of Christians will not sufficiently convince us of the danger, the unlawfulnesse of reading amorous Bookes and Playes, the most assiduous studies of this our idle wanton age; consider then that [t] *Plato, a Heathen Philosopher, banished all Playpoets, and their Poems out of his Common-wealth; that* [u] *the Lacedemonians, Massilienses, and at last the Athenians to, prohibited and suppressed all Playes and Playpoems, not suffring them to bee read or acted:* [x] *that* Aristotle, Plutarch, *and* Quintilian *expresly condemned the reading of wanton, amorous, fabulous, obscene lascivious Poems and*

* Nota.

[t] See here, pag. 448.
[u] See here, pag. 455. 456, 457.
[x] See here, pag. 448. 449, 450.

and Writers; that [y] Augustus *banished* Ovid *for his obscene, and panderly Bookes of loue; and that* [z] Ovid *himselfe dissuaded men very seriously from reading his owne or other mens wanton Bookes and Poems, as being apt to inflame mens lusts, and to draw them on to whoredome, adultery, effeminacy, scurrility, and all kinde of beastly lewdnesse.* And can Christians then approve or justifie the delightfull reading and revolving (that I say not the penning, studying, * printing and venting) of such lewde amorous Bookes and Playes, which these very Heathen Authors have condemned, and so prove farre worse then Pagans? I shall therefore cloze up this first Reply to this Objection with the words of learned reverend *George Alley, (Bishop of Exeter,* in the second yeere of Queene *Elizabeths* Raigne,) against the reading, writing, and Printing of wanton Bookes and Playes. [a] *It is to be lamented, that not onely in the time of the idolatrous and superstitious Church, but even in this time also lascivious impure, wanton Bookes, pearce into many mens houses and hands. Alas what doth such kinde of Bookes worke and bring with them? Forsooth nothing else but fire, even the burning flames of an unchaste minde, the brands of pleasure, the coles of filthinesse; the fire I say, that doth consume, devoure, and roote out all the nourishments of vertue, the fire I say, which is a proeme and entrance into the eternall fire of Hell. What is so expedient unto a Common-wealth as not to suffer witches to live? for so the Lord commanded by his servant* * Moses. *And (I pray you) be not they worse then an hundred Witches, which take mens senses from them? not with magicall delusions, but with the enchantments of dame* Venus, *and as it were to give them* Circes *cup to drinke of, and so of men to make them beasts. What punishment deserve they as either* * *make or print such unsavory Bookes; truely I would wish them the same reward wherewith* [b] Alexander Severus *recompenced his*

[y] Ovid Tristiú. l. 1. 2. Manutius in Vita Ovidij, See Sabellicus, Zonaras, Opmeerus Chronicon Chronic. in Vita Ovidij & Augusti. accordingly.

[z] See here, pag. 452. 453, 454.

* *Ovids* Art of Love, and *Aristotles* Problems are translated into English, & a new impression of them vented almost every yeere.

[a] In his Poore mans Library, London 1571. Cum gratia & privilegio regiæ Majestatis. part 1. Miscellanea. 6. Prælectio secunda. fol. 46. 47, 48.

* Exod. 22. 18.

* I would our Play-poets and Play-printers would consider this.

[b] Ælij Lampridij, Alexander Severus. pag. 230. See Eutropius and Grimston in his life.

very familiar Vetronius Turinus, ut fumo videlicet pereant qui fumum vendunt, *that they perish with smoke who sell smoke. And what other things doe these set forth to sale, but smoke, ready to breake out into flame? For, that certaine persons bequeath themselves wholy to the reading of such lascivious and wanton Bookes, who knoweth not, that thereof commeth the first preparative of the minde, that when any one sparke of fire (be it never so little) falls into the tinder of Lady* Venus, *suddenly it is set on fire as towe or flaxe. Many doe read the verses which* Lycoris *the Strumpet, the Paramour of* Gallus *the Poet did read, and the verses which* Corynna *mentioned in* Ovid, *and which* Nexra *did read.. It will perchance be replyed, that they doe read them, either for the increase of knowledge, or to drive away idleneſſe. I answer, If any doe salute* Venus, *but a limine, as they say, that is, a farre off, as it were in the entrie, what kindling and flames, I pray you, will ensue thereof when the coles bee once stirred? * It is to be feared that no small number of them who professe Christianity, be in this respect a great deale worse then the Heathen. The people called* [c] Massilienses, *before they knew Christ, yea, or heard whether there were a Christ, but were very Pagans, and sacrificers to Idols, yet were knowne to all the world to be of such pure and uncorrupt manners, that the manners of the* Massilienses *(as* Plautus *testifieth) are commonly counted the best and most approoved manners of all others. These among many other good orders of their well nurtured City made a severe law, that there should be no Comedy played within their City, for the argument for the most part of such Playes, did containe the acts of dissolute and wanton love. They had also within their City (about 613. yeeres before the birth of Christ) a Sword of execution wherewith the guilty and offenders should be slaine; but the uprightneſſe of their living was such, that the Sword not being used was eaten with rust, and nothing meet to serve that turne: And alas are not almost all places in these dayes repleniſhed with Juglers,, Scoffers, Jesters, Players,*

Objection. *Answer.*

* Note this well.

[c] See here, pag. 455.456.

which

which may say and doe what they lust be it never so fleshly and filthy? and yet suffred with laughing and clapping of hands? [d] Hiero Syracusanus, *did punish* Epicharmus *the Poet, because he rehearsed certaine wanton verses in the presence of his wife, for hee would that in his house not onely other parts of the body should be chaste, but the eares also, which be unto other members of the body instead of a tunnell, to be kept,* sartas tectas, *that is, defended and covered, as the proverbe saith, and to be shut from all uncomely and ribaldry talke. Vnto which fact of* Hiero, *the worthy sentence of* [e] Pericles *is much consonant and agreeable.* Sophocles, *who was joynt fellow with* Pericles *in the Prctorship, beholding and greatly praysing the well favored beauty of a certaine Boy passing by him, was rebuked of* Pericles *his companion after this sort: Not onely the hands of him that is a Pretor ought to refraine from lucre of money, but also the eyes to bee continent from wanton lookes. The* [f] Athenians *provided very well for the integrity of their Judges, that it should not be lawfull for any of the* Areopagites *to write any Comedy or Play: and* Epicharmus *suffred punishment at the hands of* Hiero *for the rehearsall of certaine unchaste verses. But I speake it with sorrow of heart; to our vicious Ballad-makers, and indictors of lewde Songs and Playes, no revengment, but rewards are largely payd and given:* [g] Gerardas *a very ancient man of* Lacedemonia, *being demanded of his Hoste, what paine adulterers suffred at* Sparta, *made this answer: O mine Hoste, there is no adulterer among us neither can there be:* (prey marke the reason:) *For this was the manner among them, that they were never present at any Comedy, nor any other Playes, fearing lest they should heare and see those things which were repugnant to their lawes. But to revert to our purpose: Wanton Bookes, can bee no other thing but the fruits of wanton men, who although they write any one good sentence in their Workes, yet for the unworthinesse of the person the sentence is rejected. The* [h] *Senate of* Lacedemonia *would have refused a very worthy and apt saying*

[d] Plutarchi Apothegmata. Hiero. Tom. 1. pag. 398.

[e] Ioan. Saresberiensis. de Nugis Curialium. lib. 1. cap. 8.

[f] Plutarchus, De Gloria Athenienfium, lib. Volaterranus Comment. l. 29. fol. 323. See here, pag. 455.

[g] See Plutarchi Laconica Apothegmata: & Laconica Institut. accordingly.

[h] Plutarchi Apothegmata Laconica. pag. 496.

saying of one Demosthenes, for the unworthivesse of the Author, if certaine men of authority called among them Ephori, had not come betweene, and caused another of the Senators to have pronounced the sentence againe, as his owne saying. Plutarch writeth, that there was a law among the Grecians, that even the good Bookes of ill men should be destroyed, that the memory of the Authors also, should thereby utterly be blotted out and cleane put away, * Gerson; sometimes Chancellor of Paris, speaking of a certaine Booke made by Ioannes Meldinensis, the title whereof is the Romant of the Rose, writeth of that Booke two things. First, he saith, if I had the Romant of the Rose, and that there were but one of them to bee had, and might have for it 500. Crownes, I would rather burne it then sell it. Againe, saith he, if I did understand that Ioannes Meldinensis did not repent with true sorrow of minde, for the * making and setting forth of this Booke, I would pray no more for him, then I would for Iudas Iscariot, of whose damnation I am most certaine. And they also which reading this Booke, doe apply it unto wicked and wanton manners, are the Authors of his great paine and punishment. The like Ioannes Raulius said of the Booke and Fables of one Operius Danus, that hee was a most damned man, unlesse he repented and acknowledged his fault, for the setting forth of that Booke. I would God they heard these things whom it delighteth to write or read such shamelesse and lascivious workes. Let them remember the saying of Saint Paul; [i] A man shall reape that which hee hath sowen. [k] Chrysostome, a great enhaunser of Pauls prayses, writeth; that so long shall the rewards of Paul rise more and more, how long there shall remaine such, which shall either by his life or doctrine be brought unto the Lord God. The same may we say of all such, who while they lived have sowne ill seed, either by doing, saying, writing, or reading, that unlesse they repented, the more persons that are made ill by them, the more sharpe and greater growth their paine, as Saint Augustine wrote of Arrius. God save every Christian

* Let all Play-poets, and Authors, yea Printers and venters of lascivious amorous Bookes consider this.

* Peccant enim omnes artifices, qui talia quæ ad lasciviam pertinent componunt. *Alexander Alensis. Summa Theologiæ. pars 2. Quæst. 135 m. 5. p. 619*

i Gal. 6. 7, 8.

k Oratio encomiastica in Petrum & Paulum.

stian heart, from either the delighting or reading of such miserable monuments. Thus concludes this reverend Bishop, and so shall I this first reply. Secondly, admit it be lawfull to read Playes or Comedies now and then for recreation sake, yet the frequent constant reading of Play-bookes, of other prophane lascivious amorous Poems, Histories, and discourses, (which many now make their daily study;) to read more Playes then Sermons, then Bookes of piety and devotion, then Bookes or Chapters of the Bible, then Authors that should enable men in their callings, or fit them for the publike good, must needs be sinfull, as all the forequoted authorities witnesse, because it avocates mens mindes from better and more sacred studies, on which they should spend their time, and fraughts them onely with empty words and vanities, which [l] *corrupt them for the present, and binde* them over to damnation for the future. The Scripture we know commands men, [m] *not to delight in vanity, in old wives tales, in fabulous poeticall discourses, or other empty studies which tend not to our spirituall good:* [n] *Not to lay out our money for that which is not bread, and our labour for that which satisfieth not:* [o] *but to redeeme the time, because the dayes are evill.* Yea, it commands men *to* [p] *be fruitfull and abundant in all good workes;* [q] *to be holy in all manner of conversation;* [r] *to be alwayes doing and receiving good, and finishing that worke which God hath given them to doe, growing every day more and more in grace, and in the knowledge of God and Christ,* [s] *laying up a good foundation against the time to come;* [t] *and perfecting holinesse in the feare of God,* [u] *giving all diligence to make their calling and election sure:* [x] *doing all they doe to the praise and glory of God.* Now the ordinary reading of Comedies, Tragedies, Arcadiaes, Amorous Histories, Poets, and other prophane Discourses, is altogether inconsistent with all and every of these sacred Precepts, therefore it cannot bee lawfull. Besides the Scripture commands men even [y] *wholy to abandon all idle words,*

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l 1 Cor. 15. 33.
m Psal. 4. 2. Psal 119. 37. Col. 2. 8, 20, 21, 22. 1 Tim. 6. 4, 5. 2 Tim. 2. 16, 23. Acts 19. 19.
n Isay 55. 1, 2.
o Ephes. 5. 16. Col. 4. 5.
p Col. 1. 10. Iam. 3. 17. Ioh. 15. 2. to 8.
q 1 Pet. 1. 14, 15, 16.
r 1 Cor. 15. 58. Ioh. 15. 2. to 8. 2 Tim. 4. 7. 2 Pet. 3. 18.
s 1 Tim. 6. 19.
t 2 Cor. 7. 1.
u 2 Pet. 1. 10.
x 1 Cor. 10. 30, 31.
y Matth 12. 36. Ephes. 5. 3, 4, 5. Ier. 4. 14.

all vaine unprofitable discourses, thoughts and actions. If then it gives us no liberty so much as to thinke a vaine thought, or to utter an idle word, certainely it alots us no vacant time for the reading of such vaine wanton Playes or Bookes. Againe, God enjoynes us, [z] *that our speech should be alwayes profitable and gracious, seasoned with salt, that so it may administer grace to the hearers, and build them up in their most holy faith:* Therefore our writings, our studies, our reading must not be unedifying, amorous and prophane, which ought to be as holy as serious, and profitable as our discourses. Moreover, it is the expresse precept of the Apostle *Paul,* (whom many prophane ones will here taxe of Puritanisme) *Eph.4.29.& c.5.3,4. But fornication and all uncleanesse, or covetousnesse, let it not be once named among you as becommeth Saints: neither filthinesse, nor foolish talking nor jesting, which are not convenient, &c. Let no corrupt communication proceed out of your mouthes but that which is good to* [*] *edifie profitably, that it may minister grace to the hearers, &c.* And may wee then read or write these sinnes and vices which we ought not to name? or study or peruse such wanton Playes and Pamplets, which can administer nought but gracelesnesse, lust, prophanesse to the Readers? Lastly, wee are commanded to [a] *search the Scriptures daily: to meditate in the Law of God day and night, and to read therein all the dayes of our lives, that we may learne to feare the Lord, and to keepe and doe all the workes and Statutes of his Law; which was* [b] *King* Davids *study all the day long, yea, in the night season to:* And becauſe no time ſhould bee left for any vaine ſtudies or diſcourſes; we are further enjoyned, [c] *to have the Word of God alwayes in our hearts; to teach it diligently to our children, and to talke of it when we are sitting in our houses, and when wee are walking by the way, when we lye downe, and when we rise up:* Which for any man now conſcionably to performe, is no leſſe then arrant Puritaniſme, in the worlds account. If then we

[z] Ephes. 4.29, 31. Col. 4.6. Iude 20.

[*] So the Margent of our New translation renders it.

[a] Iohn 5. 34.c. 7.52. Acts 17. 11. Deut.6.5. to 10. cap.17. 19. Col. 3.16. Psal. 1. 2. Cant. 3.1.

[b] Psal. 119.97. Psal. 16. 7. Psal. 119.57.

[c] Deut. 6,5. to 10.

believe

believe these sacred precepts (to which I might adde two more; [d] *Pray continually. Rejoyce in the Lord alwayes, and againe I say rejoyce*) to bee the Word of God, and so to binde us to obedience; there are certainely no vacant times alotted unto Christians, to read any idle Books or Play-house Pamphlets, which are altogether incompatible with these precepts, and the serious pious study of the sacred Scripture, as S. [c] *Hierom* writes. *Quæ enim* (quoth he) *cõmunicatio luci ad tenebras? qui consensus Christo cum Belial? quid facit cum Psalterio Horatius? cum Evangelijs Maro? cum Apostolis Cicero? Et licet omnia munda mundis & nihil reijciendum quod cum gratiarum actione percipitur; tamen simul non debemus bibere calicem Christi, & calicem Dæmoniorum*; as he there proves by his owne example, which I would wish all such as make prophane Playes and human Authors their chiefest studies, even seriously to consider; For saith he, *when ever I fell to read the Prophets after I had beene reading* Tully *and* Plautus, *Sermo horrebat incultus*, their uncompt stile became irkesome to me; *& quia lumen cæcis oculis non videbam, non oculorum putabam culpam esse, sed solis. Whiles the old Serpent did thus delude me, a strong feaver shed into my bones, invaded my weake body, and brought me even to deaths doore: at which time I was suddenly rapt in spirit unto the Tribunall of a Judge, where there was such a great and glorious light as cast me downe upon my face, that I durst not looke up. And being then demanded what I was, I answered, I am a Christian: whereupon the Judge replyed, thou lyest:* Ciceronianus es, non Christianus: *thou art a Ciceronian, not a Christian: for where thy treasure is, there also is thy heart; whereupon I grew speechlesse, and being beaten by the Judges command, and tortured with the fire of conscience; I began to cry out and say, Lord have mercy upon me. Whereupon those who stood by falling down at the Judges feet, intreated that he would give pardon to my youth, and give place of repentance to* my error: *ex-*

[d] 1 Thes. 5. 15, 16. Phil. 4. 4.

[c] Epist. 22. ad Eustochium. cap. 13. Tom. 1. pag. 62. See Iuo Carnotensis. quarta pars. Decret. cap. 162, 163, 164, 165, 166. Gratian Distinctio. 37. accordingly.

acturus

acturus deinde cruciatum si gentilium litterarum libros aliquando legissem. I being then in so great a strait, that I could be content to promise greater things, began to sweare and protest by his Name, saying, Domine si unquam habuero codices seculares, si legero, te negavi. And being dismissed upon this my oath I returned to my selfe againe, and opened my eyes, drenched with such a showre of teares, that the very extremity of my griefe would even cause the incredulous to believe this trance, which was no slumber or vaine dreame, but a thing really acted, my very shoulders being blacke and blue with stripes, the paine of which remained after I awaked. Since which time saith he; Fateor me tanto dehinc studio divina legisse, quanto non ante mortalia legeram. And from hence this Father exhorts all Christians to give over the reading of all prophane Bookes, all wanton Poems, which in his 146. *Epistle to Damasus*, hee most aptly compares to the *Huskes* with which the *Prodigall in the Gospell was fed*; where hee writes thus fitly to our purpose. [f] *Possumus & aliter siliquas interpretari. Dæmonum cibus est carmina poetarum, secularis sapientia, rhetoricorum pompa verborum. Hæc sua omnes suavitate delectant, & dum aures versibus dulci modulatione currentibus capiuntur, animam quoq; penetrant, & lectoris interna devinciunt. Verum, ubi cum summo studio fuerint, & labore perlecta, nihil aliud nisi inanem sonum, & sermonum strepitum suis lectoribus tribuunt, nulla ibi saturitas veritatis, nulla refectio justitiæ reperitur: studiosi earum in fame veri, in virtutum penuria perseverant. Vnde & Apostolus prohibet;* [g] *ne in Idolio quis recumbat, &c. Nonne tibi videtur sub alijs verbis dicere, ne legas Philosophos, Oratores, Poetas, nec in illorum lectione requiescas? Nec nobis blandiamur, si in eis, quæ sunt scripta, non credimus, cum aliorum conscientia vulneretur, & putemur probare, quæ dum legimus, non reprobamus. Absit ut de ore Christiano sonet, Juppiter omnipotens, & me Hercule, & me Castor, & cætera magis portenta quam numina. At nunc etiam Sacerdotes Dei* (and is not as true of

[f] Tom. 3. pag. 408.

[g] 1 Cor. 8.

of our times?) *omissis Evangelijs & Prophetis, videmus Comadias legere, amatoria Bucolicorum versuum verba canere, tenere Virgilium, & id, quod in pueris necessitatis est, crimen in se facere voluptatis. Cavendum igitur si captivam velimus habere uxorem, ne in idolio recumbamus: aut si certè fuerimus ejus amore decepti, mundemus eam, & omni sordium errore purgemus, ne scandalum patiatur frater pro quo Christus mortuus, cum in ore Christiani carmina, in idolorum laudem composita, audierit personare.* Since therefore all these idle Play-bookes and such like amorous Pastorals are but empty huskes, [h] *which yeeld no nourishment* but to Swine, or such as wallow in their beastly lusts and carnall pleasures; since they are incompatible with the pious study and diligent reading of Gods sacred Word, (*[i] the gold, the hony, the milke, the marrow, the heavenly Manna, feast and sweatest nourishment of our soules,*) with the serious hearing, reading, meditation, thoughts and study whereof we should alwayes *constantly feed, refresh, rejoyce, and feast our spirits*, which commonly starve and pine away whiles we are too much taken up with other studies or imployments, especially with Playes and idle amorous Pamphlets; (the very reading of which * *S. Augustine, repented and condemned:*) let us hencefore lay aside such unprofitable, unchristian studies, betaking our selves wholly at leastwise principally to Gods sacred Word, which is [k] *onely able to make us wise unto salvation, and to nourish our soules unto eternall life:* & since Christianity is our general profession, let not Paganisme, scurrility, prophanes, wantonnes, amorousnesse, Playes, or lewde Poeticall Figments or Histories, but Gods Word alone, *which as* * *Sũmula Raymundi saith, transcends all other Bookes & Sciences*; be our chiefest study, at all such vacant times as are not occupied in our lawfull callings, or other pious duties. I shal therfore cloze up this 2. reply, with that *Apostolicall Constitution* recorded by [l] *Clemens Romanus*, (if the Booke bee his) which I would wish al Papists who deny the reading of

h Inquinant non alunt. *Seneca Epist. 2.* See Augustin. Confes. lib. 1. cap. 16. 17. accordingly.

i Psal 19. 10. Psal. 119. 103. Heb. 5. 12, 13, 14. 1 Pet. 2. 2, 3. Cant. 5. 1. Psal. 63. 5, 6.

* Confes. lib. 1. cap. 15. 16, 17.

k 2 Tim. 3. 15.

* Omnem scientiam & doctrinam sacra Scriptura transcendit, verum prædicat & ad cælestem patriam invitat. *f.* 1.

l Constit. Apostol. lib. 1. cap. 6 7. Apud Surium, Concil. Tom. 1. pag. 45.

the Scripture unto Lay-men, to whō this good precept is directed as the very * *Title and first Chapter* proves, c-ven seriously to consider. *Sed sive ad fideles & ejusdem sententiæ homines accedis, conferens cum ijs vitalia verba loquere: sin minus accedis, intus sedens percurre legem, Reges, Prophetas: Psalle hymnos David,* * *lege diligenter Evangelium, quod est horū complementū. Abstine ab omnibus Gentiliū libris. Quid enim tibi cum externis libris, vel legibus, vel Prophetis? quæ quidem leves à fide abducunt. Nam quid tibi deest in lege Dei, ut ad illâs gentium fabulas confugias? Nam si historica percurrere cupis, habes Reges: si Sophistica & Prophetica, habes Prophetas, & Job, & Proverbiorum authorem, in quibus omnis poeticæ, & sapientiæ accuratam rationem invenies; quoniam Domini Dei, qui solus est sapiens, voces sunt. Quod si cantilenas cupis, habes Psalmos: si rerum origines nosse desideras, habes Genesim: si leges & præcepta, gloriosam Dei legem. Ab omnibus igitur exteris & diabolicis libris vehementer te contine,* [m] *quoniam in ipso verbo sunt omnia. Ibi remedium vulnerum, ibi subsidia necessitatum, ibi resarcitus defectuum, ibi profectuum copiæ, ibi denique quicquid accipere vel habere hominibus expedit, quicquid decet, quicquid oportet. Sine causa ergo aliud à verbo petitur, cum ipsum sit omnia.* Thirdly, admit a man may lawfully read a Play-book, *yet it* [n] *will not follow, that therefore he may pen, or act a Play, or see it acted.* For first, a man may lawfully read such things, as hee cannot pen, or act, or behold without offending God. A man perchance may lawfully read a Masse-booke, but yet he cannot write a Masse-booke, nor yet *act, or say, or see a Masse* without committing sinne. Some men may lawfully read an * *Alcoran*, or any hereticall Booke, * *ut magis judicent quàm sequantur*; rather to confute then follow it; but no man can pen, or print, or publish it with delight, (no nor yet read it out of love and liking, as men read Play-bookes) but he must transgresse. A man may safely read the stories of [o] *the Sodomites sinnes, of the Canaanites and Israelites Idolatries;*

* Catholica doctrina de Laicis. Ibid. pag. 43.

* Nota. See Hierom. Epist. 7. c. 3, 5. Epi. 9. c. 5. Ep. 10. c. 4. 5. Ep. 16. c. 3. 4. Epist. 18. neere the end. Ep. 22. c. 6, 15, 16. Epi. 23. Epi. 25. c. 1. *Ambrose, Chrysostome, Primasius, Sedulius, Theodoret, Beda, &c.* on Ephes. 5. & Col. 3. to the like purpose.

[m] Bernard Super Cantica. Sermo. 86. fol. 176. C.

[n] See D. *Rainolds* Overthrow of Stage-playes. pag. 21. 22. accordingly.

* See Th. Bibliandri Apologia pro Editione Alcorani: & Nicolai de Cusa Cribratio Alcorani.

* *Ambros.* Com. in Luc. l. 1. c. 1. Tom. 3. p. 3. C.

[o] Gen. 18 20, 21. cap. 19. 4, 5. Ezech. 16. 49. 2 Pet. 2, 6, 8. Iude 7.

Idolatries; but yet to act, or see them acted cannot bee lesse then sinfull. A man may and must [p] *daily read the sacred Scriptures, the Passion of our Saviour, the Histories of Adam, Abraham, Moses, David, Solomon, Job,* and *others* recited in the Bible; yet none [q] *may Play or see them Played without sinne, yea highest blasphemie and prophanesse*; though some graceless wretches as well in private as in popular Stage-playes *much prophane them, bringing not onely Ministers, preaching and praying, but even the very sacred Bible and the stories in it on the Stage,* [r] *as some late notorious damnable* (if not damned) *precedents witnesse*; when as not onely our owne pious *Statute of* [s] *3. Jacobi. cap.* 21. but likewise [t] *Concilium Rhemense, Anno* 1583. which decrees thus: *Vt ea vitent fideles quibus cultus divinus impediri potest, statuimus, ne quis Scripturæ sacræ verba ad scurrilia, detrectationes, superstitiones, incantationes, sortes, libellos famosos audeat usurpare. Si quis contra fecerit, juris & arbitrij pœnis coerceatur*: And [u] *Concilium Biturience. Anno* 1554. which thus ordaines. *Nonliceat cuiquam verba & sententias sacræ Scripturæ ad scurrilia, fabulosa, vana, adulationes, detractiones, superstitiones, & diabolicas incantationes, divinationes, sortes, libellos famosos, & alias ejusmodi impietates usurpare: Qui in eo peccaverint, ab Episcopis legitimis pœnis coercētur*: together with the *Synod of Rochell. An.* 1571. (here p. 636.) & [*] *BB. Gardener* have long since prohibited and condemned this atheisticall horrid prophanesse, which no Christian can so much as thinke off, but with highest detestation. Since therefore many things may be lawfully read, which cannot honestly be penned, acted, heard or seene, the argument is but a meere inconsequent. Secondly, though a man perchance may in some cases lawfully read a Play-booke, [*] yet it will not follow, that he may compose, or act, or see a Stage-play: For first, a man may read a Play with detestation both of its vanity, ribaldry and prophanesse; but he can neither pen, nor play, nor yet very willingly

[p] Deut. 6.5,6, 7. Psal. 1.2. Acts 17.11.

[q] See p. 108. to 126, 636, 763. to 767.

[r] One *Atkinson* a Minister in Bedford the last Christtide, in the Commissaries house there, acted a private Enterlude, where he made a prayer on the Stage, and chose a Text. *viz.* Acts 10.14. on which he most prophanely preached and jested, to the very shame & griefe of most that heard him.

[s] See pag. 109. 110.

[t] Bochellus Decreta Eccles. Gal. lib. 1. Tit. 10. c. 12. pag. 96.

[u] Ibid. c. 13.

[*] See *William Wraghton* his Rescuer of the Romish Fox. fol. 97.

ly behold it, as all Play-haunters doe, without approbation and delight. Secondly, a man may read a Play without any *prodigall vaine expence of money, or over-great losse of time: but none can compile, or act, or see a Stage-play* [x] *without losse of time, of money*, which should bee better imployed: Thirdly, Stage-playes may be privately read over without any danger of infection by ill company, without any publike infamy or scandall, without giving any ill example, without any incouraging or maintaining of Players in their ungodly profession, or without participating with them in their sinnes; [y] *but they can neither be compiled, beheld,* or acted, without these severall unlawfull circumstances which cannot be avoyded.

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[x] See Act 6. Scene 1.2.

3

[y] See Act 6. Scene 3. to 18.

4 Fourthly, Stageplayes may be read without using or beholding any effeminate amorous, lustfull gestures, complements, kisses, dalliances, or embracements; any whorish, immodest, fantastique, womanish apparell, Vizards, disguises; any lively representations of Venery, whoredome, adultery, and the like, which are apt to enrage mens lusts: without hypocrisie, feining, cheats, lascivious tunes and dances, with such other unlawfull Stage ingredients or concomitants: [z] *but they can neither be seene nor acted, without all, or most of these.* Fiftly, he that reades a Stage-play may passe by all obscene or amorous passages, all prophane or scurrill Iests, all heathenish oathes and execrations even with detestation; but he who makes, who acts, who heares, or viewes a Stage-play acted, hath no such liberty left him, but hee must act, recite, behold and heare them all. Yea sometimes such who act the Clowne or amorous person, adde many obscene lascivious jests and passages of their owne, by way of appendix, to delight the auditors, which were not in their parts before. Lastly, when a man reads a Play, he ever wants that *viva vox*, that flexanimous rhetoricall Stage-elocution, that lively action and repre-

[z] See Part 1. Act 5. thorow-out, & Part 2. Act 2. thorow-out.

5

6

sentation

ſentation of the Players themſelves which put life and vigor into theſe their Enterludes, and make them pierce more deepely into the Spectators eyes, their eares and lewde affections, precipitating them on to luſt: yea, the eyes, the eares of Play-readers want all thoſe luſt-enraging objects, which Actors and Spectators meet with in the Play-houſe: Therefore though the reading of Stage-playes may be lawfull, yet the compoſing, acting, or ſeeing of them in all theſe ſeveral regards, cannot be ſo. So that this firſt Objection is both falſe and frivolous.

The ſecond Objection for the compoſing and acting of Playes is this. [a] The penning and acting of Playes doth whet & exerciſe mens wits and poetry, embolden youth, confirme their voyces, helpe their memories, action and elocution; and make them perfect Orators. Therefore it is both lawfull, yea and uſefull to.

Object. 2.

[a] Se *Haywards* Apologie for Actors: and Doctor *Gagers* Reply to Doctor *Rainolds*, p.119.120. Auguſtin. Confeſ. lib.1. cap.16. accordingly.

To this I anſwer firſt: that this Objection makes onely for academicall and private, but nought for popular Enterludes. Secondly, academicall Stage-playes are ſeldome acted or penned for any of the ends, the uſes here recorded, but onely for entertainement, for mirth and pleaſure ſake. Thirdly, [b] *men muſt not doe evill that good may come of it*: therefore they may not exerciſe their wits, their inventions about laſcivious amorous Play-houſe Poems; they may not ſtrengthen or ſtuffe their memories with ſuch vaine lewde empty froth as Playes now are; nor embolden themſelves by acting effeminate, ſcurrile, whoriſh, impudent, or immodeſt parts: nor yet helpe their action, their elocution by uttering, by perſonating any unlawfull things, which may either draw or tempt them unto lewdneſſe. We know that frequenting of Tavernes and Brothels; courting of impudent Strumpets, keeping of deboiſt company, reading of amorous Bookes and Paſtorals, adde ſpirit and boldneſſe unto men, yea oft improve their elocution, carriage, and amorous fond diſcourſe,

Answ. 1.

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[b] Rom.3.8. Epheſ.5.3,4,5.

* See here. pag. 483. & August. Confes. lib. 1. cap. 15. 16, 17.

discourse, as much or more then Playes, * yet none may use these wicked courses to obtaine these petty benefits; no more then he may oppresse, or steale, or cheate, or perjure himselfe to augment his wealth, or use charmes and sorceries to recover health. Fourthly,

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c Hierom. Epist. 22. c. 13. * See August. Confes. lib. 1. cap. 16. 17. accordingly.

c *Melius est aliquid nescire, quàm cum periculo discere.* The hurt, the danger that accrues to men by penning, by acting Playes, is evermore * farre greater then the good, the benefits here alleaged: the evill is certaine, the good, uncertaine: it is no wisedome, no safety therefore to plung men into sundry great and certaine evils,

5

to atchieve some probable meane emoluments. Fiftly, the good that comes by penning or acting Playes, is onely temporall; the hurt, the mischiefe is eternall; the good extends no further then mens bodies; the

c See Act 6. thorowout.

d *damage* reacheth to their soules, yea oft unto their bodies, goods and names: it is no discretion then for men to hazard the losse, the damage of their soules, for

6

such petty improvements of their bodies. Sixtly, there is little or no analogie betweene the action, the elocution of Players, of Orators and Divines: The principall prayse of Actors is a lively counterfeiting and representation of the parts, the persons they sustaine, by corporall gestures rather then by words: the chiefest prayse of Orators is to e *expresse, to describe the things they speake of in an elegant flexanimous phrase, and grave elocution:* the duty of the one being to represent things to the eye, whereas the other speaks onely to the eare. Which diversity is warranted both by the story of *Cicero the Orator, and Roscius the Actor*, who, as f *Macrobius* writes, *did use to contend together; Verum ille sæpius eandem sententiã variis gestibus efficeret, an ipse per eloquentiæ copiam sermone diverso pronunciaret:* by the very stiles of *Actor*, and g *Orator*, the first, importing onely corporall gestures, and representations; the other, verball expressions; and by the usuall phrases of *seeing a Stage-play, and hearing an Oration.* Now what proportion is there betweene

d Orator est vir bonus, dicendi peritus. Cicero. De Oratore. lib. 1. Quintilian Instit. Orat. l. 12. cap. 1. accordingly.

e Saturnal. lib. 3. cap. 14. pag. 459.

g Oratoris opus oratio. *Quintil. Instit. l. 12. c. 10. pag.* 703.

tweene geſtures and words? betweene * acting and ſpeaking well, that one ſhould be ſuch a helpe or furtherance to the other? Alas what profit, what advantage can an Orator gaine by acting an amorous females, a Bawdes, a Panders, a Ruffians, Drunkards, Murtherers, Lovers, Soldiers, Kings, Tyrants, Fayries, Furies, Devils or Pagan Idols part with ſuitable geſtures and ſpeeches? tell me I beſeech you, what furtherances theſe are to make a perfect Orator, who though hee may plead or ſpeake for others, muſt act no other man but himſelfe alone, whereas Players muſt never act themſelves but other parts? Certainely if wee believe [g] *Quintilian*, or a [h] *late famous* Orator of our owne, the acting of Playes, which is full of wantonneſſe, of light, of lewde, of fooliſh geſtures and ſpeeches, is the next way to marre an Orator, whoſe ſpeech, action and deportment muſt be grave and ſerious. Hence [i] *Quintilian* (as eminent an Orator as moſt now extant) in his directions how *an Orator ſhould frame his ſpeech, his voyce and geſture, expreſly forbids him, to imitate the voyce* * *or geſtures of Players, or to expreſſe or act the ſlaves, the drunkards, lovers, penni-fathers, cowards, or any ſuch Play-houſe part, becauſe as they were no wayes neceſſary for an Orator, ſo they will rather corrupt his minde and manners, then any wayes helpe his elocution or action.* The acting therefore of Playes is no wayes neceſſary or uſefull for an Orator, it being no furtherance but an apparant obſtacle to true oratory, action, elocution; there being no analogie betweene the wanton amorous geſtures, ſpeeches, Paſtorals, jeſts, and floriſhes of a Poet, an Actor; and the ſad, grave, ſerious elocution or action of an Orator. And as Play-acting is no wayes uſefull for an Orator, *ſo much leſſe* [k] *for a Miniſter, or*

* Horũ omniũ diſſimilis atq; diverſa inter ſe ratio eſt. Id itaque vitandũ in quo magna pars errat, ne in oratione Poetas nobis & Hiſtoricos, Oratores aut declamatores imitandos putemus. Sua cuiq; propoſita lex, ſuus decor eſt, &c. *Quintil. Inſtit. l.* 10 *c* 2. *pag.* 375.

g Inſtit. Orat. lib. 1. cap. 19. & l. 11. c. 3. pag. 645. 636, 648.

h D. *Rainolds* Overthrow of Stage-playes. p. 119. to 126.

i Inſtit. Orat. l. 1. c. 18. 19. p. 79. l. 10. c. 2. p. 755. & lib. 11. cap. 3. pag. 645. 648, 677.

* Orator utatur laterum inclinatione forti ac virili, non a ſcena & hiſtrionibus, ſed ab arma miſ, &c. Non enim comœdum eſſe ſed oratorem volo. Quare nec in geſtu perſequemur omnis argutias, nec in loquendo diſtinctionibus, temporibus, effectionibus moleſte ſequemur, ut ſi in ſcena ſit dicendum, &c.

[k] See M. *Bernard* his Faithfull Shepheard. cap. 13. pag. 89. accordingly.

Divine,

Divine, there being no Analogie betweene Preachers and Players, Sermons and Playes, Theaters and Churches, betweene the sacred, sober, chaste, and modest gestures, the soule-saving speeches of the one, and the lascivious, scurrill, prophane, ungodly action and discourses of the other. Hence the [1] *forementioned Councels, Fathers and Canonists,* together with * *Concilium Foro-juliense, Can.* 6. which I before omitted, have inhibited *Ministers and Clergie men from penning, acting and beholding Stage-playes, as being no wayes suitable, but altogether incompatible with their most holy and grave profession: Hence also they excluded all common Actors, (and likewise academicall to, till they had done publike penance) from the Ministeriall function; the acting of Playes being so far from making men fit for the ministry, that it made them both unfit, and likewise uncapable to receive it.* What therefore [m] *Agis junior* replyed to a wicked fellow who oft demanded of him, *Quis esset Spartanorum optimus? Quitui est dissimilimus*; the same may I say of Ministers; that hee is the best Minister who is most unlike a Player both in his gesture, habit, speech and elocution. Hence [n] *Saint Ambrose, Bishop of* Millaine, *refused to give Ecclesiasticall Orders to one who sued for them, and likewise deprived another (who afterwards fell to the Arian heresie) Quia lucebat in eorum incessu species quædam scurrarum percursantium:* condemning not onely all those Clergie men, but also Laymen to, who used Playerly gestures, *qui sensim ambulando imitantur histrionicos gestus, & quasi quædam fercula pomparum, & statuarum motus mutantium, ut quotiescunq; gradum transferunt modulos quosdam servare videantur:* avice too common in this our antique wanton age. We that know that [o] *all Christians, and more especially Ministers, ought to be sober, modest, grave, chaste, both in their gesture and deportment*; Hence [p] *Concilium Senonense. An.* 1528. *Decreta Morum. cap.* 25. decrees thus. *Clerici in incessu quoq; honestatem exhibeant, ut gravitate itineris,*

[1] Act 7. Scene 3. & Part 2. Act 2. Scene 1.

* Item placuit, ut eas prorsus mundanas dignitates, quas seculares viri vel principes terræ exercere solent in venationib⁹ scilicet, vel canticis secularibus, aut in resoluta & immoderata lætitia, in lyris & tibijs & his similibus lusibus, nullus sub ecclesiastico canone constitutus ob inanis lætitiæ fluxū, audeat, fastu superbiæ tumidus, quandoque præsumendo abuti, &c. *Surius. Tom.* 3. *pag.* 264.

[m] Plutarchi Laconica. Agis junior. p. 468.

[n] De Officijs. lib. 1. cap. 18. Tom. 4. p. 6. 7.

[o] 1 Tim. 3. 8. Ambros. De Officijs. lib. 1. c. 18. Galatæus De Moribus.

[p] Surius Concil. Tom. 4 pag. 742. 743.

itineris, mentis maturitatem ostendant. Incompositio enim corporis, risus dissolutus, indecens oculorum vagatio, inæqualitatem indicant mentis. And then it proceeds thus. *Non in scenam velut histriones prodeant, non comædias vernaculas agant; non spectaculum corporis sui faciant in publico privatove loco* (pray marke it:) *Quæ omnia cum omnibus sacerdotibus sunt indecora, & ordini clericali multum detrahentia, tum illis præcipue, quibus animarum cura est commissa.* An infallible evidence that histrionicall gestures, and the acting of Stage-playes either in publike or private, are no wise usefull, but altogether scandalous, and unseemely for a Minister; and that the *acting, the beholding of Playes, will make men* ¶ *amorous, wanton, light and Playerlike in their gestures,* as [r] *Saint Chrysostome with others* largely testifie. And as Theatricall gestures are altogether unseemely in a Minister, (whence *Protestants condemne* [s] *all Masse-priests gestures, crouchings and noddings in the celebrating or acting of their Masses, which they compare to Playes,*) So likewise are all poeticall Play-house phrases, Clinches, and strong lines, as now some stile them; (too frequent in our Sermons; which in respect of their * *Divisions, language, action, stile, and subject matter,* consisting either of wanton flashes of luxurious wits, or meere quotations of humane Authors, Poets, Orators, Histories, Philosophers, and Popish Schoole-men; or *sesquipedalia verba,* great empty swelling words of vanity and ostentation more fitter for the Stage, from whence they are oft-times borrowed, (then the Pulpet,) unsutable for Ministers [t] *qui dum indecenter elegantes videre volunt, passim jam turpibus verbis impudenter usaniunt. Ministers are Gods* [u] *Ambassadors, therefore they* [x] *must speake nothing in the Pulpit but those words which God shall put into their mouthes; they must deliver Gods message in his owne dialect;*

¶ See Act 5. Scene 1. 2, 3, 4. & Act 6. Scene 3. to 17. accordingly.

[r] Hom. 1. De Verbis Isaiæ. Tom. 1. Col. Col. 1281. 1283, 1284. & Orat. 7. Tom. 5. Col. 1484. 1485. See here pag. 400. 401.

[s] See Act 3. Scene 5. See D. *Rainolds*, Bishop *Bale*, Bishop *Morton*, D. *Sutcliffe*, D. *Beard*, and others of the Masse: & *Haddon* Contr. Osorium. lib. 3. fol. 263.

* I have heard some stile their texts a Landscrip or Picture: others a Play or Spectacle, dividing their texts into Actors, Spectators, Scenes, &c. as if they were acting of a Play, not preaching of Gods Word.

[t] Prosper De Vita Contempt. lib. 3. cap. 6. fol. 105.

[u] 2 Cor. 5. 20. [x] Numb. 22. 35, 38. Ier. 26. 2. 1 Cor. 1. 17. cap. 2. 1, 4.

not in the [y] *language of Poets, and other humane Authors, in which Gods spirit never breathes.* They are Christs [z] *Vnder-shepheards, therefore they must speake unto their Flockes in Christs owne voyce, which they must onely know and heare, and follow, not in the voyce of strangers, whose voyce they will not, yea they must not heare:* They are the [a] *Ministers, the mouth of Christ, therefore they must onely preach and speake his language:* They have no other Commission, [b] *but to goe and preach the Gospell,* (not Histories and Poets) *unto men:* They are the [c] *Stewards of the misteries, and manifold graces of the Gospell, of the milke and bread of Gods holy Word; and these alone they must dispence:* They are sent out by God for no other purpose, but onely [d] *to open mens eyes, and to turne them from darkenesse to light, and from the power of Satan unto God, that they may receive forgiveneſse of sins, and inheritance among them that are sanctified through faith that is in Christ Jesus:* therefore they must come unto them, not with the dimme lights of human learning, [e] *but with the light, the brightnesse of the glorious Gospell of Jesus Christ:* [f] *not with entising words of mans wisedome* (which never yet converted or saved any one soule,) *but in demonstration of the spirit and of power:* [g] *not with the wisedome of this world, which human Authors teach, but with the wisedome of God in a mistery, which the holy Ghost teacheth:* [h] *not with philosophie and vaine deceit after the tradition of men, after the rudiments of the world, and not after Christ: but with the Word and Gospell of Christ,* the [i] *mighty power of God unto salvation, which is able (yea onely able) to save mens soules.* Hence [k] *Saint Hierom* writes thus to *Nepotianus, Docente te in Ecclesia non clamor populi, sed gemitus suscitetur. Lachryma auditorũ laudes tuæ sint. Sermo Presbyteri Scripturarum lectione conditus sit. Nolo te declamatorem esse & rabulam, garrulumq; sine ratione, sed mysteriorum peritum, & sacramentorum Dei tui peritissimum. Verba voluere, & celeritate dicendi apud imperitum vulgus admirationem facere, in-*

[y] Col.2.8.
[z] Ioh. 10.3,4,5,8,16.
[a] Col.1.25,26,27,28. 1 Cor.2.1,2,4,13. 2 Pet.1.16.
[b] Matth.28.19,20. Mark.16.15,16. Ephes.3.8,9. Col.1.25. to 29.
[c] 1 Cor.4.1,2. 1 Pet.4.10,11. Luke 12.42.
[d] Acts 26.18.
[e] 2 Cor.4.3,4,5,6.
[f] 1 Cor. 2.1,4.
[g] 1 Cor. 2.6,7.
[h] Col.2.8.
[i] Rom.1.16. Iam.1.21.
[k] Epist.2.c.10. See cap.4. & Epist.22.c.15.

doctorum

doctorum hominum est, &c. Hence [l] *Prosper Aquitanicus* positively affirmes, *Quod non se debeat Ecclesiæ doctor de accurati sermonis ostentatione jactare, ne videatur Ecclesiam Dei non velle ædificare, sed magis se quanta sit eruditionis ostendere. Non igitur in verborum splendore, sed in operum virtute totam prædicandi fiduciam ponat: non vocibus delectetur populi acclamantis sibi, sed fletibus, nec plausum à populo studeat expectare sed gemitum. Hoc specialiter doctor Ecclesiasticus elaboret, quò fiunt qui audiunt eum sanis disputationibus meliores, non vana assentatione fautores. Lachrymas quas vult à suis auditoribus fundi, ipse primitus fundat, & sic eos compunctione sui cordis accendat. Tam simplex & apertus, etiam si minus Latinus, disciplinatus tamen & gravis sermo debet esse Pontificis ut ab intelligentia sui nullos, quamvis imperitos, excludat: sed in omnium audientium pectus cum quadam delectatione descendat. Deniq; alia est ratio declamatorum, & alia debet esse doctorum. Illi elucubratæ declamationis pompam totis facundiæ suæ viribus concupiscunt: isti sobrio usitatoq; sermone Christi gloriam quærunt. Illi rebus inanibus pretiosa verborum induunt ornamenta, isti veracibus sententijs ornant, & commendant verba simplicia. Illi affectant suorum sensuum deformitatem tanquàm velamine quodam phalerati sermonis abscondere; isti eloquiorum suorum rusticitatem student pretiosis sensibus venustare. Illi totam laudem suam in favore vulgi, isti in virtute Dei constituunt. Illi plausibiliter dicunt, & nihil auditoribus suis declamando proficiunt: isti usitatis sermonibus docent, & imitatores suos instituunt; quia rationem suam nulla fucatæ compositionis affectatione corrumpunt. Isti sunt ministri verbi, adjutores Dei, oraculum Spiritus sancti. Per tales Deus placatur populo, populus instruitur Deo.* Hence [m] *Isiodor Pelusiota* writes thus sharply to *Theopompus* and *Talelæus* two preaching *Monkes*. *Quis te comicis salibus non perstringat? Quis te non commiseretur, qui cum in philosophiæ discipulorum Domini tranquillitate sedeas, Gentilium historicorum & poetarum tumultum atq; æstum tecum*

[l] De Vita Contempl. lib. 1. cap. 23. 24, 25. See *Hierom, Ambrose Theodoret, Theophylact, Beda, Haymo Oecumenius, Anselme, Remigius, Primasius*, and others, in 1 Cor. 2. 1. to 7. accordingly.

[m] Epist. lib 1. Epist. 62, 63. Bibl Patrum. Tom. 5. pars 2. pag. 483. See Iuo Carnotensis. Decret. pars 4. cap. 160. to 168.

tecum trahas? Quid enim dic quaso, apud illos est, quod religioni nostræ sit præferendum? Quid non mendacio ac risu scatet ex iis quæ magno studio consectantur? An non divinitates ex vitiosis affectionibus? An non fortia facinora pro vitiosis affectionibus? An non certamina pro vitiosis affectionibus? Quamobrem ipsam quoq; fœditatis & obscœnitatis lectionem fuge (nam & ea miram ad aperienda vulnera jam cicatrice obducta vim habet:) ne alioqui vehementiori cum impetu spiritus improbus revertatur, ac deteriorem ac pernicioſiorem tibi priore ignorantia aut negligentia cladem inferat. Sermo, qui ad audientium utilitatem habetur, potens sermo est, quiq; optimo jure sermo appelletur, imitationemq; ad Deum habeat. At qui voluptate sola ac plausu terminatur, æris sonitus est, magno strepitu aurem personans. Quare aut sermonem tuam gravitate moderare, ac sermonis fastui ac pompæ mediocritatem antepone, aut te cymbalum theatrorum scenæ accomodum esse scito. And hence is that lamentable complaint of

n Onus Eccle-siæ, cap. 18. sect. 8. 9, 10. &c. Aluarus. Pelag: De Planctu. Eccl: l. 2. Artic: 33. fol: 139. 140. ac:

n *Episcopus Chemnensis: Modernis autem temporibus in academys publicis scientia duntaxit mundana invaluit, scientia Dei non est in terra. Sacrarum literarum doctrina ubiq; prorsus periit, doctores scientia inflati docent suum chere, circumferuntur omni vento doctrinæ. Sicut gentes, ambulant in vanitate sensus sui, tenebris habentes obscuratum intellectum, propter cæcitatem cordis ipsorum. Cæci speculatores educunt discipulos cæcos in viam quam nesciunt, ponunt tenebras in lucem, & prava in recta, & nox nocti indicat scientiam. Et sic ubiq; suos seducunt oratores. Extollunt doctrinam Aristotelis, Averrois, & aliorum Gentilium Scribarum, ad excogitandum profunda & voraginosa dogmata, obscurantia solem sapientiæ Christiana ac Evangelicæ vitæ, ac purum aerem religiosi status suis fastuosis verbis, acutisq; disputationibus, ac sophisticis garrulitatibus maculantia. Modo equidem cernimus omnia fere gymnasia ubi olim tradebatur theologica doctrina, poeticis figmentis, vanis nugis, ac fabulosis portentis esse impleta. Vbi est literatus? Vbi legis verba ponderans? ubi*

est

est doctor parvulorum? videbis populum alti sermonis, ita ut non possis intelligere disertitudinem linguæ ejus, in quo nulla est sapientia. Atqui prædicatores concionary student, non ut syncero affectu, sed gratia propriæ laudis & verbis ornatis & politis aures auditorum demulceant. Meliores autem sunt sermones veriores quàm disertiores. De talibus doctoribus disertis inquit Salvator. ° *In vanum me colunt, docentes doctrinas & præcepta hominum: relinquentes enim mandata Dei, tenetis traditiones hominum.* All which recited passages, are sufficient testimonies, that poeticall streines of wit and Playerly eloquence, are no wayes tolerable, much lesse then commendable in a preaching Minister. Therefore the acting, the penning of Playes, is no wayes necessary or usefull for Clergie men to further them in their ministry. All the benefit that Schollers reape by acting Playes, is this; that it makes * *them histrionicall, antique, unprofitable verball, Preachers*, more fit for a Play-house then a Pulpit. The acting and penning therefore of Stage-playes is no wayes helpefull either for an Orator or a Preacher, as the Objectors dreame, Lastly, men may learne boldnesse, eloquence, action, elocution by farre readier, easier, and and more laudable meanes then the penning or acting Playes; as by frequent *Declamations, and often repetitions of eloquent Orations*, and the like; the onely meanes P *Quintilian* prescribes, and the ordinary method that all Schoole-masters & Tutors use, *to make men perfect Orators*: no need therefore of penning, of acting Playes, for these pretended ends, which it cannot effect. We never read that the Apostles, Prophets, and elegant Fathers of old, (as *Cyprian, Basil, Nazianzen, Chrysostome, Ambrose, Hierom, Augustine, Leo, Gregory the Great, Chrysologus, Bernard*, and such other unparaleld Christian Preachers; that *Demosthenes, Cicero*, or *Quintilian*, the most accomplished Heathen Orators for action, phrase, and elocution that the world hath knowne,) did ever attaine to their perfectiō of Oratory by acting Playes: neither

° Matth. 15.9.

* See M. *Bernard* his Faithfull Shepheard. cap.13. p.89.& D. *Reinolds* Overthrow. of Stage-playes. p.119. to 127.

P Instit. Orator. lib.2.cap.8.

ther have we heard of any Orators of latter times who have trod this unknowne path to elocution, to perfect rhetoricke by acting Playes; yea I have not read to my remembrance of any one common Actor or Play-poet, that was an exquisite Orator: The acting therefore of Playes is but a prepostorous Spurious course, to traine up youthes to an oratoricall grave comely action or elocution, who should rather be [q] *educated in the feare and nurture of the Lord, in the Grounds and Principles of Religion, in the knowledge and study of the Scriptures;* in honest callings, Sciences, Arts, imployments, which might benefit themselves and others, then in penning or acting Stage-playes, which hath alwayes beene condemned as infamous, both by Christians and Pagans too.

[q] Ephes.6.4. Gen.18.19. Deut.6.7.

Object.3. The 3. Objection for the composing and acting of Playes, is this: [r] That they dilucidate and well explaine many darke obscure Histories, imprinting them in mens mindes in such indelible Characters, that they can hardly bee oblitterated: Therefore they are usefull and commendable.

[r] See *Thomas Lodge*, his Play of Playes; and *Haywoods* Apology for Actors accordingly.

Answ.1. To this I answer first, that this Objection extends not unto feined Comedies or Tragedies, which are now most in use, but unto such reall tragicall Histories onely as are brought upon the Stage, which Play-poets and Players mangle, falsifie, if not obscure with many additionall circumstances and poeticall fictions; they doe [s] *not therefore explaine, but sophisticate, and deforme good Histories, with many false* varnishes and Play-house fooleries. Secondly, these Histories are more fully, more truely expressed, more readily and acurately learned in the originall Authors who record them, then in derivative Play-house Pamphlets, which corrupt them; all circumstances both of the persons, time, occasion, place, cause, manner, end, &c. being commonly *truely registred in the story, which are either* [t] *altered or omitted in the Play.* Thirdly, if this Objection be true, Histori-

[s] See M. *Gosson* his Playes confuted. Action 2. & *I.G.* his Refutation of the Apologie for Actors, accordingly.

[t] See *Gosson* his Playes confuted. Action 2,

ans

ans which we so much magnifie would be of little use or worth; we might then make waste paper of their voluminous workes, and turne all the applauded Histories both of former and future ages into Playes, which better expresse them then our stories, and more deepely imprint them in mens mindes. Lastly, admit the Objection true; yet the Histories Playes explaine would not doe the Actors or Spectators halfe the good, nor yet sticke by them halfe so long, as the * corruptions that accompany them; that being a true rule of [u] *Aulus Gellius. Adolescentium indolem non tam juvant quæ benè dicta sunt, quàm inficiunt quæ pessimè.* Since then the good they bring to men is no way equivalent to the hurt, as * S. *Augustine* himselfe long since affirmed, the penning and acting of them cannot be lawfull. [x] *Id enim magis est eligendum, cui majus bonum, vel minus malum est consequens*, as a very Heathen hath truely taught us.

* Non omnino per hanc turpitudinem verba ista cõmodius discuntur, sed per hæc verba turpitudo ista confidentius perpetratur. *August Confes. lib.1. cap.16.*

[u] Noctium Attic.l.12.c.2.

* Confes.l.1. cap.16.17.

[x] Aristotle Topic. lib.3. cap.2. sect.1.

The 4. Objection for the penning and acting of Playes is this: That both our Universities, and long continued custome approve them: therefore they are good. *Object. 4.*

To this I answer first; that the Objection it selfe is false, since [y] both our Universities condemne all popular Enterludes, and the best, the gravest in our Universities, all academicall Stage-playes too: as I have already prooved: *Act 6. Scene 5. pag.489.490,491.* Secondly, though the dissoluter & yonger sort in our Universities, (*being* [z] *but Youthes or Children, who are apt to* dote on spectacles of vanity, and unable to judge of good or evil) approve perchance of Stage-plaies in their practise; yet the holiest, the gravest in our Universities condemne them in their judgements, if not their practise to. And here by the way, in case of examples, we must ever learne to judge of the lawfulnesse or unlawfulnesse of things, not so much by the actions, *as by the judgements and selfe-condemning* [a] *consciences of men*, by which they

Answ. 1.

[y] D. *Gager* in D. *Rainolds* his Overthrow of Stage-playes. pag.151.152.

[z] See here, pag. 491.

[a] Rom.2.1,2, 14,15,21,22, 23,27,29. Magna vis est conscientæ. *Cicero Orat.3. in Catilinam.* Quos diri conscia facti Mens habet attonitos & surdo verbere cædit, Occultum quatiente animo tortore flagellum? Nocte dieque suum gestare in pectore testem. Hi sunt qui trepidant, & ad omnia verbera pallent. *Iuvenal. Satyr.13. pag.123.*

shall

shall at last bee judged. There is never a Drunkard, Whore-master, Lyer, Hypocrite, Thiefe, that lives or wallowes in these sinnes approving them as lawfull by his continuall practise, but doth secretly passe sentence against them in his conscience; As therefore we must not argue, that drunkennes, whoredome, adultery, lying, hypocrisie and theft are lawfull, because they are commonly committed, & sometimes applauded, since the very committers do condemne them, no more may we argue, that the acting or beholding of Stage-playes is lawful, because Schollers and Vniversity men do sometimes act and see them; since if they will but seriously examine their checking consciences, they shal finde them passing a secret doome of cõdemnation against them, what ever their practise be. Thirdly, [b] *Christians must not live by examples, but by precepts:* if therefore the rules of Religion and Christianity allow them not, *no matter though the whole world approve them*; they will be evill & unlawfull still, and so much the worse because so many justifie them. Lastly, admit the Objection true; yet [c] *Si auctoritas quaeritur, orbis major est urbe:* The authority of the * whole Church of God from age to age, of 71. *Fathers*, 55. *Councels, above* 150. *moderne Christian Authors, of diuers Christian & Heathen Nations, Magistrates, Emperours, States, &c. of* 40. *Heathen Writers, and of our owne Church and State,* * *who condemne the penning, acting, and seeing of Stage-playes*, is far greater then the custome or exemplary Authority (not the sad and serious resolution after full debate, which Stageplayes never had as yet) of both our Vniversities: This Objection therefore is too light to sway the ballance of this present controversie; * *Consuetudo enim si ex eo quod plures facium nomen accipiat, periculosum dabit exemplũ, non orationi modò, sed (quod majus est) vitæ. Ergo consuetudinem vivendi vocabo consensum bonorum, sicut sermonis, consensum eruditorum.* And thus much for the chiefe Objections, both for the compiling and acting of Stage-playes.

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[b] See Doctor *Rainolds* Overthrow of Stage-playes. pag. 91.

[c] Hierom. Epist. 85. Tom. 2. pag. 311.

* See Part. 1. Act 7. thorowout.

* See here, pag. 483. to 497. 714. to 717. accordingly.

* Quintilian. Instit. l. 1. c 11. pag. 56.

ACTVS

ACTVS 4. SCENA SECVNDA.

I now come to anſwer the Objections, the pretences for ſeeing and frequenting Stage-playes. The firſt of them is this. Wee goe to Play-houſes (ſay all our Play-haunters) with no evill intent at all: for recreation ſake alone, and for no ſiniſter purpoſe: therefore our reſort to Playes cannot be evill, becauſe our intentions, our purpoſes are not ſo. *Object.* 1.

To this I might here reply as * Saint *Cyprian* did to thoſe laſcivious Virgins who ran to wanton Bathes, as ſome doe to our Bathes, to ſee & to be ſeene, or to bathe with naked men; and made this very objection. *Videris, inquis, qua illuc mente quis veniat, mihi tantum reficiendi corpuſculi cura eſt & lavandi:* To which hee gives this anſwer: *Non te purgat iſta defenſio, nec laſcivia & petulantia crimen excuſat. Sordidat lavatio iſta, non abluit, nec emundat membra ſed maculat. Impudice tu neminem conſpicis, ſed ipſa conſpiceris impudice. Oculos tuos turpi oblectatione non polluis, ſed dum oblectas alios pollueris. Spectaculum de lavacro facis, &c. Theatra ſunt fadiora quo convenis, verecundia illic omnis exuitur, &c.* but I anſwer, firſt; that men cannot run to Playes and Play-houſes with any good intent: For every intention is regulated by its object, and if that be ill, the intention it ſelfe cannot bee good. If a man intend to murther another for any good or publike end, the intent cannot be good becauſe the thing intended, to wit the murther, is evill. [d] *Vzza no doubt had a good intent* (far better then any Play-haunters have in flocking to Playes or Play-houſes) *when as hee put forth his* [d] 2 Sam. 6. 7. *Answ.* 1. * De Habitu Virginum. pag. 242.

hand to stay the Arke, which was shaken and like to fall: and yet God presently slew him for it, becauſe God had forbidden any to touch it but the [e] Prieſts. *The [f] Beth-shemites had queſtionleſſe a good intention, when they tooke downe the Arke and pried into it upon its unexpected returne from the Philiſtins: and yet God ſlew fifty thouſand threeſcore and ten men for it; becauſe he had prohibited all but the Prieſts and Levites to looke into it.* [g] *Men muſt not doe evill that good may come of it:* therefore they muſt not, they cannot goe to Stage-playes, (whoſe ſinfulneſſe and unlawfulneſſe I have ſufficiently diſcovered,) with any good intent; Theſe Playes themſelves being ill their good intentions cannot make either them, or your reſort unto them, good & lawfull.

Secondly, I anſwer, that the intẽtions, the aymes of moſt who reſort to Playes, are meerely ill. For to what end doe our [h] *Common Strumpets, Bawdes, Panders, Adultereſſes, Adulterers, Whore-maſters, &c. frequent either Playes or Play-houſes, but for lewde and ſiniſter purpoſes; to conclude of times, of places for their ſhamefull workes of darkneſſe, to draw others on to ſinne, and to ſatiate their owne ungodly luſts?* And why doe moſt other Spectators flocke unto them; *but [i] either to gratifie ſuch lewde companions who invite them thither*; or to ſpend and paſſe their time which might bee better imployed: [k] *to ſee and to be ſeene:* to learne ſome apiſh faſhions, or antique complements: to behold ſuch or ſuch an obſcene or Satyricall Comedie acted: [l] *to laugh exceſſively in a profuſe unchriſtian childiſh manner; to ſatisfie ſome ſecret carnall luſt or other, which prickes them on to Stage-playes; or ſome ſtrange fantaſtique humor of novalty, vanity, ridiculous mirth and jollity*; and the like? Theſe I dare boldly ſay are the chiefe, if not the onely ends why men repaire to Stage-playes; and theſe all are ſinfull: therefore their intention in reſorting unto Stage-playes is not good.

Thirdly, no man when he goes to ſee a Stage-play, propounds *Gods glory (which [m] ought to be the utmoſt end of all*

[e] Numb. 3.31. Deut. 10.8. Ioſh 3.3,4,6, 9,13,15.
[f] 1 Sam. 6.14. to 21.
[g] Rom. 3.8.
[h] See Act 6. Scene 3.4,5.
[i] See Auguſt. Enar. in Pſal. 80. Tom. 8. pars 1. p. 8. & Confeſ. l. 6. c. 7
[k] See Act 6. Scene 16. accordingly.
[l] Spectatum veniunt, veniunt Spectentur ut ipſæ. *Ovid de Arte Amandi.* l. 1. p. 170. Clemens Alexand. Pædag. l 3. c. 11. & Tertul. De Spectac. lib.
[m] See Part 1. Act 2. & Act 5. Scene 11.
[m] 1 Cor. 10. 31. See Act 3. Scene 7.

all mens actions) for his end; nor yet the good, the peace, the comfort of his own and others soules: his intentions therefore cannot be warrantable. Fourthly, admit the Objection true; that your meanings and mindes are good when you run to Playes; yet *Bonus animus in mala re dimidium est mali*; as even [n] *Plautus* the Comedian writes: your good intentions make your ill actions far the worse, because you commit them with greater greedinesse, and lesse remorse, as if they were truely good, at least not ill. Fiftly, admit that you goe to Stage-playes onely for recreation sake: yet it will not follow, that your resort to Playes is lawfull, because Playes themselves are no lawfull recreations. And if the consequent of this Objection bee now admitted: then men might by the selfesame reason run to Brothels, Whore-houses, Dice-houses, Tavernes, Alehouses, to whore, to drab, to drink themselves drunke, and cast away all their estates at one desperate throw, as too many doe, without offence, under pretence of recreation. The Scripture therefore is expresse, [o] *that we must not make a sport or mocke of sinne, it being the object* [p] *onely of our godly sorrow, and deepest griefe, not of our carnall joy*: that we may not recreate our selves [q] *with scurrility, ribaldry, lascivious, prophane or amorous Enterludes*, but onely with good and lawfull things, which are no [r] *wayes scandalous, or of ill report*: therefore we may not make Playes the object of our Recreation, *which were ever* [s] *infamous and unlawfull too*. Sixtly, I answer, that mens pretence of going to Stage-playes meerely for their honest recreation, is but a false surmise, which will be most apparant, if we shall truely weight, what it is to doe a thing, onely for honest Recreation, and what necessary ingredients and circumstances all lawfull recreations must have, [t] *Every honest lawfull Recreation must have these condi-*

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[n] Pseudolus. pag. 471.

[o] Prov. 14.9. cap. 24.17.

[p] 2 Pet. 2.7,8. Psal. 119.136, 139.

[q] Ephes. 5.3,4, 5. See Act 3. Scene 1.2.

[r] 1 Cor. 10.32, 33. Rom. 12. 17.

[s] See Act 6. Scene 2. 3,4,5, 6.

[t] Aquinas. secunda secundæ Quæst. 168. M. *Perkins* his Cases of Conscience. l. 3. c 4. sect. 9. Vol. 2. pag. 140. 141.

M. *Northbrooke* his Treatise of Vaine Playes and Enterludes. M. *Samuel Bird*, his Vse of the Pleasures of this present life, and others who write of Recreations.

tions: First the object, the subject of it must be lawfull, Christian, and commendable,[u] *not sinfull, not infamous*, or prohibited by the Magistrate. Secondly, it must be bounded with due circumstances of [x] *place and persons, both of them must be honest, & of good report:* in which all Stage-playes (especially in Play-houses,) are defective. Thirdly, it must have all these circumstances of time: First, *It* [y] *must not bee on Lords-dayes, on times devoted to Gods more speciall service, on times either of publike or private fasting and solemne humiliations: nor yet in times designed for our honest studies, callings, or any necessary publike imployments:* Secondly, it must *not be in the* [z] *night season when men by Gods appointment, and the ordinary course of nature ought to take their rest, to enable them the better to the duties of the ensuing day:* and so much the rather because such [a] *night-recreations are occasions, if not provocations unto workes of darkenesse.* Thirdly, it must be onely at such times when we stand in need of recreations to refresh our bodies or spirits: It must bee alwayes either after sicknesses, or naturall infirmities, or distempers of body or minde, to recover strength, health and vigor: or else after [b] *honest labours, studies, and imployments, in our lawfull callings, to repaire the decayes, to refresh the wearinesse of our bodies, or to whet the blunted edge of our over-wearied mindes:* Fourthly, It must bee [c] *rare and seldome, not quotidian.* Fiftly, the recreation must [d] *not be overlong, not time-consuming*; it must be onely *as a baite to a traviler, a whetting to a Mower or Carpenter, or as an howres sleepe* in the day time to a wearied man; we must [e] *not spend whole weekes, whole dayes, halfe dayes or nights on recreations*, as now

[u] Prov. 14.9.
[x] Rom. 12.17. 1 Cor. 10 32., Prov. 1.15. c. 2. 19, 20. c. 4. 14, 15.
[y] Isay 58.3, 13. c. 22. 12, 13, 14. Exod. 20. 8, 9. Ephes. 5. 16. See here Act 6. Scene 12. & Act 7. Scene 3. Summa Angelica. Tit. Ludus, with all Expositors on the 4. Commandement.
[z] See here, pag. 646. 746, 747, 754, 755. & 360. accordingly. & Seneca Epist. 122.
[a] Ephes. 5. 11, 12, 13. Rom. 13. 12, 13. 1 Thes. 5. 7. Prov. 7. 9, 10. See here, pag. 360.
[b] In oportuni & temporis & usus occasione veluti laboris quædam medicina ita ludus adhibendus est. *Aristot. Polit. l. 8. c. 3. sect. 7.* See M. *Wheatly* his Times Redemption: and all others who write of Recreations.
[c] Eccles. 3. 1, 4. Voluptates commendat rarior usus. *Iuvenal. Satyr. 11. p. 111.*
[d] Nec lusisse pudet, sed non incidere ludum. *Horat. Epist. l. 1. Epist. 14 p. 260.* See M. *Wheatly* his Times Redemption. & here p. 254. 255, 258. & Act 6. Scene 1.
[e] Iob 21. 11, 12, 13, Amos 6. 1. to 9. Isay 5. 11. Iam. 5. 5. Mat. 24, 18, 20. c. 20. 6. Isay 16, 12. Exod. 20. 9.

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too many doe, [f] *abundance of idlenesse in this kinde, being one of Sodomes hainous sinnes:* Fourthly, they must [g] *not be over-costly or expensive; but cheape and obvious, with as little expence as may bee.* Fiftly, they [h] *must bee such* as are suitable to mens callings, ages, places, *sexes, conditions, tempers of body, &c. that being not lawfull or convenient in these regards to one, which yet are and may bee commendable in, or suitable to another.* The recreations of Princes being not meet for Peasants; and so *è converso*; nor all the pastimes of the Laitie agreeable to the Clergie. Sixtly, they must be all directed to a lawfull end, [i] *even to the strengthning, quickning and refreshing both of our bodies and spirits, that so we may goe on with greater cheerefulnesse in the duties of our callings, and in the worship and service of God,* whose [k] *glory must bee the utmost ayme of all our recreations.* If our recreations faile in all or any of these circumstances, or if wee use prophane Playes or sports in [l] Churches, in other sacred places devoted to Gods service, they presently cease to be lawfull or honest, and so prove sinfull pleasures. Now Stage-playes, & those who resort unto them under the pretence of recreation, are defective or peccant in all or many of these particulars. Therefore they are not used, not frequented onely for honest recreation sake. Lastly, admit men goe to Stage-playes onely to recreate their mindes, and to refresh their spirits; I answer, that this is so farre frow justifying or extenuating, that it doth highly aggravate the execrable viciousnesse of this their action, and proclaime them sinners in an high degree. For what men or women are there who can make a play, a sport, a recreation of sinne and sinfull things; of ribaldry, prophane and scurrill Iests, Adulteries, Rapes, Incests, Blasphemies, and such other notorious abominations, that are usually acted on the Stage, ([m] *which vex every righteous soule from day to day, and grieves it to the heart,*) but such who are voyd of grace, of sin-abhorring, vice-lamenting repentance,

[f] Ezech. 16. 49, 51.
[g] See here Act 6. Scene 2. accordingly. & Mr. *Bolton's* Walking with God. p. 154. to 181.
[h] See Summa Angelica. Tit. Ludus. & here Act 7. Scene 3. accordingly.
[i] See M. *Wheatly* his Times Redemption, Dr. *Raino'ds* Overthrow of Stage-playes: & others. See Act 3. Scene 7.
[k] 1 Cor. 10. 30, 31.
[l] See here Act 7. Scene 3. thorowout. Summa Angelica, Tit. Ludus: and our owne Canons. 1603. Can. 88. which prohibit Playes in Churches.
[m] 2 Pet. 2. 7, 8. See hee Act 5. Scene 11. & Chrysostom. Hom. 38. in Matth. accordingly.

tance, and wholy enthralled to the love, the service of these sinfull lusts and pleasures, which will plunge them over head and eares into eternall torments at the last; this being one of the highest degrees of lewdnesse, [a] *for men to take joy and pleasure even in sinfull things.*

[a] Isay 3.9. Phil. 3.19.

Reply. If any here reply in the second place, that they delight not in the scurrilous sinfull passages, speeches, gestures, representations or parts in Stage-playes, which they altogether abhor, but only in the action, & in those honest Spectacles and discourses, which no man can condemne.

Answer 1. To this I answer first, That commonly the more [o] *obscene and scurrilous the Play, the more lascivious the Players action is, the more it exhilerates, and delights the Auditors, the Spectators*; no Playes, no Actors giving lesse content, then those that are most free from lascivious, amorous, prophane, effeminate jests, and gestures, as experience and the premises witnesse. This very suggestion therefore is untrue. Secondly, [p] *those who delight in the appearances of evill, in the lively representations of sinne, or sinfull things, can never cordially abhorre the evils, the sinnes themselves:* for he that truly loathes a Man, a Toade, a Devill, a Serpent, (and so by consequent, a sinne, will abhorre their very pictures, and resemblances. Hence is it that a Christian who *detests all sinne, hates* [q] *the very thoughts and imaginations, and absteines from all the appearances of it too.* Since therefore Play-haunters delight thus in the representations of whoredome, adultery, and such like execrable crimes, needs must they take pleasure in the sinnes themselves. For, if men did cordially detest these sinnes as they pretend, the nearer the representations came unto the sinnes (as they oft-times come too neere in Stage-playes, [r] *even to the actuall commission of the very abominations acted:*) the more they would abhorre them, by rea-

[o] See Cyprian Epist. l. 2. Epist. 2. & here Act 3 Scene 1. & 3. Act 5. Scene 1. to 5. accordingly.

[p] See Cyprian Epist. l. 2. Epist. 2. Chrysost. Hom. 6. 7. & 38. in Matth. Tertullian De Spectaculis. Lactantius De Vero Cultu, cap. 20. accordingly.

[q] 1 Thes. 5. 22. Iude 23. Psal. 119. 113.

[r] See Lampridij Heliogabalus, pag. 212. Mimicis adulteris ea quæ solent simulatò fieri, effici ad verum jussit, &c. See Aulus Gellius. Noct. Attic. lib. 7. cap. 5. the story of Polus.

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son of that neere similitude they beare unto the sinnes: but the more lively the resemblances of these Stage-lewdnesses are, the greater vicinity they have unto the sins themselves, the more they are applauded, admired [l] *& actor eo peritior quo turpior judicatur*: therefore they doe not hate, but love these sins themselves, what ever they pretend. Thirdly, that which most Play-haunters deeme nothing else but the representation of sinne in the acting of Playes, is even the sin it selfe in Gods repute: the acting of an effeminate whorish part upon the Stage in womans apparell, with amorous, womanish speches, gestures, kisses, cõplements, dalliances & imbracements, with wanton, unchaste, lascivious glances, nods, and sollicitations unto lewdnesse, yea the very expressions of the acts of Venery on the Stage, are [m] *nought else but effeminacy, scurrility, wantonnesse, whoredome and adultery it selfe in Gods esteeme*: the personating of a fooles part in jest, [n] *is folly and vanity in good earnest*: the [o] *speaking of vaine words, the swearing by the names of Pagan Idols, and the very uttering of their names, much more the acting of their parts: the very naming of fornication and adultery, together with foolish talking and jesting on the Stage, are nought else but actuall sinnes in Gods account, not onely in the Actors, but the* [*] *Spectators too*; who give consent unto them: Those therefore who take pleasure in all or any of these, delight not in the representations onely of sinne, but even in sinne it selfe, which should be their greatest sorrow. Fiftly, these Play-house shadowes, and counterfeit resemblances of evill, are a ready meanes to enamour men with, to inscare them in the very sinnes themselves, [p] *as the Fathers and premisses witnesse*: If then Play-haunters detest these sinnes, why doe they not likewise [q] *hate the very representations of them*, which are a beaten rode, a strong allurement to these sinnes themselves? Certainely, their little care to avoyd the one, bewrayes their love, their little detestation of the other. Sixtly, whereas

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[l] Cyprian Epist. lib. 2. Epist. 2.

[m] See Act 3. & 5. thorowout, accordingly.

[n] Prov. 13. 16. c. 14. 24. c. 15. 21. Eccles. 2. 3, 12, 13. c. 10. 1, 6.

[o] See Act 3. Scene 1. 3, 5, 7. accordingly.

[*] Rom. 1, 30. 2 Iohn 11.

[p] See Act 3. Scene 1, 2, 3, 7. & Act 6. thorowout.

[q] 1 Thes. 5. 22. Matth. 6, 13. c. 5, 28, 29. 30.

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some object, that they hate all scurrilous, filthy, amorous parts, discourses, passages, Pastorals, jests, and gestures in the Playes they goe to, approving none but chaste, but modest representations, passages, speeches: To this I answer, That as few Play-haunters, I dare say, can speake this seriously from their hearts: so it is but an
1 idle false surmise. For first, every man who resorts to Playes, comes with a resolution to heare and see the whole Play acted, not one particular Scene or Act: he resolves, not this before hand with himselfe, I will onely see and heare this Act, this Scene, this Part; but I will debarre mine eares, mine eyes from all the rest, because I detest their lewdnesse: no man goes thus pre-resolved to a Play; he comes not therefore with an intention to abhor its lewdnesse, but to approve the
2 whole. Secondly, few Play-haunters (that I say not any, I meane in point of conscience, though many doe it out of lasciviousnesse and lust) inquire before hand of the Play, whether it be scurrilous or obscene? whether there be any prophanesse, any lewde parts or passages in it? whether it bee such a one as they may behold with a safe conscience? whether there bee any lewde ungodly persons who resort unto it, &c. but they run head-long to it without these premised Queries: Those therefore who make no such conscionable inquiries of the unlawfull parts and passages of Playes before they resort unto them, can * hardly detest them when they come. Thirdly, he who truely abhors the lewde scurrill parts and sinfull passages of Playes, will
3 chuse rather to * avoyd the whole Play for the evill parts and particles which defile the whole; (as every man is apt to flie those Cities that are but in part infected with the plague, and to eschue those sweet conserves and wholsome potions that are contempered with a little poyson,) then to behold the evill parts though with detestation, that he may injoy the pleasure of the good; there being more danger of sinne, of corrup-

* See here, fol. 548.

* See Rev.18.4. 2 Cor.6.16, 17, 18. Isay 52.11.

corruption by the one, then hope of any reall benefit or contentment from the other. Lastly, every Play-haunters [r] *presence at the whole entire Play, and his contribution to the Actors for playing of the whole, is a notorious approbation of, an unavoydable assent unto the whole, in Gods, if not in mens esteeme*, who will thence conclude that they consented to and tooke pleasure in the whole. Let no Play-haunters therefore any longer cheat thēselves or others with these dilusory false pretences, which have neither truth nor substance in them: but quite abandon Playes and Play-houses, notwithstanding these evasions which wil not help them in the day of Iudgement. And thus much for the first Objection.

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[r] See Chrysostom. Hom. 6. & 38. in Matth. accordingly.

The 2. Objection or pretence for seeing Stage-playes is this: That it serves to passe away mens idle time, which would else perchance be worse imployed. *Object.* 2.

To this I answer first; That [t] *therefore it is evill because it thus consumes mens pretious time which should bee better imployed, either in publike or private duties of piety and devotion, or else in some honest studies, callings, or imployments for the publike good.* Secondly, there is no man who hath so much vacant time, that he needs to run to Playes, to Play-houses, to waste, to poast away his idle houres. Alas, we all complaine with [t] *Seneca* and *others*, *Ars longa, vita brevis*; that our studies, our professions are long, our lives exceeding short and swift; and shall wee then adde wings, adde spurs of life-consuming pleasures of sin to our few winged dayes, to make them flie away with greatest haste and worser speed, as if we had too much life? [u] *Our time is too too swift already; it runnes whiles wee sit still; it is alwayes flying more swift then any poast, whiles we are eating, drinking, sleeping, playing, and thinke not of its haste:* yea so swift winged is it [x] *ubi per luxum ac negligentiam defluit, ubi nullæ rei bonæ impenditur, ut quod ire non intellexerimus præterijsse sentimus*; that whiles we waste it thus on Playes and sports, it is past and gone before we discerne it move. *Answ.* 1.

[t] See Act 6. Scene 1.

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[t] De Brevitate Vitæ, cap. 1.

[u] Iob. 7 6. c. 16. 22. Psal. 30. 6. Psal. 103. 15. Psal. 144. 4. Isay 40. 6. Iam. 4. 14. See Act 6 Scene 1.

[x] Seneca De Brevit. Vitæ. lib. c. 1. 2, 11, 12.

And shall we then bee so desperately prodigall of our lives, our rich and peereless houres, as to plot, to study how to passe them quite away with more celerity, and farre lesser fruit? Certainely if we would but seriously consider and peruse that elegant *Treatise of an* [y] *Heathen, Of the shortnesse of life*, or this memorable speech of his [z] *Quotidie morimur, quotidie enim demitur aliqua pars vitæ, & tunc quoq; cum nescimus vita decrescit. Infantiam amisimus, deinde pueritiam, deinde adolescentiam, usq; ad hesternum quicquid transijt temporis perit. Hunc ipsum quem agimus diem, etiam cum morte dividimus, &c.* If we would with all remember the end for which God made us; to wit, [a] *to doe his service;* [b] *to finish the worke which he hath given us to doe;* [c] *and to passe the time of our pilgrimage here in his feare:* Or the cause for which our blessed Saviour redeemed us, [d] *That we might serve him in holinesse and righteousnesse before him all the dayes of our lives:* [e] *that we should no longer live to our selves but unto him alone, and that living and dying we might be his.* If we would further seriously ponder how many holy duties we have every day to performe towards God; how many graces, and degrees of grace we want; how many daily sinnes and lusts we have to lament and mortifie; [f] how many offices of piety, of charity, of courtesie, duty and civility wee have to exercise towards our selves, our friends, our neighbours, our families, our enemies, as we are men, or Christians, in all those severall relations wherein wee stand to others: considering withall what time we ought to spend upon our lawfull callings, upon the care and culture of our soules * *which are then most neglected, when as our bodies are most pampered, most adorned*; all which are sufficient to monopolize even all our idle dayes & more. And if we would adde to this; these strict commands of God: *Exod.*

y Seneca De Brevitate Vitæ.
z Seneca Epist. 24.
a Prov. 16, 4. Rev. 4. 11.
b Iohn 17. 4.
c 2 Tim. 4. 7, 8.
c 1 Pet. 1, 17.
d Luk. 1. 74, 75.
e Rom. 14. 7, 8.
f See D. *Gough*, his Family duties, & *Thomas Beacon*, his Catechisme, part 6. fol. 487. to 558.
* An illa ingemiscit & plangit, cui vacat cultum præciosæ vestis induere, nec indumentum Christi quod perdidit cogitare? accipere preciosa ornamenta & monilia elaborata, nec divini & cælestis ornatus damna deflere? *Cyprian De Lapsis. pag.* 343. See Chrysostom, Hom. 8. in 1 Tim. accordingly.

20.9. *Sixe dayes* § *shalt thou labour and doe all thy worke*; *Gen.*3.19. *In the sweat of thy face shalt thou eate bread till thou returne unto the ground*: (a curse, a precept layd on all mankinde.) *Ephes.*5.15,16. *See that yee walke circumspectly, not as fooles but as wise, redeeming the time, because the dayes are evill*: 2.Thes.3.10,11,12,13,14. *For even when we were with you this we commanded you, that if any would not worke, neither should he eate. For we heare there are some* (and O that we did not now heare of many such among us) *which walke among you disorderly, not working at all, but are busie-bodies. Now them that are such wee command and exhort by our Lord Jesus, that with quietnesse they worke and eate their owne bread, not being weary in well doing. And if any obey not our Word by this Epistle note that man, and have no communion with him, that he may be ashamed*, Did we, I say, consider all this, or did we remember, * *how narrow, steepe, and difficult the way is unto Heaven, and what paines all those must take who meane to climbe up thither*; We should then speedily discover, how little cause men have to run to Stage-playes to passe away their idle houres, which flie away so speedily of themselves. But suppose there are any such (as alas our idle age hath too too many,) who though they are loath to die, (*as all men should be* ' *willing to depart who have finished or survived their worke*, or else want good imployments,) yet h *they have so much idle time, that they know not how to spend, standing all the day idle, like those lazy Loyterers*, Matth.20.1.to 8. even for want of worke; or loytring abroad like our common *Vagrant Sturdy-beggers*, not so much because they cannot, but because they will not worke; let all such idle-Bees know, that Christ Iesus *their Lord and Master hath a Vineyard in which they may and ought to spend their time*; he hath store of imployments for them though themselves have none, even

§ Which precept is not a meere permission to labour, as some explaine it, but an absolute peremptory command. See *Thomas Beacon*, his Catechisme, fol.343 344,345. Nyder super Præceptũ tertium. cap.14. *Gorran*, *Lyra*, *R Habanus Maurus*, BB. *Babington*, M. *Perkins*, *Downeham*, *Dod*, *Lake*, and others on the 4. Commandement.

* Arcta & angusta est via, quæ ducit ad vitam; durus & arduus limes qui tendit ad gloriam. Non est ad magna facilis ascensus. Quem sudorem perpetimur, quem laborem; cum conamur ascendere colles & vertices montium, quid ut ascendamus ad cælum? *Cyprian* De Habit. Virg pag.124. * Ioh.17.5,6. Act.13.36. Luk.2.26,27,28,29,30. 2 Tim. 4.6,7,8. h See Seneca De Brevitate Vitæ, cap.1.2,9. to 12.

enough to take up all the vacant houres of their lives. When therefore any Play-haunters or others have so much idle time that they know not how to bestow it, let them presently step into *the Lords Vineyard*; *let them repaire to Sermons, and such other publike exercises of Religion*; calling upon one another and saying, [h] *Come and let us goe up to the mountaine of the Lord, to the house of the God of* Iacob, *and hee will teach us his wayes, and we will walke in his pathes*: or else betake themselves to their owne private prayers and devotions: Let them [i] *read the Scriptures*, or some other pious Bookes, which may instruct them in the wayes of godlinesse: [k] *or sing Psalmes, and Hymnes, and spirituall Songs to God:* let them seriously [l] *examine their owne consciences, hearts and lives, by the sacred Touch-stone of Gods Word*; let them [m] *bewayle their owne originall corruption, with all their actuall transgressions, and sue earnestly to God for pardon for them*; let them labour [n] *after all the graces and degrees of grace which yet they want, and bee ever adding to those graces which they have*: let them [o] *renew their vowes and covenants with God, and walke more closely, more exactly with him every day*: let them muse [p] *and meditate on God, on all his great and glorious workes and attributes*; on Christ and all his sufferings; on the holy Ghost and all his graces; *on the Word of God and all its precepts, promises, threatnings*; *on Heaven and everlasting happinesse: on Hell and all its torments*; on sinne and all the miseries that attend it: [q] *on their owne frailty and mortality*; on the [r] *vanity of all earthly things*; on the *day of death and* [s] *judgement, which should be alwayes in their thoughts*; and on a thousand such like particulars, on which they should imploy their mindes and vacant houres. If men will but thus improve their idle time which now they waste on Playes and such like vanities (which [t] *onely treasure up wrath unto their soules against the day of wrath*, and plunge them deeper into Hell at last,) what benefit, what comfort might they

h Isay 2.3.5.
i Deut.6.5.to 8.cap.17.19. Iohn 5.39. Acts 17.11.
k Ephes.5.19, 20.Col.3.16.
l Lament.3.40. 1 Cor.11.28.
m Ier.31.9, 18,19.Zach. 12.10,11. Rom.7.24.
n 2 Pet.1.5.to 10.cap.3.18.
o Ier.50.4,5. Psal.61.8. Mal.3.16. Psal.73.28.
p Gen.24 63. Psal.1.2. Ps.8. thorowout. Ps. 63.6. Psal.77. 12.Psal.119.15 23,48,78.Psal. 143.5.
q Deut.32.29.
r See Eccles.1. 1,2,&c.
s 2 Cor.5.10, 11.
t Rom.2.5.
See Part 1. Act 6.Scene 19.20.

they reape? their idle vacant ſeaſons would then prove the comfortableſt, the profitableſt of all others, and bring them in a large returne of grace here, of glory hereafter. Let us therefore henceforth labour to improve our caſt, our leiſure times to our eternall advantage; [t] *& ab hoc exiguo & caduco temporis tranſitu, in illa nos toto demus animo, quæ immenſa quæ æterna ſunt, quæ cum melioribus communia: Hæc nobis dabunt ad æternitatem iter, & nos in illum locum ex quo nemo ejiciet, ſublenabunt: hæc una ratio eſt extendendæ mortalitatis, imo, in immortalitatem vertendæ:* and then we need not run to Maſques, to Playes, or Play-houſes to paſſe away our time. Laſtly, I anſwer, That men cannot be worſe imployed then in hearing or beholding Stage-playes, *Nihil enim tam damnoſum bonis moribus, quàm in aliquo Spectaculo deſidere: tunc enim per voluptatem facilius vitia ſurrepunt.* It was [u] *Seneca* his reſolution to his friend *Lucilius*, when he requeſted his advice, *what thing hee would have him principally to avoyd*; and it may be a ſatisfactory anſwer to this Objection. For how can men be worſe imployed, then in hearing, ſeeing, learning all kinde of vice, of villany, and lewdneſſe whatſoever? then in depraving both their mindes and manners, and treaſuring up damnation to their ſoules? [x] *This is the onely good imployment, that our Play-haunters have at Playes*, which is the worſt of any. This Objection therefore is but idle.

[t] Seneca De Brev. Vitæ cap. 14 15.

[u] Seneca Epiſt. 7. See Act 6. Scene 5. pag. 449. 484.

[x] See Part 1. Act 6. thorowout.

The 3. Objection which Play-frequenters make for the ſeeing of Playes, is this. That the frequenting of Stage-playes (as their owne experience witneſſeth,) doth men no hurt at all: it neither indiſpoſeth them to holy duties, nor inticeth them to luſt or lewdneſſe: therefore it is not ill. An Objection made in [y] *Chryſoſtomes* time, as well as now. *Object.* 3.

To this I anſwer firſt; that Play-haunters are no

[y] Verum ut abſurdam inveniat tuorum ſpectaculorum quibus ſuſpenſus inhias excuſationem, dicis te utilitatem capere ex his ex quibus jacturam pateris irrecuperabilem, *Hom.* 1. *De Verbis Iſaiæ. Tom.* 1. *Col.* 1284. *A.*

meete judges in this case, because most of them being
[z] Eph. 2. 1, 2, 3. yet [z] *in the state of sinne and death*, are altogether *senceless of the growth and progresse of their* corruptions, of
See Part 1. Act 4. which they take no notice. Excellent to this purpose
[a] Epist. 54. pag. 241. is that speech of [a] *Seneca. Quare vitia sua nemo confitetur? Quia etiam nunc in illis est. Somnium narrare, vigilantis est; & vitia sua confiteri, sanitatis indicium est. Expergiscamur ergo, ut errores nostros coarguere possimus.* Stage-haunters are for the most part lulled asleepe in the *Dalilaes* lappe of these sinfull pleasures, yea they
[b] 2 Cor. 4. 4. Heb. 3. 13. are quite dead in sinnes and trespasses; *their* [b] *eyes are so blinded that they will not see, their hearts so hardned that they cannot discerne*, their consciences so cauterized that they never seriously behold nor yet examine the execrable filthinesse, greatnesse, multitude, growth, or daily increase of their beloved sinnes and lusts; no marvaile therefore if they affirme this falsehood; that they receive no hurt at all from Stage-playes. Secondly, every man (especially those who were never thorowly humbled for their sinnes, as few Play-frequenters are,) is a [c] *corrupt, a partiall, and so an unfitting judge, in his owne cause.* As therefore men in ordinary differences, referre the censure and determination of their owne causes to indifferent Arbitrators who are no wayes ingaged in their suits, declining their owne particular discitions to avoyd all partiality; *it being against reason* (as [d] *Mr. Littleton* and our *Law-bookes teach us,*) *that any man should be the Judge of his owne cause.* Or as [e] *Aristotle* writes of *Physicians, that they use the helpe of other Physicians in their owne sickenesse, because they cannot discerne the true touch of their owne diseases by reason of their distemper:* the same should our Play-haunters doe in this particular; referre the examination of the hurt they receive from Playes and Play-houses unto others, who are impartiall judges; but not unto themselves, whom selfe-love makes too partiall. Thirdly, I answer with S. *Hierom*; [f] *Tunc maxime*

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[c] Male verum examinat omnis corruptus Iudex. *Horat. Serm. l. 2. Satyr. 2. pag. 199.*

[d] Sect. 212. 12. H. 4. 8. Br. *Leete* 12. 9. H. 6. 10. a. 7. H. 6. 13. a. 1. E. 3. 13. a. 23. a. 8. E. 3. 2. a.

[e] Polit. lib. 3. cap. 12.

[f] Epist. 1. c. 3. 5.

3

maxime oppugnaris, si te oppugnari nescis. Adversarius noster, tanquam leo rugiens, aliquem devorare quærens circumit; & tu pacem putas? Sedet in insidys; insidiatur in occulto; & tu frondosæ arboris tectus umbraculo, molles somnos futurus præda, carpis? Inde me persequitur luxuria, inde compellit libido, ut habitantem in me Spiritum sanctum fugem, ut templum ejus violem: persequitur, inquam, me hostis, cui nomina mille, mille nocendi artes; & ego infælix victorem me putabo, dum capior? In illo æstu Charybdis luxuriæ salutem vorat. Ibi ore virgineo ad pudicitiæ perpetranda naufragia, Scylla seu renidens, libido blanditur. Hic barbarum litus, hic Diabolus pyrata cum socys portat vincula capiendis. Nolite credere, nolite esse securi. Licet in modum stagni fusum æquor arrideat; licet vix summa jacentis elementi spiritu terga crispentur: magnos hic campus montes habet; intus inclusum est periculum, intus est hostis, expedite rudentes, vela suspendite; tranquillitas ista tempestas est. Stage-players and Play-haunters are commonly most dangerously corrupted by the Playes they act and see, when as they are least sensible of their hurt; yea their oft resort to Playes and Play-houses which perchance did somewhat gall their consciences at the first, hath made them senceless of their mischiefe at the last. [g] *Vulneris vetusto & neglecto callus obducitur, & eo insanabile quo insensibile fit. Solum est cor durum quod semetipsum non exhorret quia nec sentit.* I shall therefore shut up this reply with that of [h] *Bernard*, which I would wish all unlamenting Play-haunters & sinners to consider. *Scio, longius à salute abstitere membrum quod obstupuit, & ægrum sese non sentientem, periculosius laborare.*

g Bernard. De Consideratione. lib. 1. c. 2.

h De Consideratione. l. 2. c. 1.

Fourthly, the hurt men receive from Stage-playes, is like the growth of their bodies, it increaseth by certaine insensible degrees, so that it is hardly discerned whiles it is growing, till time hath brought it to maturity. [i] *Nemo repente fit turpissimus*: is as true as ancient. *No man becomes extreamely vitious on a sudden*, but by unsensible gradations, and so doe Play-haunters too, even

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i Iuvenal. Satyr. 2. pag. 12.

even by those seeds of vice which Stage-playes sow and nourish in them. What [k] *Seneca* writes of the discourses of lewde companions; *Horum sermo multum nocet; Nam etiam si non statim officit, semina in animo relinquit; sequitur q3 nos etiam cum ab illis discesserimus resurrecturum postea malum.* The same may I truely write of Playes; whose evill fruits, like ** tares* that are buried under ground, are oft concealed for a time, till at last they bud forth by degrees, and come to perfect ripenesse; and then they are obvious unto all mens view. No wonder therefore if Play-haunters discover not the hurt they receive from Playes, because it creepes thus on them by imperceptible gradations, though faster upon some then others. But albeit Play-haunters feele no hurt at first, (no more then those who drinke downe poyson in a sugered cup, which yet proves fatall to them at the last, though it were sweet and luscious for the present,) yet when terrors of conscience, death, and judgements, when crosses and afflictions shall thorowly awaken them; when God shall set all their sinnes in order before them, or bring them by his grace and mercy to sincere repentance, *then they shall finde and know it to their griefe* (as sundry [l] *penitent Players and Play-haunters have done before them,*) that Stage-playes have done them hurt indeed. Fiftly, Stage-playes have exceedingly [m] *depraved, corrupted many Spectators from time to time, and drawne them on to divers sinnes, which have even sunke their soules to Hell;* as the premises largely testifie: And can any then think to escape all danger, even where they have seene so many perish? Can any man rest secure where multitudes have miscarried? What [n] S. *Cyprian* therefore writes in a like case, that shall I here commend to Stage-haunters. *Ad vos nunc mea exhortatio convertitur, quos nolumus experiri talia præcipitia ruinarum. Metuite quantum potestis ejusmodi casus exitia. Et in ista subversione labentium vos experimenta perterreant. Nimium præceps est*

[k] Epist. 123. See Osorius de Regum Instit. lib. 4. here, p. 916. in the margent, accordingly.

* Matth. 13. 25, 26, &c.

[l] See Part 1. Act 6. Scene 12. 14, 18, 19, 20. & pag. 910.

[m] See Part 1. Act 6. Scene 3. 4, 5, 18, 19, 20.

[n] De Singularitate Clericorum, Tract. Tom. 2. p. 199. 200.

est quitransire contendit, ubi alium conspexerit cecidisse, & vehementer infrenis est cui non incutitur timor alio pereunte. Amator vero est salutis suæ qui evitat alienæ mortis incursum, & ipse est providus qui solicitus sit cladibus cæterorum. Adversa est confidentia quæ periculis vitam suam pro certo commendat; & lubrica spes est quæ inter fomenta peccati salvari se sperat. Incerta victoria est, inter hostilia arma pugnare; & impossibilis liberatio est flammis circundari, nec ardere; quod [o] Solomon *non negat, dicens. Quis alligabit in sinu suo ignem, vestimenta autem sua non comburet? Credite quæso vos, credite divinæ fidei quinimo plus quàm nostræ. Difficile quis venenum bibet & vivet: verendum est dormienti in ripa, ne cadat, cum dicat Apostolus,* [p] *Qui se putat stare videat ne cadat. In hac parte expedit plus bene timere, quàm male fidere. Et utilius est infirmum se homo cognoscat, ut fortis existat; quàm fortis videri velit, ut infirmus emergat.* Sixtly, all Play-haunters receive much hurt from Stage-playes [q] *what ever they pretend:* For first, these Playes enflame their lusts, ingender unchast affections in their soules; mispend their mony and time, indispose them to Gods service & sincere repentance, by inthralling them in the guilt of sundry other mischiefes, as I have [r] *elsewhere largely prooved.* Secondly, it makes them guilty of all the sinnes that are either acted or committed at the Play-house; of all the Play-poets, all the Actors wickednesse which they maintaine and cherish both with their purses and presence. A fearefull mischiefe. [s] *Nam qui alios peccare fecerit, multos secum præcipitat in mortem, & necesse est ut sit pro tantis reus, quantos secum traxerit in ruinam*; as *Salvian* well observes. Thirdly, your very contribution unto Players for their Playes and action if Saint [t] *Augustine* and others may be credited, *is a very great and hainous sinne; of which every Play-haunter is guilty.* And is it not the greatest hurt that can be, to be guilty of an hainous sinne, which subjects men to Gods curse and vengeance here, and to

[o] Prov. 6.

[p] 1 Cor. 10.

6

[q] Iactant & gestiunt se obtinuisse tutores quos magis ultores sensuisse debuerant. *Bernard. Epist.* 178 *fol.* 212.

[r] Act 6. thorowout.

[s] De Gubernatione Dei l. 4. pag. 141. See here pag. 417.

[t] See Act 6. Scene 2. pag. 324. 325, 326, 472, 688, 904. to 907.

eternall torments hereafter? Fourthly, your very example in frequenting Playes and Play-houses, as it is [u] *scandalous and offensive* to Gods Church, Gods Saints, [x] *and unbeseeming the Gospell of Christ*, so it is a meanes to harden vitious Play-haunters, to encourage and draw on many Spectators unto Stage-playes, who are polluted, vitiated, and made worse by them: whose sins shall certainely be put on your, as well as on their scores at last, whose lewde example was the originall occasion both of their sinne and hurt. I shall therefore cloze up this reply with that of [y] *Chrysostome*, to those who made this very objection. *Sed ego, inquies, ostendam, nihil multis hujusmodi lucris obfuisse: immò verò id maximè nocet, quod frustra & incassum tempus consumis, & scandalum alijs offers. Nàm etsi tu quodam excelsi animi robore, nihil inde tibi mali contraxisti: attamen quoniam alios imbecilliores exemplo tui spectaculorum studiosos fecisti, quomodo non ipse malum tibi contraxisti, qui causam mali committendi alijs præbuisti? Qui enim ibi corrumpuntur tam viri quàm mulieres, omnes corruptionis crimina & causam in caput tuum transferunt. Nam quemadmodum si non essent qui spectarent, nec essent etiam qui luderent: sic quoniam uterq; sunt causa peccatorum quæ committuntur, ignem etiam patienter. Quare quamvis animi tui modestia efficisti, ut nihil tibi inde obfuerit, quod ego fieri posse non arbitror: quoniam tamen alij causa ludorum multa peccarunt, graves propter hoc pœnas luet, quamvis etiam multò modestior & temperantior esses, si nullo modo eò pergeres.* Which passage (formerly [z] Englished) I would wish all Play-haunters seriously to consider. Lastly, admit that many Spectators receive no hurt from Stage-playes; yet certainely they are very dangerous temptations unto evill; and it is Gods preventing grace alone, of which no Play-haunter can presume, that preserves men from their grosse corruptions. Why then shall wee runne our selves into such temptations, such infectious, insinuating, if not ensnaring

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[u] Prorsus displicet in pulcherrimo corpore non solũ morbus sed & nævus. *Bernard. Epist.* 249. *fol.* 225. *D.*

[x] Decet Christianum non solum habere vitæ sanitatem, sed & famæ decorem. *Bernard. Epist.* 127. *fol.* 206. *B.*

[y] Homil. 38. in Matth. Tom. 2. Col. 306. A, B.

[z] Here, pag. 417-418.

7

ring pleasures of sinne, which wee may avoyd with safety, but not resort to without feare of danger? [a] *Quid tibi necesse est in ea versari domo in quâ necesse habeas aut perire, aut vincere? Quis unquam mortalium juxta viperam securos somnos cepit? quæ etsi non percutiat, certè sollicitat. Securius est perire non posse, quàm juxta periculum non periisse.* O therefore let us flie these pestiferous Enterludes which will endanger hurting us, if that they harme us not.

[a] Hierom. Epist. 47. cap. 1.

Reply.

If any here reply, as some did to [b] *Tertullian* in this very case: *That the Sunne shines on a dung-hill, and yet its beames are not defiled by it: so men may looke on Stage-playes and yet not be polluted;* [c] *for unto the pure all things are pure:* And admit there be some obscenity in Stage-playes, yet chaste hearts and eares will not be tainted with it. [d] *Auribus enim castis obscæni sermones cum sono deficiunt, nec secretum pudici cordis irrumpunt: nec erumpit sermo turpis ex mente nisi se voluntariè mens antè corrumpat, quàm recipiat aliquid unde corrumpatur, aut proferat. Turpia quoq; verba per aures ingressa, quid prævalent, si non fuerint arbitrio mentis admissa? Quando autem prævalent, non ipsam corrumpunt mentem, sed jam corruptam sponte reperiunt. Pulchrorum quoq; corporum formæ per oculos irrepentes, animum non movent incorruptum; & quandò corruptibiliter movent, non corrumpunt sanum, sed ostendunt propria voluntate corruptum;* as *Prosper Aquitanicus* writes.

[b] Sed Sol, imò ipse Deus ista de cælo spectat, nec contaminatur. Plane Sol & in cloacam radios suos defert, nec contaminatur. *Tertul. De Spectac. c. 20. pag.* 397.

[c] Titus 1. 15.

[d] Prosper. De Vita Contempl. l. 1. c. 6.

Answer.

To this I answer first, that the Sunne is of a pure and celestiall nature, uncapable of any defilement whatsoever; its shining therefore on a dunghill can no wayes maculate its pure rayes, which oft-times make the dung-heape stinke the more. But mans nature as it was capable of pollution at the first, before *Adams* fall, *so it is* [e] *altogether filthy, stinking, and corrupted since,* more apt to be inflamed with any lascivious amorous speeches, gestures, Playes and Enterludes, then Tinder, Gun-powder, Flax, or Charcole are with the least

[e] Psal. 14. 2, 3. Psal. 51. 5. Iob 14. 4. cap. 15. 14. Rom. 3. 9. to 19. cap. 7. 12. 20, 23, 24. Gen. 6. 11, 12. Isay 60. 26.

sparkes of fire. [f] *Every Sonne of lapsed* Adam *is borne into the world a sinfull, uncleane, depraved creature, over-spred with a universall leprosie of corruption: & all the imaginations of his heart are evill, yea onely evills, and that continually:* [h] *yea all his righteousnesse is but as menstruous rags, and* [i] *in him there dwells nothing that is good: his very* [k] *eyes being full of adultery, so that they cannot cease from sinne; and his* [l] *heart most desperately wicked and deceitfull above all things,* as both Scripture and experience teach us: No wonder then if Stage-playes (which if we believe [m] *S. Chrysostome, are farre more contagious & filthy then any dung,*) *defile mens vitious natures,* though no stinking dung-heape can pollute the shining Sunne. We see that [n] *the very sight of the forbidden fruit was sufficient to tempt* Adam *and* Eve *to sinne even before their Natures were depraved: and we know* [o] *that the casuall sight of* Bathsheba *was sufficient to provoke even regenerate* David *to an adulterous act:* And will not then the premeditated voluntary delightfull beholding of an unchast adulterous Play, much more contaminate a voluptuous, carnall, graceless Play-haunter, who lies rotting in the sinke of his most beastly lusts? A very Heathen could informe us thus much: [p] *Ad deteriora non tantum pronum iter est, sed etiam praceps;* that mans nature is not onely prone, but precipitate unto evill things: and shall Christians then thinke themselves, as uncapable of contagion as the shining Sunne? God forbid: we may perchance *bee such in Heaven hereafter, as neither* [q] *velle, nec posse peccare;* but here we cannot be such; For what man among us can say, [r] *that he hath made his heart cleane, and that he is pure from his sinne?* Certainely if any dare say so, (as some Papists write of their super-errogating super-arrogant Saints,) [t] *St. John,* will tell him *that he is a lyer, and there is no truth in him.* And although [s] *unto the pure all things* (*that is all good, all lawfull,*

[f] Psal. 51.5. Iob 14.4. Rom. 5.12. to 20. See Augustine ad Valerium De Nuptijs & Concupiscentia, and all who have written of originall sinne, and its nature.
[g] Gen. 6.5, 11, 12.
[h] Isay 64.6.
[i] Rom. 7.18.
[k] 2 Pet. 2.14.
[l] Ier. 17.9.
[m] Hom. 38. in Matth. here, p. 412. 413.
[n] Gen. 3.6.
[o] 2 Sam. 11.2. to 6.
[p] Seneca. Epist. 97.
[q] August. De Correpț. & Gratia, cap. 11, 12.
[r] Prov. 20.9.
[t] 1 Iohn 1.8.
[s] Tit. 1.15. See *Ambrose, Hierom Theodoret, Primasius, Sedulius, Remigius, Beda, Anselme, Haymo, Rhabanus Maurus, Oecumenius, Lyra, Anselme, Tostatus, Calvin, Marlorat,* and others. *Ibidem.*

lawfull, all indifferent things, all meates and drinkes, for of them the Apostle speakes) are pure, yet unto the impure (and such * for the most part are all Play-haunters) *all things (that is all good, all indifferent things, all meates, all drinkes and recreations) are uncleane*; and so by consequence Stage-playes too; *because their very conscience is defiled.* Secondly, whereas it is objected, that evill things corrupt not chaste or honest eyes, or eares, or hearts. I answer, that it is true indeed in these three particular cases: First, when as the evils which men see or heare are meerely casuall, not run unto of set purpose upon deliberation. Secondly, when men are necessitated to heare and see them, even against their wills; and yet in these two cases they *prove* * *oft-times contagious.* Thirdly, when as men see or heare them * *with highest detestation of their lewdnesse*, and strong resolves against them: not with delight or approbation. But thus men see and heare not Stage-playes, to which they purposely and willingly resort, in which they place their pleasure and delight. Therefore they cannot but corrupt, yea dangerously defile them, because they doe not loath but love them over-much. And what so apt to contaminate and deprave men, as that which they best affect?

* See Part 1. Act 4. Scene 1. 2.

2

1

2

* See here, fol. 548.

3

* Peccata præterita non nocent quando non placent. *Hierom. Com. in Marc. 16.*

The last Objection for the seeing of Playes is this: If you debarre us from beholding Stage-playes (say some) you will then deprive us of all our mirth, our pleasures, and cause us for to live a melancholy, sad, dumpish life, the which we cannot brooke: therefore you must still permit us to resort to Playes. *Object. 4.*

To this I answer first: that it is the condition of all voluptuous carnall persons, to deeme themselves much restrained, when as they are inhibited *from any one sinfull pleasure in which they take delight; as if* " *all their comforts, their contentments, yea their life it selfe, were utterly lost and gone.* Let a Drunkard be but restrained *Answ. 1.*

" Nunc perierunt omnia: nam voluptates cum perdidit homo, non statuo eum vivere. *Sophoclis Antigone. pag. 389.*

from his Cups and Pot-companions; an Whore-master from his Queanes and Whoredomes, a common Dicer from his unlawfull gaming, or a Play-haunter from his Stage-playes, which delight and feed his lusts; x *they presently thinke themselves undone, yea quite bereaved of all their pleasures:* and all because they place their happinesse, their chiefe delights in these their carnall contentments, which alwayes end in horror. But alas *what* * *hard injurious restraint is this, to inhibit them from sinne and sinfull things*, which would certainely plung them into eternall misery, from which the very Lawes of God, of nature, of Nations have long since debard them, under the severest penalties? What, are Christians growne now such carnall Epicures, as to thinke there is no pleasure, mirth or solace but in sinne alone, in amorous Pastorals, obscene lascivious speeches, jests, and Enterludes, or such lewde notorious abominations as should even pierce all Christian hearts with griefe? y *what, is there no pleasure thinke we but in that which God prohibits? in that which he and all good men abhorre?* in that which shuts men out of Heaven, and poasts them on to Hell? Good God, if these be the chiefe delights of Christians now, which was the vice, the shame of Pagans, of Christians heretofore, why doe any such voluptuous carnall Christians hope for Heaven? Are there any lascivious Stage-playes, Spectacles, Songs, or such like sinfull vanities there? are there any such lust-fomenting, sin-engendring sports or pastimes in Heaven, as carnalists delight in here on earth? O no, z *there is no uncleanesse, vanity or lasciviousnesse in that holy place:* If men therefore thinke themselves miserable when they are deprived of these pleasures here, what happi-

x Luxurioso frugalitas pœna est: pigro supplicij loco labor est, desidioso studere torqueri est.

Non ista difficilia sunt natura, sed nos fluidi & enerves. *Seneca. Epist. 71.*

* Si dicis, durus est hic sermo, non possum mundum spernere, & carnem meam odio habere: dic mihi, ubi sunt amatores mundi qui ante pauca tempora nobiscum erant? Nihil ex ijs remansit, nisi cineres & vermes. Attende diligenter quid sunt, vel quid fuerunt. Homines fuerunt sicut tu, comederunt, biberunt, riserunt, duxerunt in bonis dies suos, & in puncto ad infernа descenderunt. Hic caro eorum vermibus, & illic anima ignibus deputatur, donec rursus infelici collegio colligati sempiternis involuantur intendijs qui socij fuerunt in vitijs. *Bernardi Meditationes. cap. 2.*

y See Salvian, De Gubernat. Dei. lib. 6. & here, Act 5. Scene 11.

z Rev. 21. 27. cap. 22. 15.

nesse

neſſe can they hope to finde in Heaven hereafter, where there are no ſuch Enterludes, ſuch carnall contentments as they delight in now? If then wee may bee happy, yea eternally happy in the higheſt degree without theſe luſt-enraging Enterludes hereafter, why ſhould wee deeme our ſelves unfortunate in being reſtrained from them now? eſpecially ſince Chriſt himſelfe informes us, * *that if any man will come after him, he muſt deny himſelfe in all his ſinfull pleaſures, and crucifie his fleſh with the affections and luſts thereof.* The Saints and Angels now in Heaven; the Primitive Church and Chriſtians, yea and many Pagans, whiles they were on earth, accounted their lives moſt comfortable, though they wanted Stage-playes, [a] *yea, this was one of their greateſt contentments, that they had quite abandoned them:* Nay thoſe very Saints of God on earth, who now lead the moſt comfortable, joyfull, happy lives of all men in the world, are ſuch who never come at Stage-playes: and many carnall men there are who live full merry, full jolly lives without them. This Objection therefore is but frivolous. Secondly, though men are deprived of Stage-playes, of all other unlawfull pleaſures whatſoever; yet they have choyce enough of ſundry lawfull recreations, and earthly ſolaces with which to exhilerate their mindes; and ſences: [b] *They have the ſeverall proſpects of the Sunne, the Moone, the Planets, the Stars, the water, the earth, with all the infinite* [c] *variety of Creatures, of Fiſhes, Birds, Fowles, Beaſts, creeping things, Trees, Herbes, Plants, Roots, Stones, and Metals that are in them, to delight their eyes:* They have * *the Muſicke of all Birds and ſinging creatures to pleaſe their eares; the incomperably delicate* [d] *odoriferous ſents and perfumes of all Hearbes, all Flowers, Fruits, &c. to refreſh their noſes: the* * *ſavory taſtes of all edible creatures to content their pallats,* ſo farre as the rules of ſobriety and

* Luk. 9. 23. Gal. 5. 24.

[a] See Act 6. Scene 5. & Act 7. Scene 2. 3.

2

[b] See Cyprian de Spectaculis, & Chryſoſt. Hom. 38. in Matth accordingly. & Pſal. 8. 1. to 9.

[c] Pſal. 143. 5. Pſal. 8. 3. to the end. Iſay 51. 6. Pſal. 104. 2 to 35.

* Pſal. 104. 16. Eccles. 12. 4.

Cant. 2. 12. [d] Gen. 27. 27. Cantic. 1. 12. cap. 2. 3. cap. 4. 10, 11. c. 7. 8, 13. Hoſea 14. 6. * Gen. 27. 4. to 14. 28, 39. Pſal. 63. 5. Iſay 25. 6.

tempe-

* Eccles. 2.5. Gen.2.8.to 17. cap.3.1.to 12. 2 Kings 21.18. Esther. 1,5.c.7. 7,8.Ier.39.4. c.52.7.Cant.5. 1. cap.6.2.11. Iohn 18.1,2. * Gen. 33.5. Psal.17.4.Psal. 113.9.Ps.127. 3,4.Ps.128.3.4. Eccles 2.3. to 12. Marke 10. 29,30. Sec Chrysostom. 38. in Matth. accordingly. * Eccles 2. 8. 1 Sam.18.6. 1 Chron.23.5. 2 Chron. 5.13. Psal.68.25. Psal.86.7.Psal. 127.1,7. Psal. 149.1,2,3. Psal. 150.3,4, 5,6.Eph.5.19. Col. 3.16. Iam. 5.13.

temperance will permit: the pleasures * *that Orchards, Rivers, Gardens,* Ponds, Woods, or any such earthly Paradices can affoord them: *the* * *comfort of Friends, Kindred, Wives, Children, Possessions, wealth, and all other externall blessings that God* hath bestowed upon them. And what want of pleasures, of contentments can they complaine of, who have all these for to delight them, the very meanest whereof are farre more pleasant, then the very best of Enterludes, then all our Stage-playes put together? Besides, though men are debard from Stage-playes, Dicing, or mixt lascivious Dancing, or any other unlawfull sports, they have store of honest, of healthfull recreations still remaining, with which to refresh themselves; as walking, riding, fishing, fowling, hawking, hunting, ringing, leaping, vauting, wrestling, running, shooting, * *singing of Psalmes and pious Ditties; playing upon musicall Instruments,* casting of the Barre, tossing the Pike, riding of the great Horse, (an exercise fit for men of quality) running at the ring, with a world of such like lawdable, cheape, and harmlesse exercises; which being used in due season, with moderation, temperance, and all lawfull circumstances, will prove more wholsome to their bodies, more profitable & * delightfull to their soules, then all the Enterludes, the unlawfull Pastimes in the world. Men need not therefore complaine for want of recreations in case they are deprived of Playes, when they have such plenty of farre better sports. Thirdly, admit the objection true, that you shall be stript of all your earthly pleasures in case you are kept from Playes, yet what prejudice should your soules or bodies suffer by it? Carnall worldly pleasures, you know, are no part, no particle of a Christians comfort, hee can live a most happy joyfull life without them; yea he can hardly live happily or safely with them. Worldly pleasures are full of dangerous

* Tempora quæ Spectaculis, campo, tesseris, ociosis deniq; sermonibus, ne dicam somno & conviviorum mora conterunt, Geometriæ potius, ac Musicæ impendant, quantò plus delectationis ex his habituri, quàm ex illis ineruditis voluptatibus? *Quintil. Instit. lib.1 cap.19 pag.83.*

soule-

ſoule-entangling ſnares, which are apt to endanger the very beſt of Chriſtians. Hence was it, * *that holy* Moſes *choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſinne for a ſeaſon.* Hence our [c] *Saviour pronounceth an woe unto them that laugh now, for they ſhall weepe and lament hereafter*; Hence [f] *S. James* adviſeth men, *to turne their laughter into mourning, and their joy into heavineſſe:* And [g] *Solomon* hereupon inſtructs men; *that it is better to goe to the houſe of mourning, then to the houſe of feaſting; for that is the end of all men, and the living will lay it to his heart. That ſorrow is better then laughter, for by the ſadneſſe of the countenance the heart is made better: And that the heart of the wiſe is in the houſe of mourning, but the heart onely of fooles in the houſe of mirth:* there being nothing more dangerous to mens ſoules, [h] *more oppoſite to their vertues, then carnall pleaſures.* This Heathen men long ſince acknowledged. *Voluptas eſca malorum quâ nulla capitalior peſtis hominibus à natura datur, Nihil altum, nihil magnificum & divinum ſuſcipere poſſunt, qui ſuas omnes cogitationes abjecerunt in rem tàm humilem atq; contemptam:* writes [i] *Cicero. Reſpuenda ſunt voluptates, enervant & effeminant. Voluptati indulgere initium omnium malorum eſt. Indurandus itaq; eſt animus & blandimentis voluptatum procul abſtrahendus. Vna Hannibalem hyberna ſoluerunt, & indomitum illum nivibus atq; Alpibus virum enervaverunt fomenta Campaniæ. Armis vicit, vitijs victus eſt, &c. Debellandæ itaq; ſunt imprimis voluptates*; is the advice of [k] *Seneca.* And good reaſon is there for it.

Quippe nec ira Deûm tantum, nec tela, nec hoſtes,
Quantum ſola noces animis illapſa voluptas,

as [l] *Silius Italicus* affirmed long agoe: anſwerable to which is that of [m] *Scipio*, appliable to our preſent times. *Non eſt tantum ab hoſtibus armatis ætati noſtræ periculi, quantum à circumfuſis undiq; voluptatibus: qui eas ſua temperantia frenavit ac domuit, multo majus decus majoremq; victoriam ſibi peperit quàm nos Syphace victo habemus.*

* Heb 11.25.
c Luke 6.25.
f Iam. 4.9,10.
g Eccles.7.3, 4.5.
h Virtuti inimica voluptas. *Silius Italicus. Punic. Bel. lib.15 fol.185.*
i De Senectute pag.652. De Amicitia. p.661.
k Epiſt. 51. 104. 110.
l Punicorum Bel. lib 15. fol. 186.
m Livi. Hiſt. Rom lib.30. pag.749.

mus. And is it then any such tedious irkesome matter for Christians out of their love to Christ, (for whom they should part with *all things*) to part with these their worldly pleasures, so dangerous to their soules, when as Pagans have thus censured, abandoned them long agoe? Let us therefore contemne the losse of these our worthlesse, vaine and sinfull Enterludes, [n] *whose danger farre exceeds their pleasure*, and since we shall not enjoy them hereafter in Heaven, let us not desire them whiles we are on earth. Fourthly, this world, this life is [o] *no time, no place for pleasure, mirth or carnall jollity; it being onely a vale of misery, a place of sorrow, griefe and labour to all the Saints of God.* [p] *Cum enim legatur* Adam *in loco voluptatis ab initio positus ut operaretur, quis sanum sapiens, filios ejus in loco afflictionis ad feriandum positos arbitretur?* Every man *is* [q] *borne into this world weeping, to signifie that it is a place of teares, not of laughter; a prison, not a Paradice*; and shall we then thinke to make it onely a Theater of jollity and delights? Fiftly, let no men so far deceive themselves, as to expect an *earthly Paradice and an heavenly too; as to enjoy the pleasures of earth and Heaven both. [r] *Delicatus es frater si & hîc vis gaudere cum sæculo, & postea regnare cum Christo*, writes Saint *Hierom.* Alas, those who receive their pleasure in this life, must not looke for any comfort, but torments onely in the life to come, [s] *and so much pleasure as they have enjoyed here, so much torment shall they susteine hereafter.* [t] *None reape in joy hereafter, but those who sow in teares of godly sorrow now.* [u] *Our light afflictions* (not our carnall

* Luk. 14. 33.

n Non tantigulam facias voluptatis quanti periculum. *Tertul. De Spectac. c. 27.*

o See Act 6. Scene 11. pag. 293. 294.

p Bernard. De eo quod Scriptum est, Beatus homo, &c. Sermo. fol. 84. a.

q Natura hominem tantum nudum, & in nuda humo, natali die abijcit ad vagitus statim & ploratum, nullumq; tot animalium aliud ad lachrymas, & has protenus vitæ principio. At hercule risus præcox ille & celerimus ante quadragesimum diem nulli datur. Ab hoc lucis rudimento quæ ne feras quidem inter nos genitas, vincula excipiunt, & omnis membrorum nexus. At homo infeliciter natus jacet, manibus pedibusq; devinctis, flens, animal cæteris imperaturum, & à supplicijs vitam auspicatur, unam tantum ob culpam, quia natum est. Heu dementiam ab ijs initijs exist imantium ad superbiam se genitos, &c. *Plinius ad l. 7. Nat Hist. Proœmium. p. 289. 290.* * Neq; enim ad hoc nos de Paradiso voluptatis animadversio divina ejicisse videtur, ut alterum sibi hic Paradisum adinventio humana prepararet. *Bernardi Declamat. fol. 569. F.*

r Hierom. Epist. l. c. 9.

s Rev. 18. 7.

t Psal. 126. 5, 6.

u 2 Cor. 4. 17.

pleasures)

pleasures) *which are but for a moment, are the onely instruments that purchase for us a farre more exceeding and eternall weight of glory.* [x] *Through many afflictions* (not through the pleasant way of worldly pleasures and Spectacles which are quite out of the rode to Heaven) *we must all enter into the Kingdome of Heaven,* [y] *where all teares shall be wiped from our eyes, which here must ever flow with teares of sorrow for our owne and others sinnes.* Memorable is that speech of *Abraham to the rich man.* [z] *Luke* 16. 25. *Sonne, remember that thou in thy life time receivedst thy pleasure, (as some Translations render it)* and Lazarus *paine; but now he is comforted, and thou art tormented.* Lo here, a voluptuous life, ending in torments; and a sorrowfull life terminating in eternall blisse. It is recorded of the wicked, *Job* 21. 12, 13. *That they take the Timbrel and Harpe, and rejoyce at the sound of the Organ: they spend their dayes in wealth and in a moment goe downe to Hell.* And *Solomon, Eccles.* 11. 8, 9. speakes thus unto all voluptuous persons who delight in worldly jollity: *If a man live many yeeres, and rejoyce in them all, yet let him remember the dayes of darkenesse for they are many. All that commeth is vanity: Rejoyce, O Young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee to Judgement.* Which two remarkable places coupled with *Revel.* 18. 7. *How much she hath glorified herselfe and lived deliciously, so much torment and sorrow give her: are sufficient evidences* that all worldly pleasures without Gods mercie and repentance bring men onely to * *Hell, to torments at the last.* It will be therefore your happines, your [a] *eternall advãtage, not your prejudice, to foregoe all your sinfull pleasures*

[x] Act. 14. 22.

[y] Isay 25. 8. Rev. 7. 17. cap. 21. 4. Fælices lachrymæ quas benigna manꝰ conditoris absterget. *Bernardi Declamationes. fol.* 270. *D.*

[z] See Bernardi Declamat. fol. 179. & Cyprian. De Cæna Domini. *Serm. pag.* 299.

* Ille mæret & deflet, cui bene non potest esse post seculum, cujus vivendi fructus omnis hic capitur; cujus hic solatium omne finitur, cujus caduca ac brevis vita hic aliquam dulcedinem computat voluptatum; cum istinc recesserit, pæna jam alia supersit ad dolorem. *Cyprian. Contra Demetr. pag.* 225. [a] Si aliqua amisistis Vitæ gaudia, negotiatio est aliquid amittere ut majora lucreris. *Tertullian ad Martyres, cap.* 2.

now, that so ye may gaine far greater, far better in Heaven hereafter. Sixtly, those Enterludes and carnall pastimes wherein the world takes so much solace, can bring no true joy to a Christians heart, who tramples upon them as not worthy the enjoying. It is an excellent saying of [b] *Bernard: Gustato spiritu, necesse est despere carnem: affectanti cælestia, terrena non sapiunt: æternis inhanti, fastidio sunt transitoria. Revera illud verum & solum est gaudium, quod non de creatura sed de creatore concipitur, & quod cum possideris nemo tollet à te. Cui comparata omnis aliunde jocunditas, mœror est; omnis suavitas, dolor est; omne dulce, amarum; omne decorum, fœdum; omne postremò quodcunq; aliud delectari possit, molestum.* Every pious Christian *hath the* [c] *God of all comfort and consolation, (without whom nothing is pleasant,) with all his great and glorious attributes:* the mercies of God the Father; the merits and soule-saving passion of God the Sonne; the consolations, joyes and graces of God the holy Ghost; the wisedome, power, goodnesse, eternity, omnipotency, mercy, truth and allsufficiency of the sacred Trinity, * *which are onely able for to fill the soule:* the word, the promises of the God of truth; the eternall joyes of Heaven; the fellowship of the blessed Saints and Angels, to ravish, solace, and rejoyce his soule upon all occasions: on these he may cast the eyes, yea fix the very intentions and desires of his heart: in these his affections may even satiate themselves, and take their full contentment, without any subsequent repentance, sinne, or sorrow of heart: Those then who cannot satisfie their soules with these celestiall Spectacles, and soule-ravishing delights, in which all Christians place their complacency and supreme felicity, it is

6

[b] Epist. 111. fol. 203. A. & Epist. 114. h. Hanc Dei gratiam recolens, qui de sacro calice bibit amplius sitit, & ad Deum vivum erigens desiderium, ita singulari fame illo uno appetitu tenetur, ut deinceps fellea peccatorũ horreat pocula, & omnis sapor delectamentorum carnaliũ, sit ei quasi rancidum rodensq; pallatũ acutæ mordacitatis acetum. *Cyprian. De Cæna Domini Serm. pag.* 301.

[c] 2 Cor. 1 3,4. Quicquid nobis adest præter Deum nostrum, non est dulce. Nolimus omnia quæ dedit, si non dat seipsum qui omnia dedit. *Augustin. Enarratio in Psal.* 85. *Tom.* 8. *pars* 1. *pag.* 66. See Iob 15. 11. * Nimirum ad imaginem Dei facta anima rationalis, cæteris omnibus occupari potest, repleri omnino non potest. Capacem Dei, quicquid Deo minus est, non implebit. *Bernardi Declamationes. fol.* 169. F.

a sure

a sure character, that they have yet no share in Christ, no acquaintance with the least degrees of grace, no interest in Gods favour, no true desire of grace, of Heaven, and everlasting life, which would soone embitter and debase al worldly pleasures, which are but cyphers in respect of these. Lastly, if any Play-haunter bee yet so devoted to his Play-house Spectacles that he will not part with them upon any tearmes: let him then behold farre better, farre sublimer Spectacles then these with which to delight himselfe; which I shal commend unto him in S. *Augustines* words: *Quid ergo facimus fratres?* writes [d] *he* in our very case. *Dimissuri eum sumus? sine spectaculo morietur, non subsistet, non nos sequetur. Quid ergo faciemus? Demus pro spectaculis spectacula. Et quæ spectacula daturi sumus Christiano homini, quem volumus ab illis spectaculis revocare? Gratias ago Domino Deo nostro, sequente versu ostendit nobis quæ spectatoribus spectare volentibus spectacula præberemus, & ostendere debeamus. Ecce aversus fuerit à Circo, à Theatro, ab Amphitheatro, quærat quod spectet, prorsus quærat; non eum relinquimus sine spectaculo. Quid pro illis dabimus? Audi quid sequitur. Multa fecisti tu Domine Deus meus mirabilia tua. Miracula hominum intuebatur, intendat mirabilia Dei. Multa fecit Dominus mirabilia sua, hæc respiciat. Quare illi viluerunt? Aurigam laudas regentem quatuor equos, & sine lapsu atq; offensione currentes. Fortè talia miracula spiritalia non fecit Dominus. Regat luxuriam, regat injustitiam, regat imprudentiam: motus istos qui nimium lapsi hæc vitia faciunt, regat & subdat sibi & teneat habenas & non rapietur: ducat quo vult, non trahatur quò non vult: aurigam laudabat, aurigam laudabit. Clamabat, ut auriga veste cooperiretur, immortalitate vestietur. Hæc munera, hæc spectacula dedit Deus; clamat de cælo, Specto vos: luctamini, adjuvabo: vincite, coronabo, &c. Nunc spectа histrionem. Didicit enim homo magno studio in fune ambulare, & pendens te suspendit. Illum attende æditorem majorum Spectaculorum.*

[d] Enar. in Psal. 39. Tom. 8. pars 2. p. 417. 418.

Didicit iste in fune ambulare, nunquid fecit in mare ambulare? Obliviscere Theatrum tuum, attende Petrum nostrum, non in fune ambulantem, sed ut ita dicam, in mari ambulantem, &c, See here, pag. 345. to 349. to the same purpose. Christians then in this Fathers judgement have farre greater, farre better Spectacles then all the Play-houses in the world can yeeld them: They have * *many heavenly, sweet and spirituall Spectacles on which to cast their eyes and thoughts*; these they must alwayes contemplate; not these base filthy Enterludes. I shall therefore cloze up this objection with that excellent passage of *Tertullian*, which answers it to the full. *Nostræ cænæ, nostræ nuptiæ nondum sunt: non possum cum illis (Spectatoribus) discumbere, quia nec illi nobiscum. Vicibus disposita res est.* [c] *Nunc illi lætantur, nos conflictamur.* [f] *Seculum (inquit) gaudebit, vos tristes eritis. Lugeamus ergo dum Ethnici gaudent, ut cum lugere cæperint, gaudeamus; ne pariter nunc gaudentes, tunc quoq; pariter lugeamus. Delicatus es Christiane, si & in seculo voluptatem concupiscis, imò nimium stultus si hoc existimas voluptatem. Philosophi quidem hoc nomen quieti & tranquillitati dederunt, in ea gaudent, in ea avocantur, in ea etiam gloriantur. Tu mihi metas & scenas & pulverem, & harenas suspiras. Dicas velim, non possumus vivere sine voluptate, qui mori cum voluptate debebimus? Nam quod est aliud votum nostrum, quàm quod & Apostoli;* [g] *exire de seculo & recipi apud Dominum. Hac voluptas, ubi & votum. Jam nunc si putas delectamentis exigere spatium hoc, cur tàm ingratus es, ut tot, & tales voluptates à Deo contributas tibi satis non habeas, neq; recognoscas? Quid enim jocundius quàm Dei Patris & Domini reconciliatio, quàm veritatis revelatio, quàm errorum recognitio, quàm tantorum retrò criminum venia? quæ major voluptas,* * *quàm fastidium ipsius voluptatis, quàm seculi totius contemptus, quam vera libertas, quàm conscientia integra, quam vita sufficiens, quàm mortis timor nullus, quod calcas Deos Nationum, quod Dæmonia expellis,*

* See the 2. Epistle Dedicatory, accordingly.

[c] De Spectaculis. lib. cap. 27. 28, 29. Tom. 2. pag. 401. 402, 403.

[f] Iohn 16. 20, 21, 22.

[g] Phil. 1. 23.

* Nota.

expellis, quod medicinas facis, quod revelationes petis, quod Deo vivis? Hæ voluptates, hæc spectacula Christianorum, sancta, perpetua, gratuita; in his tibi ludos circenses interpretare; cursus seculi intuere, tempora labentia dinumera, metas consummationis expecta, societates ecclesiarum defende, ad signum Dei suscitare, ad tubam Angeli erigere, ad martyrij palmas gloriare. * *Si scenicæ doctrinæ delectant, satis nobis literarum est, satis versuum est, satis sententiarum, satis etiam canticorum, satis vocum, nec fabulæ, sed veritates, nec strophæ, sed simplicitates. Vis & pugillatus & luctatus? præsto sunt, non parva sed multa. Aspice impudicitiam dejectam à castitate, perfidiam cæsam à fide, sævitiam à misericordia contusam, petulantiam à modestia adumbratam, & tales apud nos sunt agones, in quibus ipsi coronamur. Vis autem & sanguinis aliquid? habes Christi. Quale autem spectaculum in proximo est, adventus Domini jam indubitati, jam superbi, jam triumphantis? Quæ illa exultatio Angelorum, quæ gloria resurgentium sanctorum? quale regnum exinde justorum? qualis civitas nova Hierusalem? At enim supersunt alia spectacula, ille ultimus & perpetuus judicij dies, ille nationibus insperatus, ille derisus, cum tanta seculi vetustas, & tot ejus nativitates* [h] *uno igni haurientur. Quæ tunc spectaculi latitudo? quid admirer? quid rideam? ubi gaudiam, ubi exultem spectans tot ac tantos reges, qui in cælum recepti nuntiabantur cum ipso Jove, & ipsis suis testibus inimis tenebris congemiscentes? item præsides persecutores dominici nominis sævioribus quàm ipsi flammis sævierunt insultantibus contra Christianos, liquescentes: quos præterea sapientes illos philosophos coram discipulis suis una conflagrantibus erubescentes, quibus nihil ad Deum pertinere suadebant, quibus animas aut nullas, aut non in pristina corpora redituras adfirmabant; etiam poetas, non ad Rhodamantinec ad Minois, sed ad inopinati Christi tribunal palpitantes. Tunc magis* * *Tragædi audiendi, magis scilicet vocales in sua propria calamitate. Tunc histriones cognoscendi solutiores multò per ignem: tunc spectandus auriga in flammea rota totus rubens: tunc*

* Note,

[h] 2 Pet. 3. 7, 9.

* Let our Tragedians and Actors observe this passage.

Xystici

Xystici contemplandi, non in gymnasijs, sed in igne jaculati, nisi quod nec tunc quidem illos velim visos, ut qui malim ad eos potius conspectum insatiabilem conferre qui in dominum desævierunt. Hic est ille (dicam) [i] *fabri aut quæstuariæ filius,* [k] *Sabbati destructor,* [l] *Samarites & Dæmonium habens.* [m] *Hic est quem à Juda redimistis, hic est ille arundinis & colaphis diverberatus, sputamentis. dedecoratus, felle & aceto potatus. Hic est quem* [n] *clam discentes subripuerunt, ut resurrexisse dicatur, vel hortulanus detraxit ne lactuca suæ frequentia comeantium læderentur. Ut talia spectes, ut talibus exultes, quis tibi prætor, aut consul, aut quæstor, aut sacerdos de sua liberalitate præstabit? & tamen hæc jam quodammodo per fidem habemus spiritu imaginante repræsentata. Caterum qualia illa sunt,* [o] *quæ nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt? credo Circo, & utraq; causa & omni stadio gratiora.*

i Matth. 13. 55 Mark. 6. 3.
k Iohn 5. 16.
l Iohn 8. 48.
m Matth. 26. 14, 15, 67, 68. c. 27. 29, 30, 31, 34.
n Matth. 28. 11. to 16.
o 1 Cor. 2. 9. Isay 64. 4.

ACTVS QVINTVS.

THe unlawfulnesse of penning, acting, and beholding Stage-playes, being thus at large evinced, and those Objections answered, which are most usually opposed in their unjust defence, there is nothing now remaining, but that I should cloze up this whole Treatise with a few words of exhortation to Play-poets, Players, and Play-haunters, *whom the love of Stage-playes hath* [f] *seduced*, to their eternall prejudice.

And here I shall first of all beseech all Play-poets, to ponder with themselves; that they are the primary

[f] Abstrahunt à recto quæ opinione nostrâ cara sunt, pretio suo vilia. Nescimus æstimare res, de quibus non cum fama, sed cum rerum natura deliberandum. Nihil habent istâ magnificum, quo mentes in se nostras trahant, præter hoc, quod mirari illa consuescimus. Non enim quia concupiscenda sunt laudantur; sed concupiscuntur quia laudata sunt; & cum singulorum error publicum fecerit, singulorum errorem facit publicus. *Seneca. Epist. 81. pag. 331.*

causes

causes of all the sinnes which Players, Playes or Play-houses doe occasion: not any one sinne is there that any Actors, Auditors, or Spectators commit by meanes of acting or beholding these their Stage-playes, but flowes originally from them, *and* [g] *shall at last be set on their account:* for if there were no Play-house-poets there could be no Playes to see or act, and so by *consequence no such accursed* [h] *fruits of Stage-playes* as now are too too frequent in the world, both to the publike and mens private hurt. Now tell mee I beseech you, what man, what Christian is there who in Gods, in mens account would thus be branded [i] *for an inventor of evill things*; a publike nursery of all sin and wickednesse; a man borne onely for the common hurt both of himselfe and others, yea an instrument raysed up from Hell it selfe to draw on thousands to that horrid place of their eternall woe. [k] *Quanto autem non nasci melius fuit, quã sic numerari inter publico malo natos?* [l] *Better had it beene for you never to have had a being, to* [m] *have perished in the wombe like an untimely birth: yea happier were it that a* [n] *milstone had beene fastned about your neckes and you so drowned in the very depth of the Sea,* then that you should thus pull downe damnation, eternall damnation on your owne and infinite others heads by these your prophane ungodly Enterludes, which will [o] *prove no other at the last but the evidences of your vanity, folly, sinne and shame, and without repentance your owne and others destruction.* O therefore deare Christian Brethren, as you tender your owne, the States, the Churches welfare; as you feare, *that dreadfull* [p] *reckning which you must shortly make before the Judgement Seate of Christ, when* [q] *all your idle, wanton, amorous, prophane, ungodly, scurrilous Playes and words, with all the sinnes they have produced, shall be charged on your soules*; let me now perswade you with many a [r] *bitter sigh and teare, to lament your former*, and seriously to renounce your future

[g] 1 Tim. 5. 22. See my Healthes Sicknesse pag. 52.

[h] Qui semen præbuit is enatæ segitis malorum est auctor. *Demosthenes Oratio De Corona.*

[i] Rom. 1. 30.

[k] Seneca De Clementia. lib. 1. cap. 18.

[l] Matth. 26. 24.

[m] Iob 3. 11, 16. Eccles. 6. 3. Psal 58. 8.

[n] Matth. 18. 6. Marke 9. 42. Luke 17. 1, 2.

[o] See here, pag. 916. to 924 accordingly.

[p] Rom. 14. 10, 11, 12. 2 Cor. 5. 10.

[q] Matth. 12. 36. Eccles. 12. 14. Rom. 2. 16. Iude 14. 15. Rev. 20. 12, 13.

[r] Zach. 12. 10. Ierem. 6. 26. cap. 31. 15. Isay 22. 4. cap. 33. 7.

ture Play-making, *as* [f] *many true penitent Play-poets have done before you*, endeavouring to consecrate your much applauded wits, your parts and industry to Gods glory, the Churches, the Republikes benefit, your owne and others spirituall good, which you have formerly devoted to the [t] *Devils pompes and service*, [u] *the Republikes prejudice, sinnes advantage, Religions infamy, and mens common hurt*. O consider, consider I beseech you, that as long as you continue Play-poets, you are but the [u] *professed agents of the world, the flesh, the Devill, whose pompes, whose lusts and vanities you have long since renounced*; that you doe but sacrifice your wits, your parts, your studies, your inventions, your lives to these accursed Masters, who can gratifie you with no other [*] *wages at the last, but Hell and endlesse torments*; a poore reward for so hard a service. Doe not, O doe not then devote your pretious time, your flourishing parts of Poetry, Eloquence, Art and Learning to these usurping hellish tyrants, which *you should* [x] *wholy dedicate to your God*, [y] *to whom they are onely due*: but since you are [z] *no longer debtors to the flesh to live after the flesh, nor yet to the* [a] *world, the Devill, or sinne to doe them service*, let God alone henceforth enjoy them, [b] *from whom, for whom you did at first receive them*. Alas my Brethren when you shall come to die, *when* [c] *terrors of conscience shall seize upon your soules*, or when as [d] *Christ himselfe shall sit upon his Throne of Glory for to Judge you*, what good, what comfort, (yea what [e] *shame and* [f] *horror*) will all your Play-poems bring to your amazed spirits? then will you wish in earnest, O that we had beene so happy as never to have pend, or seene a Stage-play; yea woe be to us that we were ever so ill imployed as to cast away our time, our parts, our studies, our learning upon such heathenish, foolish and unchristian vanities. Alas, [g] *one day, one houre in Gods Courts*, Gods

h See here, pag. 360. 436, 437, 438, 486. fol. 542. 545, 566, 568. pag. 841. 842, 910, 918, 922.

t See pag. 10. to 62.

u See pag. 302. to fol. 506. accordingly.

u See here, pag. 42. to 62. 92, 133. to 143.

* Rom. 6. 23. Psal. 9. 17. Matth. 25. 41.

x Rom. 12. 1.

1 Cor. 6. 20. Rom. 6. 13.

y 1 Cor. 6. 19, 20.

z Rom. 8. 12.

a Rom. 6. 16, 17, 18, 11, 12. Iam. 4. 4. Rom. 12. 2. 1 Iohn 2. 15, 16.

b Rom. 11. 36. Rev. 4. 11. Prov. 16. 4.

c Isay 33. 18. Iob 6. 4. c. 18. 11. cap. 27. 20. Psal. 55. 4. Psal. 73. 19. Psal. 88. 15, 16.

d Dan. 7. 9, 10. Matth 25. 31, 32.

e Rom. 6. 21. Ier. 3. 25. cap. 51. 51. Ezech. 16. 52, 54, 63.

f Psal. 55. 5. Psal. 119. 53. Ezech. 7. 8.

g Psal. 84. 10.

service,

ſervice, *had* [h] *beene farre better to us; then all the yeeres of our vaine uſeleſſe lives*, which wee have ſpent on Playes and Theaters, which now bring nothing elſe but a more multiplied treaſure of endleſſe miſeries and condemnation on our owne and others ſoules, which theſe our Enterludes have drawne on to ſundry ſinnes. [i] *O that the day had periſhed wherein we were borne, and the night wherein it was ſaid, there is a man-childe conceived! Why dyed we not from the wombe, why did we not give up the ghoſt when we came out of the belly, before ever we had learnt the art of making Playes? for then ſhould wee have lien ſtill and beene at reſt; then had we beene* free from all thoſe Play-houſe ſinnes and tortures which now ſurcharge our ſoules, then had wee never drawne ſuch [k] *troopes of Players, of Play-haunters after us into Hell, whoſe company cannot mitigate, but infinitely enlarge our endleſſe torments.* And then all this over-late repentance will be to little purpoſe. O then be truely *penitent* and wiſe [l] *betimes*, before theſe dayes of horror and amazement over-whelme you, that ſo you may have [m] *peace and comfort in your latter ends*, in that **Great, that terrible Day of the Lord Jeſus, when all* impenitent Play-poets, Players, and Play-haunters [n] *faces ſhall gather blackneſſe, their hearts faint, their ſpirits languiſh, their joynts tremble, their knees ſmite one againſt the other, and their mouthes ſhreeke out unto the* [n] *Mountaines to fall upon them, and unto the Rockes to cover them, for feare of the Lord, and for the glory of his Majeſty, when he ſhall come in flaming fire to render* [o] *indignation and wrath, tribulation and anguiſh to every ſoule of man that doth evill, whether he be Jew or Gentile.* Certainely *the time will* [p] *come ere long, when the* [q] *Sunne ſhall become blacke as ſackcloth, and the Moone as blood: when the Starres of Heaven ſhall fall unto the earth even as a Figtree caſteth her untimely fruit when ſhee is ſhaken with a mighty winde; when the*

[h] Eccles. 6.12.

[i] Iob 3.3,11, 13.

[k] Qui enim alios peccare fecerit, multos ſecum præcipitat in mortem, & neceſſe eſt ut ſit pro tantis reus, quantos ſecum traxerit in ruinam. *Salvian. De Gubernat. Dei. l.4.p.141.*

[l] Iob 8.5.

[m] Pſal. 37.37. Prov.19.21.

[n] Ioel 2.6. Nahum 2.10. Iſay 13.6,7, 8,9.

* Ioel 2.1,2.

[o] Luke 23.30. Rev.6.16.17.

[p] Rom.2.8,9. Iude 14.15. 2 Theſ.1.8.

[p] Rev.12.20. Iam.5.8,9. Heb.10.37. 2 Pet.3.16. Iude 14. [q] Rev.6.12.to 17. Iſay 34.4. cap.13.9,10,11. Luke 23.36. 2 Pet.3.7,10.12.

Heavens shall depart as a scrowle when it is rolled together, and the Elements melt with fervent heat; when every Mountaine and Iland shall be moved out of their places, yea the earth also and the workes that are therein shall be burnt up with fire: when the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, (who now wallow securely in their sinfull lusts and pleasures without feare of God or man) *and every Bond-man and every Free-man* (who lives and dyes in sinne and vaine delights) *shall hide themselves in the Dennes and Rockes of the Mountaines; yea say to the Mountaines and Rockes, fall on us, and cover us from the face of him that sitteth on the Throne, and from the wrath of the Lambe: for the Great Day of his wrath is come, and who shall be able to stand?* And then what [r] *good, what profit* will all the Stage-playes you have penned, seene, or acted, doe you? will they appease that sin-revenging Iudge, before whose Tribunall you shall then bee dragged? Will they any way comfort or support your drooping trembling soules? or any whit asswage your endlesse, easelesse torments? *O no!* [t] *nothing but Christ, nothing but grace and holinesse,* (which the [t] *world, which Playes and Play-poets now deride and laugh at*) *will then stand you in stead,* and sheild of all the terrors of that dismall Day. [u] *Wherefore (beloved) seeing that all these dreadfull Spectacles, and this day of horror draw so nigh, be diligent that yee may be found of God in peace, without spot and blamelesse; abandoning Play-making, with all such fruitlesse studies, passing all the time of your sojourning here in feare, endevouring to be holy in all manner of conversation, even as God is holy;* [x] *and growing up daily more and more in grace, and in the knowledge of our Lord and Saviour Jesus Christ,* [y] *laying up in store for your selves a good foundation against the time to come; that so you may lay hold on eternall life, and receive that Crowne of righteousnesse which the Lord the righteous Judge shall give at that Day to all those who love*

[r] Iob 33.27. Rom. 6.21. 1 Sam.12.21. Isay 55.2.

[t] Wisd. 5.1. [1] Iohn 4.17. Phil.3.9,10. 2 Cor. 5.1. to 21.

[t] Wisd. 5.3,4. See here, pag. 120. to 128. 814.815. accordingly.

[u] 2 Pet.3.11, 14. 1 Pet.1.15, 16,17.

[x] 2 Pet.3.18.

[y] 1 Tim. 6. 19. Heb.9.28.

love, and wait for his appearing.

Secondly, I shall here beseech all voluntary Actors, of academicall or private Enterludes, in the name and feare of God, as they tender the glory of their Creator and Redeemer, the peace of their owne consciences, the eternall welfare of their soules, or their owne credit and repute with men, now seriously to consider the intolerable infamy, sinfulnesse, shame, and vanity of acting Playes, which not only *the Primitive Christians, and Protestants, but even Pagans and Papists have condemned. Alas how can you justifie or excuse your selves in the sight of God for this your action, when as you are thus condemned in the eyes of men? or how can you appeare before God with comfort in the Day of Iudgement, when as you are unable to stand innocent before mans tribunall in these dayes of grace? Certainely, if [z] *for every idle word that men shall speake, (yea and for every idle part or gesture to, which they shall act or use) they must give an account at the day of Iudgement*; what a dreadfull reckning must you then expect for all those idle wanton words and gestures which have passed from you whiles you have acted Playes? Repent therefore, repent I say with floods of brinish teares for what is past, and never adventure the acting of any academicall Enterlude for time to come. And if any Clergie-men, who have taken ministeriall Orders upon them, are guilty of this infamy, this impiety of prophaning, of polluting their high & heavenly profession by acting or dancing on any publike or private Stage; becomming thereby the worlds, the Devils professed Ministers instead of Christs, to the intolerable scandall of Religion, the ill example of the Laity, (*[a] who are apt to imitate them in their [b] lewdnesse*) and their own deserved infamy; Let such disorderly histrionicall Divines, consider that of [c] *Bernard, Si quis de populo de-*

2

* See here, pag. 841. to 866.

z Matth. 12. 36 37. Isay 3. 16.

[a] See Bernard. Concio ad Clerum. & Oratio ad Pastores. accordingly.

[b] Ideoque timendum est, ne quos duces hujus recti itineris habere nos credimus, eos comites habeamus erroris. *Hierom.* Epist. 14. cap. 3. pag. 43. [c] Epist. 127. fol. 186.

viat solus perit, Verum Pastoris error multos involuit, & tantis obest quantis præest ipse. [d] *Verum tu Sacerdos Dei altissimi, cui ex his placere gestis, mundo an Deo? Si mundo, cur Sacerdos? Si Deo, cur qualis populus talis & Sacerdos? Nam si placere vis mundo, quid tibi prodest Sacerdotium? Volens itaq; placere hominibus, Deo non places. Si non places, non placas.* Alas how can any commit the custody of their soules to such who are altogether negligent of their owne. [e] *Qui sibi nequam, cui bonus?* [f] *Placet vobis ut illi homini credam animam meam qui perdidit suam?* was S. *Bernards* question to Pope *Innocent*; it may be mine to Patrons and Ordinaries who present or admit such Play-acting or other scandalous Ministers to the cure of soules, which ought to be deprived of all sacred Orders and preferments, as the [g] *precedent Councels and Canonists witnesse.* But how ever such Actors chance to escape all humane penalties here, let them remember that they shall surely undergoe the everlasting censure of the [h] *Great Shepheard of the Sheep, Christ Jesus*, hereafter: and let this for ever dissuade them from this ungodly practise of personating Stage-playes, which hath beene most execrably infamous in all former ages. As for all professed common Actors, I shall here adjure them by the very hopes and joyes of Heaven, and the eternall torments of Hell, to abominate, to renounce all future acting, and this their [i] *hellish profession, which makes them the very instruments, the arch-agents, the professed bondslaves of the Devill, the publike enemies both of Church and State, the authors of their owne and others just damnation; excommunicating them both from the Church, the Sacraments, and society of the faithfull in this life, and everlastingly excluding them from Gods blessed presence in the life to come.* You then who are but newly entred into this infernall unchristian course of Play-acting, consider I beseech you, that this your infamous profession is the broad beaten rode to all kinde of vice, of wickednesse & prophanesse; the readiest passage

[d] Epist. 42. fol. 186.

[e] Bernard. Ser. 11. in Psal. Qui habitat. f. 748.

[f] Epist. 146. fol. 200.

[g] See here, pag. 150. 469, 512. & 573. to 668. 841. to 868. & Summula Raymundi. f. 91. 92, 93, 94. Summa Hostiensis. lib. 3. De Vita & honestate Clericorum. fol. 237. & l. 5. De Clerico Venatore. fol. 455. Edit. Lugduni 1517. Innocentius 3. Operum. Tom. 1. pag. 471. accordingly.

[h] 1 Pet. 5. 4.

[i] See here, Act 4. Scene 1. Act 6. Scene 20. & Act 7. Scene 2. 3.

sage unto Hell it selfe, in which you cannot finally pro-ceed without the assured losse of Heaven; & a professed apprentiship to the very Devill, whose pompes, whose service you have long since renounced in your baptisme; and therefore cannot now embrace without the highest perjury. O then take pitty on your owne poore soules before it be too late; before Stage-playes, sinne, and Satan have [k] *gotten such absolute full possession of you, as utterly to disable you to cast off their yoake:* And now I pray say thus unto your soules; * *Cur ergo tantopere vitam istam desideramus, in qua quanto amplius vivimus tanto plus peccamus? Quanto est vita longior, tanto culpa numerosior. Quotidie namq; crescunt mala & subtrahuntur bona. Minime pro certo est bonus qui melior esse non vult: & ubi incipis nolle fieri melior, ibi etiam desinis esse bonus.* Alas why will you die, why will you voluntarily cast away your soules for ever by this trade of acting Playes, when as you need not hazard them if you will now renounce it? What, is there any profit or pleasure in your owne damnation? is there any advantage to be gotten by the Devils service? is there any safe living in the very mouth of Hell it selfe? Why then should you proceed on in this Diabolicall trade? Doe your Friends or graceless Parents presse, or else induce you to it, even against your wills? O give them that pathetical resolute answer which *Helyas* the Monke once gave unto his Parents. [m] *Si mevere ut boni, ut pij Parentes diligitis; si veram si fidelem erga filium pietatem habetis, quid me patri omnium Deo placere satagentem inquietatis, & ab ejus servitio cujus servire regnare est, retrahere attentatis? Vere nunc cognosco,* [n] *quod inimici hominis domestici ejus. In hoc vobis obedire non debeo, in hoc vos non agnosco parentes sed hostes. Si diligeretis me gauderetis utiq; quia vado ad meum atq; vestrum, immo universorum patrem. Alioquin quid mihi & vobis?* [o] *Quid à vobis*

[k] Qui blandiendo dulce nutrivit malum ferò recusat ferre quod subijt jugum. *Seneca Hyppolitus. Act* 1. Facile est teneros adhuc animos componere. Difficulter reciduntur vitia quæ nobiscum creverunt. *Seneca. De Ira. lib.* 2. *cap.* 18.

* Bernardi Meditationes. cap. 2. fol. 280. A. & Epist. 19. fol. 199. B.

[m] Bernard. Epist. 111. fol. 202. G.

[n] Mich. 7.

[o] Secundum exteriorem hominem de parentibus illis venio, qui me ante fecerunt damnatū, quam natum. Peccatores peccatorem in peccato suo genuerunt, & de peccato nutriverunt. Nihil ex eis habeo nisi miseriam & peccatū, & corruptibile hoc corpus quod gesto. Quid sum ego?

habeo

Homo de humore liquido. Fui enim in momento conceptionis de humano semine conceptus, &c. Deinde spuma illa coagulata modicum crescendo caro facta est. Postea plorans & ejulans traditus sum hujus mundi exilio, & ecce jàm morior plenus iniquitatibus & abominationibus. Iamjam presentabor ante districtum judicem, de operibus meis rationem redditurus, &c. *Bernardi Meditationes cap. 2. fol. 280.*

habeo nisi peccatum & miseriam? hoc solum quod gesto corruptibile corpus de vestro me habere fateor & agnosco. Non sufficit vobis quod me in hanc seculi miseriam miserum miseri induxistis, quod in peccato vestro peccatores peccatorem genuistis; quod in peccato natum de peccato nutristis, nisi etiam invidendo mihi misericordiam quam consecutus sum ab eo qui non vult mortem peccatoris, filium insuper gehennæ faciatis? O durum patrem! ô sævam matrem! ô parentes crudeles & impios! imo non parentes sed peremptores, quorum dolor salus pignoris, quorum consolatio mors filij est. Qui me malunt perire cum ijs, quàm regnare sine eis. Qui me rursus ad naufragium unde tandem nudus evasi, rursus ad ignem, unde vix semiustus exivi, rursus ad latrones à quibus semivivus relictus sum, sed miserante Samaritano jàm aliquantulum convalui, revocare conantur, & militem Christi prope jam rapto calo triumphantem, ab ipso jam introitu gloriæ, tanquam canem ad vomitum, tanquam suem ad lutum, ad seculum reducere moliuntur. Mira abusio. Domus ardet; ignis instat à tergo, & fugienti prohibetur egredi, evadenti suadetur regredi? & hæc ab his qui in incendio positi sunt & obstinatissima dementia, ac dementissima obstinatione fugere periculum nolunt? Proh furor! Si vos contemnitis mortem vestram, cur etiam appetitis meam? Si inquam negligitis salutem vestram, quid juvat etiam persequi meam? Quare vos non potius sequimini me fugientem, ut non ardeatis? An hoc est vestri cruciatus levamen, si me etiam perimatis, & hoc solum timetis, ne soli pereatis? Ardens ardentibus quod solatium præstare poterit? Quæ inquam consolatio damnatis socios habere suæ damnationis, &c? Desinite igitur parentes mei, desinite, & vos frustra plorando affligere, & me gratis revocando inquietare. Doth the love of gaine or pleasure allure you to it? Alas, [p] *what will it profit you to win the whole world* (much lesse a little filthy gaine, or foolish carnall momentany delight) *and then to lose your soules?* [q] *Remember therefore your Creator in the dayes of your youth*, by abjuring the Devils ser-

[p] Matth. 16. 26.

[q] Eccles. 12. 1.

vice,

vice, and betaking your selves to Gods, lest the Devill being your lord and master in your youth, prove your tormentor onely in your age. [r] *Recedat itaq; peccandi amor, succedat judicij timor. Nam quamdiu in vobis carnalium rerum vixerit appetitus, spiritalium à vobis sensuum elongabit affectus. Nemo in vas aliquo fatore corruptum balsama pretiosa transfundit; & sicut dixit Dominus; Nemo mittit vinum novum in utres veteres. Difficile est ut assurgere ad bonum possis, nisi à malo ante diverteris: quamdiu nova delicta adyciuntur, vetera non curantur. Prorsus peccata non redimet, qui peccare non desinit: quia nemo potest duobus dominis servire. In uno animæ domicilio iniquitas atq; justitia, castitas atq; luxuria simul habitare non possunt. Interdicatur igitur accessus voluptati, atq; libidini, ut domus munda pateat castitati: excludatur Diabolus cum militia vitiorum, ut Christus cum choro possit intrare virtutum.* You who have beene ancient Stage-players, and have served many Apprentiships to the Devill in this your infernall profession, O consider, consider seriously I beseech you, the wretched condition wherein now you stand: your parts are almost acted, your last dying Scenes draw on apace, and it will not be long ere you goe off the Theater of this world [s] *unto your proper place*; and then how miserable will your condition be? You have beene the Devils professed agents, his meniall hired servants all your lives, and must you not then expect his wages at your deathes? You [t] *have treasured up nought but wrath unto your selves against the day of wrath, whiles you lived here*, precipitating both your selves and others to destruction; *and can you reape ought but wrath and vengeance hereafter if you repent not now?* Your very [u] *profession hath excommunicated you the Church, the Sacraments, the society of the Saints on earth*; and will it not then much more exclude you out of Heaven? [x] *O miserabilis humana conditio, & sine Christo vanum omne quod vivimus!* was S. *Hieroms* patheticall ejaculation: and may it not be much more

[r] Eusebius Gallicanus. Sermo exhort. contra diversa vitia. Bibl. Patrum. Tom. 5. pars 1. pag. 594. H.

[s] Acts 1. 25.

[t] Rom. 2. 5. to 12.

[u] See Act 4. Scene 1. & 7. Scene 2. 3. & Part 2 p. 843. 844, 845.

[x] Hierom. Epist. 3. cap. 6.

Ephes. 2. 12. yours, who have [y] *lived without Christ in the world*, who have renounced his service, and betaken your selves to the Devils workes and pompes against your baptismall vow, as if you had covenanted by your selves and others to serve the Devill, and performe his workes, even then when you did at first abjure them: O then bewaile with many a bitter teare, with many an heart-piercing sigh; with much shame, much horror, griefe and indignation, the losse of all that precious time which you have already consumed in the Devils vassalage, and since God hath forborne you for so many yeeres, out of his tender mercy, O now at last thinke it enough, yea too too much that you have spent your best, your chiefest dayes in this unchristian diabolicall lewde profession; professing publikely in [x] *S. Peters* words; *The time past of our lives may suffice us to have wrought the will of the Gentiles, and of the Devill to, we will henceforth live to God alone:* If you will now cast of your former hellish trade of life, with shame and detestation; if you will prove new men, new creatures for the time to come; Christs armes, Christs wounds, yea and the Church her bosome stand open to receive you, notwithstanding *all the* [a] *lusts and sinnes of your former ignorance.* But if you will yet stop your eares, and harden your hearts against all advice, proceeding on stil in this your ungodly trade of life, [*] *in which you cannot but be wicked*, then know you are such as are marked out for Hell; [b] *such who are given up to a reprobate sence to worke all uncleanesse even with greedinesse, that you all may be damned in the Day of Judgement, for taking pleasure in unrighteousnesse, and disobeying the truth.* As therefore you expect to enter Heaven Gates, or to escape eternall damnation in that great dreadfull Day, [c] *when you must all appeare before the Judgement Seate of Christ, to give a particular account of all those idle, vaine and sinfull actions gestures, words and thoughts, which have proceeded from you, or beene occasioned in others by you all your dayes*; be sure

[x] 1 Pet. 4. 2, 3, 4. *Viximus in carne, vivamus spiritu; Vivimus in Voluptatibus, vivamus in Virtutibus; Vivimus in negligentia, vivamus in gemitentia. Chrysost. Hom: De Eucharistia in Encæniis: Tom. 3. Col: 824. E.*

[a] 1 Pet. 1. 11, 12, 13.

[*] Quid autem eo infælicius cui jam esse malum necesse est. *Seneca. De Ira, lib. 1. c 13.*

[b] 2 Thes. 2. 10, 11, 12.

[c] 2 Cor. 5. 10. Matth. 12. 36. Rom. 14. 10.

sure to give over this wicked trade of Play-acting without any more delayes, which will certainely bring you to destruction, if you renounce it not, [d] *as all true penitent Players have done before you. For if the righteous shall scarcely be saved in the Day of Judgement, where shall such ungodly sinners,* as you *appeare?* Certainely, [f] *you shall not be able to stand in Judgement,* or to justifie your selves in this your profession in that sinne-confounding soule-appaling Day: but [g] *you shall then be punished with everlasting perdition from the presence of the Lord, & from the glory of his power,* if the very riches of his grace and mercy will not perswade you to renounce this calling now; * *Quanto q; diutius Deus vos expectavit vt emendetis, tanto districtius judicabit si neglexeritis:* by how much the longer God hath forborne you here expecting your repētance, the more severely shal he then condemne you.

[d] See Part 1. Act 6. Scene 14. 20. & here p. 910.
[e] 1 Pet. 4. 17. 18.
[f] Psal. 1. 5, 6.
[g] 2 Thes. 1. 8, 9.
* Bernardi Mcditationes. c. 2. fol. 280.

If any Stage-players here object, that they know not how to live or maintaine themselves if they should give over acting. *Objection.*

To this I answer first, that as it is no good argument for Bawdes, Panders, Whores, Theeves, Sorcerers, Witches, Cheaters, to persevere in these their wicked courses, because they cannot else maintaine themselves; so it is no good Plea for Players. [h] *No man must live by any sinfull profession; nor yet doe evill that good may come of it:* therefore you must not maintaine your selves by acting Playes, it being a lewde unchristian infamous occupation. Secondly, there are divers lawfull callings and imployments by which Players might live in better credit, in a farre happier condition then now they doe, would they but bee industrious: [i] *It is therefore Players idlenesse, their love of vanity & sinfull pleasures, not want of other callings, that is the ground of this objection.* Thirdly, admit there were no other course of life but this for Players; I dare boldly averre that the charity of Christians is such, as that they would readily supply the wants of all such indigent impotent aged *Answ.* 1.

[h] See Tertul. de Idololatria. lib. Chrysost. Hom. 50. in Matth. & Alexander Alensis. Summa Theologiæ. pars 2. Quæst. 135. memb. 5.
[i] See *Marcus Aurelius*, Epistle 12. to *Lambert*, accordingly & Part 1. Act 6. Scene 5.

Actors (unable to get their livelihood by any other lawfull trade) who out of conscience shall give over Playing. Certainely, the charity of Christians was such in [k] *Cyprians dayes, that they would rather maintaine poore penitent Actors with their publike almes, then suffer them to perish, or continue acting*; and I doubt not but their charity will be now as large in this particular as it was then. Lastly, admit the objection true; yet it were farre better for you to die, to starve, then any wayes to live by sinne or sinfull courses. There is [l] *no absolute necessity at all that men should live*; *but there is this necessity lies on all men, not to sinne*; yea every pious Christian as is evident by the concurrent examples of all *the Martyrs*, should rather chuse to die the cruellest death, then to commit one act of sinne. Better therefore is it for Players to part with their profession for Christs sake even with the very losse of their lives and goods, (*which* [m] *they must willingly lose for Christ, or else they are not worthy of him,*) then to retaine their Play-acting, and so lose their Saviour, themselves, their very bodies and soules for all eternity, as all unreclaimed, unrepenting Players in all probability ever doe. Let Players therefore if they will be mercifull to themselves, shew mercy rather to their soules, then to their bodies or estates. [n] *Talis enim misericordia crudelitate plena est, qua videlicet ita corpori servitur, ut anima juguletur. Quæ enim charitas est, carnem diligere, & spiritum negligere? *Quæve discretio, totum dare corpori & animæ nihil? Qualis vero misericordia ancillam reficere & dominam interficere? Nemo pro hujusmodi misericordia sperat se consequi misericordiam: sed certissime potius pœnam expectet.* Yea let them renounce their Play-acting though they perish here, rather then perish eternally hereafter to live by it now.

Lastly, I shall here exhort all Play-haunters, all Spectators of any publike or private Enterludes, to ponder

k Epist lib. 1. Epist. 10. See here p. 906.

l Nulla est necessitas delinquendi quibus una est necessitas non delinquendi. *Tertul. De Corona Militis. cap. 7.*

m Matth. 10. 37, 38.

n Bernard. ad Gulielmum Abbatem Apologia. Col. 988. I.

* si tàm sollicitus es, si nec minima spernis, si tàm prudenter servas palleas tuas, etiam horreum tuum servare memento & custodire. Imo vero non exponas thesaurum tuum qui sic incubas sterquilinio tuo. *Bernard. Serm. 7. in Psal. Qui habitat. fol. 70. H.*

all

all the premised reasons and Authorities against Stage-playes, together with those [o] *severall soule-condemning wickednesses, sinnes, yea fearefull judgements, in which they frequently involue their Actors and Spectators:* to remember, *that they are the very* [p] *Devils snares, his workes, his pompes, which they most solemnely renounced in their baptisme:* that they are [q] *the greatest, the most pernicious corruptions both of their Actors, their Spectators mindes and manners; the onely Canker-wormes of their graces, their vertues; the chiefest incendiaries of their carnall lusts; the common occasions of much actuall lewdnesse, sinne and wickednesse; the principall obstacles of their sincere repentance; the grand empoysoners of their soules;* and if we believe [r] *S. Augustine, the mortiferous broad beaten way to Hell it selfe, and everlasting death, in which whole troopes of men run daily on unto destruction.* O then let all these, all other fore-alleaged flexanimous considerations divorce you now from Stage-playes, from Theaters, which else will seperate you from your God; and so engage your hearts, your judgements, your consciences against them, as never to frequent them more upon any occasion or perswasion whatsoever. You have heard and seene at large what Censures, what Verdicts the [s] *Primitive Church, both before and under the Law and Gospell; the ancientest Christians, Councels, Fathers; the best Christian, the best Pagan Nations, Emperours, Princes, States, Magistrates, Writers, both ancient and moderne, have constantly, have unanimously passed upon Stage-playes, Theaters, Players, Play-haunters,* against whom *Tertullian, Cyprian, Chrysostome, Augustine, Salvian,* and other *Fathers, with sundry moderne Authors,* have professedly written ample Volumes: You have seene all

o See Part 1. Act 6. thorow-out.

p See here, pag. 42. to 62. 129, 231, 236, 257, 405, 430. fol. 522, 524, 528, pag. 561. to 567. 658.

q Part 1. Act 6. Scene 1. to 20. accordingly.

r Ecce qua volebas ire, ecce turba viæ latæ, non frustra ipsa ducit ad Amphitheatrum, non frustra ipsa ducit ad mortem. Via mortifera est, latitudo ejus delectat ad tempus, finis ejus angustus in æternum. Sed turbæ strepunt, turbæ festinant, turbæ colluctantur, turbæ concurrunt. Noli imitari, noli advertì: vanitates sunt & insaniæ mendaces.

Noli numerare turbas hominum incedentes latas vias, implentes crastinum Circum; civitatis natalẽ clamando celebrantes, civitatem ipsam malè vivendo turbantes. Noli ergò illos attendere, multi sunt. Et quis numerat? Pauci autem per viam angustam. *Enar. in Psal.* 39. *Tom.* 8. *pars* 1. *p.* 414. 415. *vid. p.* 416. 417, 418.

s See Part 1. Act 6. Scene 3. 4, 5, 12. & Act 7. Scene 1. to 7.

ages, all places, all qualities and degrees of men, [t] *Jewes and Gentiles, Greekes and Barbarians, Christians and Pagans, Protestants and Papists, yea Popes and Jesuits to,* concurring in their just damnation. Be not, O be not yee therefore [u] *wiser, nay worser, then all, then any of these Play-condemning Worthies who have gone before you;* (whose *harmonious Play-confounding resolutions agreeable with the Scripture,* if Saint [x] *Bernard* may be credited, *must binde you to renounce all Stage-playes, in the very selfesame manner as if God himselfe had expresly commanded* you to abandon them :) frequent not Playes which they abominated; pleade not for Enterludes which they so seriously, so abundantly condemned : Let not that censure of holy [y] *Bernard* be verified of you; *that you have now not onely lost the power of the ancient Christian Religion, but even the very shew and outside to:* but as you are Christians in name, in profession, so bee you such in truth, in practise. And since it was the [z] *most notorious character of Christians heretofore, to abominate, to abandon Players, Playes and Play-houses;* let it bee your honour, your piety, your practicall badge of Christianity to forsake them now : that so imitating the Primitive Play-renouncing Christians in their holinesse, you may at last participate with them in their eternall blisse. And so much the rather let me admonish you to withdraw your selves from Playes and Play-houses, because no *ordinance of God can doe you any good, or clense you from your sinnes, whiles you resort to Theaters,* as I have * *largely* proved : heare but Saint *Chrysostome* once more to this purpose, where speaking *against mens and womens parling, laughing, and ga-*

[t] See Part 1. Act 6. Scene 3, 4, 5, 12. & Act 7. Scene 2. to 7.

[u] Nunquid patribus doctiores aut devotiores sumus? Periculose præsumimus quicquid ipsorum in talibus prudentia pretervit. *Bernard. Epist. 174. fol. 111.*

[x] Obedientia quæ majoribus præbetur Deo exhibetur. Quamobrem quicquid vice Dei præcipit homo, quod non sit tamen certum displicere Deo, haud secus omnino accipiendum est, quam si præcipiat Deus. Quid enim interest utrum per se an per suos ministros sive homines sive Angelos hominibus innotescat suum placitum Deus? Sive enim Deus, sive homo vicarius Dei mandatum quodcunq; tradiderit, pari profectò obsequendum est cura, pari reverentia deferendum, ubi tamen Deo contraria non præcipit homo. *De Præcepto & Dispensatione. fol. 250. H.K.*

[y] Iam religionis antiquæ non solum virtutem amisimus, sed nec speciem retinemus. *Ad Gulielmum Abbatem Apologia. fol. 260. D.*

[z] See here, p. 461, 557. accordingly.

* See Part 1. Act 6. Scene 12. & p. 392. to 406. 436, 435.

zing

zing about in Churches (which * *hee severely* censures) he writes thus. [a] *Nunquid theatrica sunt hæc quæ hîc geruntur? opinor autem quod id Theatris debeamus. Inobedientes enim multos nobis constituunt & ineptos: quæ enim hîc extruuntur, illic subvertuntur: & non hoc solum, sed & alias immunditias necesse est Theatri studiosis adhærere. Et perinde fit ac si quis campum velit purgare, in quem fons luto fluens, influat; quantum enim purgaris, tantum influit. Hoc & hîc fit, quando enim purgamus à Theatro huc venientes, & immundiciam afferentes, dum illuc iterum abeunt, majorem contrahunt immundiciam, quasi dedita opera sic vivant ut nobis negocium faciant, & iterum veniunt multo luto sordidati, in moribus, in gestibus, in verbis, in risu, in desidia. Deinde iterum nos fodimus, quasi dedita opera in hoc fodientes, ut puros illos dimissos iterum videamus luto ac cæno inquinari.* You then who have beene constant Play-haunters besmeared with their filth and dung for divers yeeres together, you who have spent your youth, your manhood, your best and chiefest dayes * *which you should have dedicated to God, your honest callings, and farre better things*; on Playes, on Play-houses, and such lascivious sports, you who have cast away your money, your estates on Players, Playes & Play-houses, (the [b] *very factors, pompes and synagogues of the Devill*) [c] *wherewith you should have cherished Christs poore needy members*; You who have beene ancient Patriots, Supporters of Actors or their Enterludes either by your purses, or your presence, drawing thereby upon your soules the guilt of many a fearefull unlamented sinne; remember, O remember that it is now [d] *more then time* for you to cleanse your selves from these Augæan Stables; with which you have beene too long defiled: to renounce these cursed pompes of Satan, which you have too long served; [e] *to redeeme the short remainder of that most sacred time* which you have too prodigally, too sinfully consumed; to take some speedy serious course for the [f] *mortifying of those*

[a] See Chrysost. Homil. 24 in Acta Apost. Tom. 3. Col. 519, 520. Hom. 36. in 1 Cor 14. Tom. 4. Col. 535, 536. & Homil. 8, 9. in 1 Tim. accordingly.

[a] Homil. 24. in Acta Apost. Tom. 3. Col. 520. B. C. See here p. 432. to the like purpose

* Eccles. 12. 1. Luke 1. 74, 75. Rom. 12. 1, 2. Eph. 5. 16, 17.

[b] See here, pag. 10. 11, 49, 50, 52, 67, 68, 69, 101, 102, 329, 330, 341, 374, 386, 418, 431, 446, 472, 474, 488, 510, 560.

[c] 1 Tim. 6. 17, 18, 19. Heb. 13. 16. Prov. 19 17. 1 Iohn. 3. 17.

See Part 1. Act 6. Scene 2.

[d] Rom. 13. 11, 12. 1 Pet. 4. 2, 3.

[e] Ephes. 5. 15, 16. Col. 4. 5.

[f] Col. 3. 5, 6, 7. Rom. 13. 13. 1 Pet. 2. 11. Gal. 5. 24.

those soule-slaying fleshly lusts which you have over-long fomented; for the [g] *adorning, the saving of those immortall soules*, which you have over-much neglected; for the [h] *attoning* of that holy God, that blessed Saviour that sanctifying Spirit of grace, which you have too highly, too long [i] *provoked*, [k] *crucified*, [l] *grieved*; *which you* [m] *can never doe whiles you resort to Stage-playes.* And since the world, the flesh, the Devill have had your youth and strength, let God be sure to enjoy your age, whom *you have* [n] *sacrilegiously robbed of all the rest.* Alas, all the time that you have already past in Play-haunting, and such delights of sinne, hath beene *but a time of spirituall death*, wherein you have beene worse then nought in Gods account: [o] *Ab eo enim tempore censemur ex quo in Christo renascimur*, as Saint *Hierom* truely writes: and what other profit have you reaped from Playes or Play-houses, [p] *Nisi quod senes magis onusti peccatorum fasce proficiscimini*, as the same Father speaks? O therefore now at last *before it be too* [q] *late*, before death hath wounded you, Heaven excluded you, Hell devoured you, repent of all your former Play-haunting with many a sob and teare, abandoning all Playes, all Play-houses for the future; [r] *ut sic correcti atq; in melius reformati, qui admirati fuerant prius in Spectaculis insaniam, nunc admirentur in moribus disciplinam.* You who are but young and newly entred into this dangerous course of Play-haunting; you of whom I may say as * *Seneca* once did of the Roman gentry; *Ostendam nobilissimos juvenes mancipia pantomimorum*, remember that holy covenant which you not long since made to God in baptisme, [s] *to forsake the Devill and all his workes, the pompes, the vanities of this wicked world, with all the sinfull lusts of the flesh, of which Stage-playes* (as the [t] *Fathers*

[g] Psal. 149.4. Isay 1.16. Rom. 13 14. Rev. 3.18. Vanus error hominis, & inanis cultus dignitatis, fulgere purpurâ, mente sordescere. *Minucius Felix. Octavius p* 122.

[h] 2 Cor. 5. 20. Rom. 5.1.

[i] Isay 3.8. Ier. 41.8. Psal. 106.7, 33.43.

[k] Heb. 6.6.

[l] Eph. 4.29, 30. Heb. 10.29.

[m] See Part 1. Act 6. Scene 12. & 20.

[n] Deo dicata membra nulla tibi temeritate usurpes; sciens, quod pietati sanctificata non absq; gravi sacrilegio in usus vanitatis, voluptatis, aut ejusmodi secularis operis assumantur. *Bernard. in Psal. Qui Habitat. Serm* 8 *fol.* 71.

[o] Epist. 3. c. 5. Ephes. 2. 1, 2, 3. [p] Hierom Epist. 3. c. 7. [q] Matth. 25. 10. to 14. [r] Cyprian. Epist. l. 1. Epist. 5. p. 37. * Seneca. Epist. 47. pag. 229. [s] See here, pag. 3. & 42. to 62. [t] See here, pag. 3. 42. to 62, 561. to 567. 230, 236, 257, 425, 430, 522, 524, 528, 658.

teach

teach you) *are the chiefe*; O perjure, perjure not your selves, renounce not your christianity, your faith, your vow, your baptisme (by frequenting Playes) in your youth, your child-hood; [u] *bequeath not your selves so soone unto the Devill, after your solemne consecration unto God in Christ*; let not him gaine possession of your persons, your service in your youth, that so hee may command, and challenge them in your age; * *Non enim obtinebis ut desinat si incipere permiseris: ergo intranti resistamus, &c.* But as [x] *you have given up your soules and bodies as an holy living sacrifice unto God in baptisme, to serve him with them in holinesse and righteousnesse before him all the dayes of your lives*; *so be* yee sure to make good your promise, *by* [y] *remembring*, by serving your *Creator in the dayes of your youth*, your strength, your health and life, who will [z] *then crowne you with glory and immortality* at your death. Pitty it is to see how many ingenious Youthes and Girles; how many young (that I say not old) Gentlemen and Gentlewomen of birth and quality, (as if they were borne for no other purpose but to consume their youth, their lives in lascivious dalliances, Playes and pastimes, *or in pampering, in* [a] *adorning those idolized living carcases of theirs*, which will turne to earth, to dung, to rottennesse and wormes-meat ere be long, and to condemne, their poore neglected soules) casting by all honest studies, callings, imployments, all care of Heaven, of salvation, of their owne immortall soules, of that God who made them, that

[u] Tu si templũ spiritus sancti violas, si intra te sacrarium Dei deturbas & fædas, si cum calice Christi, de calice Dæmoniorum communicas, contumélia est, non religio: injuria, non devotio: Idolorum servitus & horrenda abominatio, velle simul Baal famulari & Christo. *Cyprian De Cæna Dom. Serm. p.* 299.

* Seneca Epist. 116.

[x] Rom. 12.1,2. cap. 6.3. to 14. Luk. 1.74,75.

[y] Eccles. 12.1.

[z] Rom. 2.10. 2 Tim. 4.8. Hebr. 2.7,9.

[a] To whom I may use S. *Cyprians* words in the like case. Tu licet indumenta peregrina & vestes sericas indues, nuda es: Auro te licet & margaritis gemmisq; condecores, sine Christi decore deformis es. Si quem de tuis charis mortalibus exitu perdidisses, ingemisceres dolenter & fleres, facie inculta, veste mutata neglecto capillo, vultu nubilo, ore dejecto judicia mœroris ostenderes. Animam tuam misera perdidisti, spiritualiter mortua supervivere hic tibi, & ipsa ambulans funus tuum portare cæpisti, & non acriter plangis, non jugiter ingemiscis? Non te vel pudore criminis, vel continuatione lamentationis obscondis? Ecce pejora adhuc peccandi vulnera, ecce majora delicta; peccasse, nec satisfacere; deliquisse, nec delicta deflere. *Cyprian. De Lapsis Sermo. Tom. 2. pag.* 347.

Saviour who redeemed them, that Spirit who should sanctifie them, and that Common-weale that fosters them; doe in this idle age of ours, like those [b] *Epicures of old* most prodigally, most sinfully riot away the very creame and flower of their yeeres, their dayes in Play-houses, in Dancing-schooles, Tavernes, Ale-houses, Dice-houses, Tobacco-shops, Bowling-allies, and such infamous places, upon those life-devouring, time-exhausting Playes and pastimes, (that I say not sinnes beside,) as is a shame for Pagans, much more for Christians to approve. O that men endued with reason, ennobled with religion; with immortall soules, [c] *fit onely for the noblest, heavenliest, sublimest and divinest actions*, should ever bee so desperately besotted as to waste their precious time upon such vaine, such childish, base ignoble pleasures, which can [d] *no way profit soule or body*, Church or State; nor yet advance their temporall, much lesse their spirituall and eternall good, which they should ever seeke. You therefore deare Christian Brethren, who are, who have beene peccant in this kinde, for Gods sake, for Christs sake, for the holy Ghosts sake, for Religions sake, (which now *extremely* [e] *suffers* by this your folly;) for the Church and Common-weales sake, for your owne soules sake, which you so much neglect, repent of what is past recalling, and for the future time resolve through Gods assistance, never to cast away your time, your money, your estates, your good names, your lives, your salvation, upon these unprofitable spectacles of vanity, lewdnesse, lasciviousnesse, or these delights of sinne, of which you must necessarily *repent and be* [f] *ashamed*, or else be condemned for them at the last; [g] *passing all the time of your pilgrimage here in feare*, and imploying all the remainder of your short inconstant lives, in those honest studies, callings, and pious Christian *duties*, [h] *which have their fruit unto holinesse, and the end everlasting life.* And because we have now many wanton females of all sorts resorting

b Isay 5. 11, 12. c. 22. 12, 13. cap. 56. 12. Amos 6. 1. to 8. Dan. 5. 1, 2, 3, 4. Iam. 5. 5. & Iob 21. 11. to 16.

c Col. 3. 1, 2, 3. Phil. 4. 8, 9. Isay 43. 21. Rom. 14. 7, 8.

d Eccles. 2. 1. to 12. 16. 11. 1 Sam. 12. 21. Isay 55. 2. Iob 15. 31. Hosea 8. 7. Rom. 6. 21.

e Rom. 2. 24. Isay 52. 5. Ezech. 36. 20, 23.

f Rom. 6. 21. Ezra 9. 6. Isay 1. 29. c. 26. 11. Ezech. 16. 61, 63.

g 1 Pet. 1. 17.

h Rom. 6. 22.

ing

ing daily by troopes unto our Playes, our Play-houses, to see *and to be seene*, as they did in [i] *Ovids* age; I shall only desire them (if not their Parents and Husbands, to consider; [k] *that it hath evermore beene the notorious badge of prostituted Strumpets and the lewdest Harlots, to ramble abroad to Playes, to Play-houses; whether no honest, chast or sober Girles or Women, but only branded Whores, & infamous Adultereſſes did usually resort in ancient times:* the * *Theater being then made a common Brothell: And that all ages, all places have constantly suspected the chastity, yea branded the honesty of those females who have beene so immodest as to resort to Theaters, to Stage-playes, which either finde or 'make them Harlots; *inhibiting all married Wives and Virgins to resort to Playes and Theaters*, as I have here amply proved. Since therefore Saint *Paul* expresly enjoynes *all women* (especially *those of the younger sort*) *to be* [l] *sober, chaste, keepers at home*, (yea [m] *therefore keepers at home, that they may be chaste and sober, as ancient and moderne Commentators* glosse it;) *that the Word of God be not blasphemed:* (where as the dissoluteness of our lascivious, impudent, rattle-pated gadding females now is such, that as if they had purposely studied to appropriate to themselves *King Solomons* memorable character of an *whorish woman*, [n] *with an impudent face, a subtile heart and the attire of an Harlot; they are lowde and stubborne; their feet abide not in their houses; now they are without, now in the streets, and lie in wait at every corner*; being never well pleased nor contented, but when they are wandring abroad *to Playes, to Play-houses*, Dancing-matches, Masques, and publike Shewes; *from which nature it selfe* (if we believe S. *Chrysostome*

i See here, pag. 452.

k See Part 1. Act 6. Scene 2. 4, 5. & p. 144. 145, 146, 331, 332, 333, 349, 270, 389, 390, 391, 419, 430, to 442. 452, 498, 652. accordingly.

* Adulterijs, impudicitijs, puerorum violationibus omnia fervent, pernoctationes execrandæ fiebant mulieresque ad ea spectacula vocabantur: ô scelestum illud nocturnũ funestũque spectaculũ! in Theatro fiebat ea pernoctatio; & virgo inter adolescentes insanos atque ebriam turbam sedere cogebatur, &c *Chrysost. Hom. 5 in Tit. 1. Tom. 4. Col. 1484. B.* * See pag. 333. 356, 439, 443, 444. accordingly. * See *Thomas Beacon* his Catechisme. fol. 515. & 536. Women ought not to resort to Playes or Enterludes. l Tit. 2. 4, 5. m See here pag. 434. 435. & Doctor *Taylor* his Commentary upon Titus 3. vers. 5. pag. 389. 390. *Thomas Beacon* his Catechisme. fol. 515. 536. and in his 3. Booke of Matrimony. fol. 675. n Prov. 7. 10, 11, 12, 13. See *Lyra, Cartwright, Dod*, and *Holcot* on this place. * Nam quoniam à scena & ijs quæ illic sunt turpia & indecora ipsa natura abduxit mulieres, Diabolus

quæ sunt Theatri abduxit in gynecæum, molles inquã, seu pathicos & meretrices. *Hom. 12. in Col. 4 Tom. 4. Col. 1210 B. vid. Ibidem.*

° See *Coverdals* and *Tindals* Translations; and the Fathers, who render it for the most part. *Domus curam habentes.*

P 1 Tim. 2. 9, 10. 1 Pet. 3. 3, 4, 5. 1 Cor. 11. 5, 6, 15. Isay 3. 16, to 25. Prov. 7. 10. 2 King. 9. 30. See Gulielmus Peraldus. Summæ Virtutum ac vitiorum. *Tom. 2. Tit. De Superbia. cap. 10. to 15.*

hath sequestred all women; (or to such suspicious places under pretence of businesse or some idle visits, where they oft-times leave their modesty, their chastity behinde them, to their eternall infamy:) Let me now beseech all female Play-haunters, as they regard this Apostolicall precept, which enjoynes them, to be *sober, chast, keepers at home* (*or good carefull House-wives*, as ° *some* have rendred it:) P *adorning themselves in modest apparell, with shamefastnesse and sobriety:* (which now are out of fashion) *not with broidered cut or borrowed plaited haire, or gold, or pearles, or costly array*, (the onely fashions of our age;) but (*which becommeth women professing godlinesse*) *with good workes:* As they tender their owne honesty, fame or reputation both with God and men; the honour of their sex; the prayse of that Christian Religion, which they professe, the glory of their God, their Saviour, and their q *soules salvation*, to abandon Playes and Play-houses, as most pernicious Pests; where r *all females, wrecke their credits; most, their chastity; some, their fortunes; not a few, their soules:* and to say unto them as the Philosopher did unto his wealth which he cast into the Sea, * *Abite in profundum malæ cupiditates; ego vos mergam ne ipse mergar à vobis.*

q Cum enim judicium carnis ex anima pendeat, carni nihil potest utilius quàm salus animæ provideri. *Bernardi Declamationes. fol. 170. B.* r See Part 1. Act 6. Scene 3. 4, 5, 20. & pag. 333. 356, 439, 443, 444. * Hierom. Epist. 34. cap. 3. pag. 90.

CATASTROPHE.

I Have now deare Christian Readers, through Gods assistance, compleatly finished this my *Histrio-mastix,*

Mastix, wherein I have represented both to your view and [f] *censures* to, (as well as my poore ability, and other interloping Imployments would permit,) the unlawfulnesse, the mischievous qualities and effects of Stage-playes themselves, and of their penning, acting, and frequenting; endeavoring (out of a [t] *cordiall desire of your eternall welfare*) as much as in mee lieth, to perswade you to abandon them; by ripping up the severall mischiefes and dangers that attend them. If any therefore henceforth perish by frequenting Stage-playes, after this large discovery of their sin-engendring soule-condemning qualities, their sinne, [u] *their blood shall light upon their owne heads, not on mine*, who have taken all this paines to doe them good. All then I shall desire of you in recompence of my labour, is but this; that as I have acted my part in oppugning, so you would now play your parts to in abominating, in abandoning, Stage-playes, without which this Play-refuting Treatise, will doe no good, but hurt unto your soules, by turning your sinnes of ignorance, into sinnes of knowledge and rebellion. The labour of it hath beene mine alone; my desire, my prayer is and shall bee, that the benefit, the comfort of it may be yours, the Republikes, and the glory, Gods; *the* [x] *convincing concurrence of whose ever-blessed Spirit*, so blesse, so prosper it to your everlasting weale, that [y] *your whole spirits, soules, and bodies, may be henceforth preserved blamelesse*, from all future soule-defiling Enterludes and delights of sinne, *unto the comming of our Lord Jesus Christ: (*[z] *before whose dreadfull Tribunall we must al ere long be summoned, to give an account of all our actions:)* & that you may so judge of Stage-playes now, as you will determine of them in that great dreadfull Day of Iudgement, and in the day of death, when you shall not judge amisse. And because no dissolute Libertines, or licentious Readers through Satans or the worlds delusions, should cheat their soules of the benefit intended to them by this worke,

[f] In hoc enim Tractatu, non solum pium Lectorem sed etiam liberum correctorem desidero. Veruntamen sicut lectorem meum nolo mihi esse deditum, ita correctorē nolo sibi. Ille me non amet amplius quam catholicam fidem; iste se non amet amplius quam catholicam veritatem. *Augustinus lib. 3. De Trinitate. Proœmio. & Petrus Lombardus. in lib. 4. Sententiarum. Prologus.*

[t] Rom. 10.1.

[u] Ezech. 34.4. Acts 20.26.

[x] Vbi Deus Magister est, quàm citò discitur quod docetur. *Leo. 1. De Pentecoste. Serm. 1. cap. 1.*

[y] 1 Thes. 5.23.

[z] 2 Cor. 5.10. Rom. 14.10, 11.

out of a prejudicate opinion, that it is overstrict, and more then puritanically invective against Players, Playes and Theaters; to prevent this fond evasion, and to put all [a] *exclaiming* Play-patriots to perpetuall silence, pretermitting the memorable omitted authorities of *Gulielmus Stuckius, Antiquitatum Convivalium. lib.* 3. *cap*,20.21,22,*&c Tiguri.* 1597. and of *Gulielmus Peraldus, Summæ Virtutum ac Vitiorum. Tom.* 2. *Lugduni.* 1585. *Tit. De Luxuria. c.*3. *p.* 68. *to* 77. two excellent learned Discourses *against Stage-playes, health-drinking, and* [b] *mixt lascivious dancing*, which I shall commend unto your reading; with [c] *the Imperiall Edicts of Charles the Great, against Stage-playes and Dancing on Lords-dayes, and Holy-dayes*, and all fore-cited Play-condemning Authorities:) I shall here by way of Conclusion, cloze up this whole Discourse, with the words of *Joannis Mariana*, a famous *Spanish Jesuit*; who besides his large and learned *Booke, De Spectaculis*, professedly oppugning Stage-playes, hath since the publication of that Treatise, in his 3. *Booke and* 16. *Chapter De Rege & Regum Institutione. pag.* 341. *to* 352. (dedicated to *King Philip the* 3. *of Spaine*, and published in the yeere 1598. *Cum Privilegio Cæsareæ Majestatis & permissu Superiorum*, with the speciall prefixed approbations of *Stephanus Hoieda, Visitor*, and *Petrus De Onna, Master Provinciall of the Jesuits of the Province of Toledo, in Spaine,*) delivered his positive and deliberate resolution against Players, Playes, and Play-houses in these ensuing termes, which is every way as harsh, as rigid and precise as any verdict, that either I my selfe, or any other fore-quoted Authors have here past against them. His words well worthy all Players and Play-haunters consideration are these.

[a] Nunquam n. sine querela ægra tanguntur. *Seneca De Ira. l.b* 3. *cap.* 10.

[b] Against which See *Robertus Massonius* his Treatise of Dancing, &, Part 1. Act 5. Scene 8. 9. with the Authors there quoted; and those other Writers in the Table.

[c] Quando populus ad ecclesiam venerit tâm per dies Dominicos, quàm & per solemnitates sanctorum, aliud ibi non agat, nisi quod ad Dei pertinet servitium. Illas vero balationes & saltationes, canticaque turpia, & luxuriosa, & illa lusa Diabolica non faciat, nec in plateis, nec in domibus, neque in ullo loco, quia hæc de Paganorum consuetudine remanserunt. Et qui ipsa fecerit canonicam sententiam accipiat, *Bothellus Decret. Ecclesiæ Gallicanæ. lib.* 4. *Tit.* 1. *cap.* 39. *pag.* 549, *&c.* See *Tit.* 10. *cap.* 2. *to* 19. where there are divers Constitutions to the same purpose.

Publicam

* Publicam ludorum insaniam, quæ spectacula nominantur, * seperata disputatione pro virili parte castigavimus, multisq; Argumentis & majorum testimonijs confirmavimus, *theatri licentiam, de qua potissimum laborandum est, nihil esse aliud;* * quam officinam impudicitiæ *& improbitatis, ubi omnis ætatis, sexus & conditionis homines depravantur: simulatisq; & ludicris actionibus ad vitia vera informantur. Admonentur enim quid facere possint, & inflammantur libidine, quæ aspectu maxime & auribus concitatur: puellæ presertim, & juvenes, quos intempestive voluptatibus inici grave est, * atq; reipublicæ Christianæ exitiale malum.* Quid enim continet scena, nisi virginum * stupra, & mores prostituti pudoris fæminarum, lenonum artes, atq; lenarum, ancillarum & servorum frandes, versibus numerosis & ornatis explicata, sententiarum luminibus distincta, eoq; tenacius memoriæ adhærentia, quarum rerum ignoratio multò commodior est? Histrionum impudici motus & gestus, fractæq; in fæminarum modum voces, quibus impudicas mulieres imitantur, quid aliud nisi ad libidinem inflammant, per se ad vitia satis proclives? *An major ulla corruptela morum excogitari possit?* Quæ enim in scena per imaginem aguntur, *peracta fabula cum risu commemorantur, sine pudore deinde fiunt,* voluptatis cupiditate animum titillante: qui sunt veluti gradus ad suscipiendam pravitatem, cum sit facilis à jocis ad seria transitus. Rectè enim & sapienter *Solomon, Quasi per risum, inquit, stultus operatur Scelus*; turpia enim, atq; inhonesta factu dictuq; dum ridemus, approbamus: suoq; pondere pravitas identidem impejus trahit: * *Censeo ergo, moribus Christianis certissimã pestem afferre theatri licentiam, nomini Christiano gravissimam ignominiam. Censeo Principi eam rem vel maxime curæ fore, ne aut ipse suo exemplo authoritatem conciliet arti vanissimæ, si frequenter interfit spectaculis, audiatq; libenter fabulas, præsertim quæ ab histrionibus venalibus exhibentur: & quoad fieri poterit, de tota provincia exturbet eam pravitatem. Neq; concedat*

* *De Rege & Regum Instit. lib. 3. cap. 16. p. 341. to 352. Edit. Wechelij, 1611.*

* In his Books *De Spectaculis. Coloniæ Agrip. 1609.* See here pag. 695.

* *Nota.*

* *Nota bene.*

* Hence Saint *Hierom* writes thus: *Repertum est facinus quod nec mimus fingere, nec scurra ludere, nec Atellanus possit effari.* Epist. 48. cap. 3. pag. 103. because Players usually acted most wicked things.

* *Nota.*

* *Nota.*

*cedat mores ſuorum ea turpitudine depravari.** Hoc noſtrum votum eſt deſtinataq; ſententia. Verum populi levitas & peccantium multitudo, quaſi moles quædam opponitur; tum auctoritas eorum qui communi Errori patrocinantur. Et eſt excuſatio furoris multitudo inſanorum, hoc quoq; nomine prava noſtra natura, quod vitijs ſuis & cupiditatibus favet, neq; facile avelli ſe ſinit ab ijs quæ cum voluptate ſuſcipiuntur; cujus ſumus natura cupidiſſimi. Vſque adeo ut ſi quis vanitati reſiſtat, ei vehementer iraſcatur populi multitudo.* *Ille ſit publicus inimicus*, Auguſtinus ait, *cui hæc felicitas diſplicet, quiſquis eam auferre vel mutare tentaverit, eum libera multitudo, avertat ab auribus, evertat à ſedibus, auferat à viventibus.* Excæcat nimirum prava conſuetudo animos, & quæ paſſim fieri videmus, defendere conantur quidem * *licentiæ patroni, magni ſcilicet Theologi*, quaſi juri & æquitati conſona, otio & literis abutentes: quos redarguere facile erit *teſtimonio & authoritate veterum Theologorum, in hac re non diſcrepantium*; à quibus diſcedere noſtræ ætatis Theologos velle non putamus. Has omnes ſimulatæ veritatis præſtigias retegere non erit difficile, multitudinem à furore retinere difficilius erit: niſi publica acceſſerit authoritas, quorum intereſt magiſtratuum. Profecto curandum eſt, ut ea opinio publice ſuſcipiatur, * *Theatra ſane, quibus obſcæna argumenta tractantur; officinam univerſæ improbitatis eſſe, qui concurrunt eò non ſecus facere, quam qui ad ganeas, ad furta, ad cædes, ad lupanaria: qui ſuſcepti* laboris fructus erit multò maximus. Erunt enim qui pravitate cognita deſinant peccare, ſalutemq; ſuam turpi voluptate potiorem habeant, neq; prudenter & ſcientes *in mortem ferantur furentes, rapidi, & miſerabiles. Illud certe omni cura præſtandum, ut hæc** natio perditorum hominum, *penitus à templis exturbetur:* quod Romanorum tempore fuiſſe aliquando factum, *Tacitus*, Libro quartodecimo his verbis indicat. *Ac ne modica quidem ſtudia plebis exarſere, quia redditi quanquam ſcænæ pantomimi,* * certaminibus ſacris

* See here, pag. 344.

* Let our Play-patrons well obſerve this Epithite.

* Let Play-haunters note this well.

* Let Players marke this ſtile and title.

* And if Pagans prohibited Players to come unto their Idols Solemnities, ſhall Chriſtians admit them to the Church or Sacraments?

sacris prohibeantur. * *Qua ergo fronte histriones de foro raptos è publicis diversoriis in Templum Christiani inducent, ut per eos sacra festorum lætitia* augeatur? Aut quî conveniat, uti *Augustinus* contra Romanos antiquos ait; *histriones ignominia notare, atq; in infamiûm numero ponere, per quos divinus cultus honestatur? cur à sacris ordinibus repellantur*, quod ecclesiasticæ leges sanciunt, quorum opera dies festi & cælestium celebritates illustrantur? Sed objicis fortasse, eos in templis non in turpibus argumentis versari, sed sacras historias referre; quod utinam verum esset, & non potius ad movendum populi risum, obscæniſſima quoq; actitarent. Et est acerbum negare non posse, quod sit turpe confiteri. * *Scimus sæpe in sanctissimis templis inter fabulas actus, chori adinstar adulterorum furta, amores turpes recitari, ut honestissimus quisq; ea spectacula vitare debeat, si decori, & pudori consultum velit.* * *Et putabimus tamen quæ à modestis hominibus fugiuntur, ea cælestibus esse grata? Ego crediderim potius quasi sordes & religionis ludibria, hos omnes ludos à sanctissimis templis esse exterminandos, ac imprimis publicos histriones, qui cum turpi vita sint, religionem fædare potius sua ipsorum ignominia videntur; & assueti turpibus, in sanctissimis locis odorem, quo imbuti sunt, ore, oculis, & toto corpore exhalant:* ac nescio an aliquando fabulam agant, quin verba turpia, vel imprudentibus sæpe excidant: *& hos tamen contendemus divinis celebritatibus adhibere?* Sed fac, *(quod nunquam accidisse probabis)* histriones severa aliqua lege constrictos, intra modestiæ fines contineri posse, ac sacras tantum historias cum dignitate referre; * *contendo, non minus eum morem cum religionis sanctitate pugnare, neq; minus dedecus reipub. afferre: Quî enim conveniat ab hominibus turpibus Divorum res gestas referri, eosq;* Franciſci, Dominici, Magdalenæ, Apostolorum, *ipsius etiam* * Christi *personas repræsentare? An non id sit Cælum terra, aut cæno*

* Stage-playes then are no fit Ornaments for Christian Feastivals and Solemnities, this very Iesuit being Iudge.

* Such is the holinesse of our Popish Playes.

* *Nota bene.*

* Sacred stories therefore in this Iesuits judgement ought not to be acted on the Stage, no nor yet in Churches: which controls the practise of his fellow Priests and Iesuits.

* *Quanto res sacratior tanto abusus ejus damnabilior.* Concil. Coloniense 1536. pars 9. cap 16. Surius. Tom. 4 pag. 787.

potius, sacra profanis miscere? Imagines in templis magna honestate depingi cavetur, & impudicam faminam Mariæ aut Catharinæ, *proboſum hominem* Augustini, aut Antonij *personam sustinere patiamur? Quod Arnobius* certe, & antiquior *Tertullianus* ab antiquis factitatum accusant: *ignominiosos homines in scenam sanctissimorum Deorum personas inducere. Nonne violatur Majestas. (Tertullianus* ait) *& divinitas constupratur, laudantibus vobis?* Quæ verba ad nostros mores transferas licet, atq; in antiquis interpreteris, nostrorum licentiam & turpitudinem accusari. * *Itaq; si duorum optio danda esset, mallem ab histrionibus profanas fabulas agi, quam sacras historias: quoniam cum decore & honestate eos facere non posse persuasum plane habeo, tum ob eorum vilitatem & dedecus, tum ob fœdissimos mores, paremq; actionum levitatem & turpitudinem. Et ipse cogitabam in templis festisq; Divorum omnia ad pietatem & modestiam comparanda esse, quibus rebus animus excitatur ad religionem & ad rerum divinarum contemplationem, ijsq; communiter & privatim vacandum esse. Risus, plausus, clamores an id præstent, per se quisq; considerabit.* Sequitur pravitas alia, neq; minor superiori, neque minus devitanda. * *Mulieres* excellenti pulchritudine, eximia actionum venustate & gratia inducuntur in Theatrum, *quod maximum est incitamentum libidinis, & ad corrumpendos homines potissimum valet. Deus enim* (uti Basilius ait libro de virginitate) *cum conderet animantes in utrumq; sexum distinctas, astrum mutuæ cupiditatis inseruit, inter homines maxime, qua se invicem appeterent, majorem multò in viro, quoniam faminam de ejus latere formatam diligit ut proprium membrum, & ad eam toto impetu rapitur.* * *Sic famina in se quandam virtutem habet, miramq; potestatem trahendi ad se virum, non secus ac Magnes, cum ipse non moveatur, ferrum ad se rapit.* Contra hanc potissimum cupiditatem pugnare debent, quicunq; pudicitiæ dignitatem consequi studeant, nunquam interrupto usq; ad vitæ finem certamine: * *Quod an ij faciant, qui tanto studio ad Theatra concurrunt, pius &*

* Nota.

* They have Women actors in *Spaine*, as we have female Spectators, and Playing Boyes in Womens attire.

* Nota.

* Let Playhaunters ponder this.

& modestus lector secum ipse consideret. Enimvero cum histriones studia omnia lucro metiantur, ut multitudinem alliciant, quam *non ignorant aspectu mulierum, & auditu maxime capi, omnes fraudes suscipiunt, nulla honestatis cura: usq; eò ut in templa etiam turpes has mulierculas inducant:* quod his Annis non semel factitatum est, neque uno loco in Hispania, quod horrescunt audire aures; de quibus rebus egerint pudet, pigetq; dicere. *Et *Principum munus est resistere levitati multitudinis, & perditorum hominum temeritati.* Non ignoramus antiquis temporibus mulieres in scenas fuisse invectas, quas insigni impudentia corpora etiam nudasse, omnemq; ætatem objecta specie libidinis expugnasse passim atq; corrupisse, sua quoq; ætate **Chrysostomus* multis locis accusat. Nudas quidem in nostra Theatra mulieres prodire non arbitror, *tametsi nonnunquam in ipsa actione nudari audiebam,* certe tenuissimis vestibus indutas prodire, quibus membra omnia figurantur, ac ferme subijcuntur oculis. Mulieris autem aspectu pulchræ & ornatæ, preterea gestus & verba in molliciem fracta adjungentis, quid potentius esse *possit ad illiciendas animas, atq; in sempiternam mortem impellendas, inflammandasq; libidine, ego sane non video: vincit officium linguæ periculi magnitudo:* eo amplius quod hæc etiam turpitudo suos patronos habet, non quosuis de populo, sed viros eruditionis & modestiæ opinione præstantes. Aiunt enim aut comædias in universum abdicandas, aut mulieres inducendas in Theatrum, * *quod majus periculum immineat si pueri substituantur in veste muliebri & ornatu, quo aspectu ad præposteram & nefariam libidinem populus solicitetur.* Nimirum velamen malitiæ quærunt: aliud agunt, aliud agere videri volunt. Hispanorum nationi suspicio criminis imponitur, à quo natura abhorret, (paucos excipio) & nos in provincijs quibus id malum viget, scimus sæpe pueros in scenam prodijsse sine periculo; variasq; personas ut res se dabat cum dignitate, eligantiaque actitasse. Cupiditas autem muliebris sexus latius patet, majoresque

* Nota.

* Hom. 38. in Matth.

* Nota bene.

joret que multo impetus habet, non solum in corruptissimis hominibus & pravis, quales sunt qui puerorum amoribus indulgent, sed in alijs etiam viris, aliqua probitatis & modestiæ laude conspicuis. Mitto quod *fœminæ scenicæ, quæ histriones consectantur & adjuvant, forma sunt venali, sive quod tot viris procacibus & otiosis circumseptæ,* * *miraculi instar esset, si pudice viverent: & ex turpi quæstu plerumq; raptæ, posito amplius in Theatro pudore ad ingenium redeunt. Ita vulgato inter plures corpore omnibus exitium afferunt, juvenes otiosi & perditi (quorum magnus numerus ubiq; est) eo aspectu concitati feruntur precipites: unde rixæ graves, vulnera, & cedes, contemptus parentum & rei familiaris præ amore earum mulierculorum. Quæ probra, & similia multa alia, qui digna non putat quæ omni studio avertantur, ferreus sit & communi hominum cæterorum sensu rationeq; destitutus.*

* Nota bene.

* See Marcus Aurelius, Epist. 14: to the amorous Ladies of Rome who made a Play of him; whose notorious unsatiable lusts & frequent whordomes & adulteries are at large described in the end of y^e letter.

* No standing Play-houses are to be suffred by this Iesuits sentence, whose reasons I wish all Magistrates and others would consider.

* Censeo præterea *nullam certam sedem histrionibus extruendam publice, domum aut* Theatrum, quam lucri parte locatam unde inopes alantur, aut quod in alias publicas utilitates impendatur; ea enim species obtenditur ab ijs qui contra statuunt. * *Primum enim facto Theatro occasio manifesta præbetur honesta conditione viris & fœminis inter se libere conveniendi, præsertim domus, aut Theatri magistro venali: nam qui emit magno, vendat necesse est omnem licentiam, quæ ab illo flagitare homines perditi poterunt: fietq; ex Theatro lupanar multo exitialius quam alia: deinde frequentiores ludi erunt perpetua sede publice designata, quam omnino sit opus. Alliciet loci opportunitas ad ludendum & spectandum, & præfectus cum magno eam sedem conduxerit histriones undi.j; conquiret, nullumq; diem elabi sine ludo patietur; quin potius diebus noctes continuabit, quanta cum perturbatione reipublicæ dicere non est necesse. Quis enim juvenes avellat ab ea vanitate? Opifices & agrestes relicto opere quotidiano concurrent, famuli heros contemnent, fœminæ viros & familiam, præ cupiditate spectandi: quod scimus hoc etiam tempore ex parte contingere.* Præterea histrionum numerus extructo certe

Theatro

Theatro per urbes & oppida, immensum augebitur pondus iners atque inutile, cum sint enervati voluptatibus; nam & lucri aviditas multos excitabit, neque nisi magno numero poterunt tam multis Theatris satisfacere. * *Postremo, num juvenes ex his privilegys & bacchanalibus, aut strenuos milites, aut bonos senatores fore credimus? discent illi quidem ea inspectione amare, armorum pondus, aliasq; molestias sustivere non poterunt, cum totos dies residere in Theatris consueverint: quotempore aut aquos calcaribus incitare & flectere potuissent, aut alia ratione vires corporis exercere, aut certe pacis artes commentari.* Scimus Romæ primum ex lapide Theatrum à *Gneio Pompeio* fuisse extructum, nam antea scena ad tempus ex materia facta utebantur, tanta ex eo opere populi gratia, ut magni cognomen ex ea fabrica accesserit. Id fuit multitudinis judicium, qua paleæ instar leviſsimæ in omnes partes circumfertur: nam prudentiorum magnæ partis reprehensionem incurrit, unde laudem captabat. Sic docet *Tacitus* libro quartodecimo, productis etiam in utramque partem probandi & improbandi Theatra argumentis: ut * *quod in ea temporum face & morum labe dubitatum est, nobis pro certo lege esse debeat, nequaquam populi Christiani moribus & sanctitati convenire, ut per urbes & oppida, certa, perpetuaq; sedes histrionibus detur. Scimus sæpe à Censoribus Romæ eversa Theatra nihilominus, quasi morum certissimam à lascivia labem: & erit in populo Christiano, hac professione, qui restituenda contendat? Adhæc: Suscepta Christi religione per omnes pene Civitates cadunt Theatra,* uti Augustinus ait, *caveæ turpitudinum & publicæ professiones flagitiosorũ; & nos ea instauranda contendamus? Vincit rei dignitas orationis facultatem.* * Neque excuses, nostra Theatra non esse conferenda cum antiquis, neque majestate operis, neque ludorum apparatu. Turpitndinem loci accusamus, non structuræ modum; rivus tennis, naturam continet fontis unde manat; surculus arboris unde excisus est, succum habet. Nam si magno vectigali, sublato Theatro rempub. privari

* O that all Christian Princes, Magistrates, and Play-haunters would well weigh this Treatise.

* *Nota bene.*

* *Nota.*

accuses, risum tenere non potero, *neq; enim tanti lucrum esse debet, ut mores populi & religio negligantur*; neque deerunt aliunde rationes, si Theatra repudiemus, ad egenorum inopiam sublevandam. Et mihi qui secus statuunt, magni *Pompey* factum imitari velle videntur. Is enim ut reprehensionem evaderet quasi Theatro constituto turpitudinis scholam apperuisset, Veneris Templo Theatrum quasi appendicem adjunxit, religionis sanctitate novam structuram velaturus, *nimirum verebatur ne aliquando memoriæ suæ censoria ignominia accederet, quasi arcem omnium turpitudinum struxisset*; uti *Tertullianus* ait: Ergo Pompeij imitatione cum templis, aut hospitijs pauperum theatrum jungatur, quo majus lucrum sit, honestius susceptæ improbitatis velamen. * *Censeo ergo cum multis, fore è republica, si histriones pretio venales penitus removeantur. Omnes enim pecuniæ vias norunt, & pecuniæ causa omnes turpitudines suscipiunt, instillantq; alijs; questuaria arte exhauriunt pecunias, & veluti sopitis voluptate sensibus latenter extorquent, quas non minori turpitudine insumant, otio & desidia ut torpeant Cives efficiunt, quæ omnium vitiorum radix est, vitijs omnibus & fraudibus viam muniunt, libidine maxime, quæ auribus & oculis suscipitur. Divinum Cultum minuunt diebus festis, cum vacandum esset rebus divinis, populo ad spectacula attracto, quæ pestis omnibus piaculis procuranda videbatur.* * Quod si non obtinemus, ut ludi scenici penitus amoveantur, & placet nihilominus eam oblectationem populis dare: quod jus & æquitas postulare videtur, impetrare certe cupimus, ut delectus aliquis sit, neque promiscue licentia quidvis agendi histrionibus concedatur: sed legibus certis circumscribantur & finibus, quos nemo impune transgrediatur. * *Tametsi nullis legibus putabam furorem hunc satis frenari:* prudenter quidam *O here*, inquit, *quæ res nec modum habet neq; Consilium, ratione, modoq; tractari non vult.* Sequamur tamen *Platonis* institutum, qui poetarum Carminibus examinandis præfici sanxit viros prudentes non minores quin-

* Note this ensuing passage, and the accursed fruits of Stage-playes, well.

* This the Iesuit writes, not that hee would have any Stage-playes suffred, for he professeth the contrary before; but onely by way of prevention; that in case he could not procure all Playes to bee suppressed, that yet those that were tolerated might bee thus regulated.

* *Nota bene.*

quinquaginta annis : eorum judicio quæcunque agendæ erunt fabulæ examinentur, ipsi etiam intermedij actus quibus major turpitudo inesse solet ; *mulieres in Theatra inducere nefas esto : Theatrum nusquam publice constituatur. Diebus festis* (uti antiquis legibus sancitum meminimus) *ludi scenici ne exhibeantur, ne temporibus quidem jejunij Christiani : quid enim commercij squalori cum Theatri risu, plausuq́. A templis & sanctorum qui cum Christo in Cælo regnant, ac omnino divinis celebritatibus amoveantur : ac præsertim ij modi & gestus, quibus turpitudo in memoriam revocatur, & ferme oculis subijcitur, quæ sunt vulnera religionis nostræ probra, monstraq́ immania :* Hispanorum nationis dedecora, *adeo fæda, ut stilus contrectare vereatur, suoque se fætore tueri hoc genus mali videatur. *Postremo, quoad fieri poterit minori ætate pueri & puellæ arceantur ab ys spectaculis, ne à teneris reipublicæ seminarium vitijs inficiatur, quæ gravissima pestis est.* Adsint inspectores publice designati, viri pij & prudentes quibus cura sit ut turpitudo omnis amoveatur, & potestas coercendi pœna si quis se petulanter gesserit. *Deniq́, populus intelligat, histriones non probari à republica, sed populi oblectationi atq́ importunis precibus dati :* quæ cum non potest quæ sunt meliora obtinere, solet aliquando minora mala tolerare, & populi levitati aliquid concedere. What could any Puritan or Precisian (as the * *world now stiles all such who run not with them into the same excesse of riot and prophanesse*) write more against Stage-playes, Play-houses, Players, Play-haunters; or what have I said more against them in this Treatise, then this great Iesuit hath done, and that by publike approbation both of his Royall Soveraigne, his Visitor and Superior too? And must not Stage-playes then be extremely bad when as pofessed Iesuits so severely censure them? yea, shall not Protestants, nay Papists to, be unexcusably licentious, if they should be more moderate or indulgent unto Playes, then they? Let no Player, or Play-haunter, no voluptuous libertine therefore

* See here, pag. 213, 445, 446, 881, & BB Ponet his Apologie or Answer to D. *Martyn*, p. 61 & 78. *Balæus Centur.* 8. *pag.* 665. where the Sodomy of the Papists and Popish Clergie is descried.

* See here Part 1 Act 8. Scene 7 pag. 797. to 828. accordingly. *Quod autem de istis quædam inhonesta & maligna jactantur, nolo mireris, cum scias hoc esse opus semper Diaboli, ut servos Dei maledicio lacerat, & opinionibus falsis gloriosum nomen infamet ; ut qui conscientiæ luce suæ clarescunt alienis rumoribus sordidentur.* Cyprian. Epist. l. 4. Epist. 1. p 170. 171.

therefore henceforth quarrel either with me or others, as being *too puritanically rigid* against Stage-playes, when as these loose Iesuits equalize, if not exceed us in their Play-condemning Censures, as this large transcribed passage fully proves. [b] *Yee therefore, beloved* Readers, *seeing yee now know these things before hand, beware lest ye also being led away* to Playes, to Theaters, *with the error, the example, the importunate sollicitations of the wicked (as many ignorant and unstable* nominall Christians have beene before you;) *fall from your owne stedfastnesse,* faith and Christian vertues, into a sinke of hellish vices, to your eternall ruine. [c] *Now the God of peace that brought againe from the dead our Lord Jesus, that great Shepheard of the Sheepe, through the blood of the everlasting Covenant, make you perfect in every good worke to doe his will; working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

[b] 2 Pet. 3.17.

[c] Heb. 13.20, 21.

Augustinus de Symbolo ad Catechumenos. l. 4. c. 2.

Quisquis contempto Deo sequeris mundum, & ipse te deserit mundus. Sequere adhuc quantū potes fugitivum, & si potes apprehendere eum, tene eum: sed video non potes, fallis te. Ille n. labiles motus suos torrentis ictu percurrens, dum te videt inhærentem sibi, & tenentem se, ad hoc te rapit, non ut salvet, sed ut perdat te. Quid n. cū pompis Diaboli amator Christi? Noli te fallere, odit n. tales Deus, nec inter suos deputat professores, quos cernit viæ suæ desertores. Ecce ruinosus est mundus, ecce tantis calamitatibus replevit Dominus mundum, ecce amarus est mundus & sic amatur, quid faceremus si dulcis esset? O munde immunde! teneri vis periens, quid faceres si maneres? Quem non deciperes dulcis si amarus alimenta mentiris? Vultis dilectissimi non inhærere mundo, eligite amare creatorem mundi, & renunciate pompis mundanis, quibus Princeps est Diabolus cum Angelis suis.

FINIS.

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lacked

lacked Altars, for they knew that the use of Altars then was taken away. It were well then that it might please the Magistrates to turne the Altars into Tables, according to the first institution of Christ, to take away the false perswasion of the people they have of sacrifices to be done upon the Altars. For as long as the Altars remaine, both the ignorant people, and the ignorant and evill perswaded Priest will dreame always of sacrifice. Therefore were it best that the Magistratis remove all the monuments and tokens of Idolatry and superstition. Then should the true Religion of God sooner take place, &c. & Sermon 8. f. 150. A great shame it is for a Noble King, Emperor or Magistrate contrary to Gods Word to detaine or keepe from the Devill or his ministers any of their goods or treasure, as the Candles, Images, Crosses, Vestments, Altars; for if they be kept in the Church as things indifferent, at length they will be maintained as things necessary. And doe not wee see his words prove true? Against the making of Gods Image and suffring or erecting Images in Churches. pag 902. m. of which hee writes thus in his *Declaration of the second Commandement*. London 1588. fol. 29. to 32. This Commandement hath 3. parts: The first taketh from us all liberty and licence, that we in no case represent or manifest the God invisible & incomprehensible with any Figure or Image, or represent him unto our sences that cannot be comprehended by the wit of man nor Angell. The second part forbiddeth to honour any Image. The third part sheweth us, that it is no need to present God to us by any Image. Moses giveth a reason of the first part, why no Image should be made, Deut. 4. 15. Remember, saith he to the people, that the Lord spake to thee in the vale of Oreb, thou heardest a voyce, but sawest no manner of similitude, but onely a voyce heardest thou. Esay c. 40. 18. & 44. 9, &c. diligently sheweth what an absurdity and undecent thing it is to prophane the Majestie of God incomprehensible with a little blocke or stone; a Spirit, with an Image. The like doth Paul in the 17. of the Acts. The text therefore forbiddeth all manner of Images that are made to expresse or represent Almighty God. The second part forbiddeth to honor any Image made: The first word honour signifieth, to bow head, legge, knee, or any part of the body unto them, as all those doe (pray marke it) that say with good conscience they may bee suffred in the Church of Christ, &c. Seeing then there is no Comandement in any of both Testaments, to have Images, but as you see the contrary; and also the universall Catholike and holy Church never used Images, as the writings of the Apostles and Prophets testifie, it is but an Ethnike verity and Gentile Idolatry, to say God and his Saints be honoured in them, when as all Histories testifie, that in manner for the space of 500. yeeres after Christs Ascention, when the doctrine of the Gospell was most sincerely preached, was no Image used, &c. Therefore S. Ioh. biddeth us not onely beware of honouring of Images, but of the Images themselves. Thou shalt finde the originall of Images in no place of Gods Word, but in the writings of the Gentiles and Infidels, or in such that more followed their owne opinion and superstitious imaginations, than the authority of Gods Word. Herodotus saith, that the Ægyptians were the first that made Images to represent their gods. And as the Gentiles fashioned their gods with what figures they lusted, so doe the Christians. To declare God to be streng they made him in the forme of a Lion, to be vigilant & diligent, in the forme of a Dog, &c. So doe they that would be accounted Christians, paint God and his Saints, with such pictures as they imagine in their fantasies. God, like an old man with a horie head, as though his youth were past, which hath neither beginning nor ending, &c. No difference at all betweene a Christian man and Gentile in this Idolatry, saving onely the name. For they thought not their Images to be God, but supposed that their Gods would

be honoured that wayes, as the Christians doe. I write these things rather in contempt and hatred of this abominable Idolatry then to learne any Englishman the truth, &c. The third part declareth, that it is no need to shew God unto us by Images, and proveth the same with 3. reasons. First, I am the Lord thy God, that loveth thee, helpeth thee, defendeth thee, is present with thee: beleeve and love me, so shalt thou have no need to seeke me and my favourable presence in any Image. The second reason: I am a jealous God and cannot suffer thee to love any thing but in me and for me. I cannot suffer to be otherwise honoured than I have taught in my Tables and Testament. The 3. reason is, that God revengeth the prophanation of his Divine Majesty, if it be transcribed to any creature or Image, and that not only in him that committeth the Idolatry, but also in his posterity in the third and fourth generation, if they follow their Fathers Idolatry. Then to avoyd the ire of God and to obtaine his favour, we must use no Image to honor him with all. Gods Lawes expulseth and putteth Images out of the Church, then no mans lawes should bring them in. All which he thus seconds in his *briefe and cleare Confession of the Christian Faith in an 100. Articles, according to the Order of the Creed of the Apostles.* London 1581. Artic. 79. & 87. *I believe* (writes he) *that to the Magistrate it doth appertaine, not onely to have regard unto the Common-wealth, but also unto Ecclesiasticall matters, to take away and to overthrow all Idolatry and false serving of God, and to advance the Kingdome of Christ, to cause the Word of the Gospell every where to be preached, and the same to maintaine unto death: to chasten also and to punish the false prophets which leade the poore people after Idols and strange gods, &c. I believe also that the beginning of all Idolatry was the finding out and invention of Images, which also were made to the great offence of the soules of men, and are as snares and traps for the feete of the ignorant to make them to fall. Therefore they ought not to bee honoured, served, worshipped, neither to be suffred in the Temples or Churches, where Christian people doe meet together, to heare and understand the Word of God, but rather the same ought utterly to bee taken away and throwne downe, according to the effect of the 2. Commandement of God: and that ought to be done by the common authority of the Magistrate, and not by the private authority of every particular man. For the wood of the Gallowes whereby justice is done, is blessed of God, but the Image made by mans hand is accursed of the Lord, and so is he that made it. And therefore we ought to beware of Images above all things.* This was this Godly Martyrs faith concerning Images: this was the faith and doctrine of all our pious Martyrs and Prelates in King *Henry* the 8. King *Edward* the 6. Queene *Maries*, and Queene *Elizabeths* Raignes: this is the authorized doctrine both of the *Articles and Homilies* of our Church which every English Minister now subscribes to, and is enjoyned for to teach the people as the undoubted truth: Yea this was one of the Articles propounded by Doctor *Chambers*, to which the reverend Bishop, *Jewell*, and all other yong Protestant Students in both our Universities subscribed, in *Edward* the 6. and Queene *Maries* Raigne, *Imagines & simulachra non esse in Templis habenda; eosque gloriam Dei imminuere qui vel fuderint vel fabricati fuerint vel finxerint, vel pinxerint, vel fabricanda & facienda locarint:* as Doctor *Humfries De Vita & Morte Juelli. pag.* 43. informes us: which I wish our moderne Innovators and Patrons of Images would remember. *See Surius Concil. Tom. 3. p. 156. to 167. against making & erecting Images.*

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vour Players. pag. 250.451,428,429, 459,to 472.f.557.558.p.707. to 711. 734.to 744.848.to 858,897. A good King and bad Councellors, worse then an ill King and good Councellers. p, 153. what makes Kings evill. f.547. Their life ought to bee exemplary.p.734.735,741.

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Ioan. *Langhecrucius* his censure of Healthdrinking, Stage playes, acting of Academicall Enterludes, and acting in womens apparell.p.596.597, m.695. 864,865,866.

Lasciviousnesse condemned: a necessary concomitant and effect of Playes, and Play-acting.p.161 to 178.332.to 446.

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Laughter, prophane, profuse, excessive, censured.p.290.to 298.123,403,404. Christ never laughed. 294. 403, 404. this life no time of laughter but of teares. p.293.294,404. See Chrysost. Hom. 12. in Collos. 4. an excellent discourse to this purpose: occasioned by Playes.p.175. 290.to 304.403,404.

Laurell, Christians prohibited to dresse their houses with it.p.21 581,756,m. 770,771,772. See Tertul. de Corona militis.lib.c.11.12.

Laymen enjoyned by Councels, Fathers, and God himselfe to read the Scriptures diligently, Epist. Dedicat.2.pag. 585.924.to 932.are spirituall Priests, and ought to be as holy as the Clergie. p.410.647,648.

Leo the Emperour his Edict for the sanctifying of the Lords Day and suppression of Stage-playes p.469.470.

Lewis the 9. of France his Edict against Players, Play-houses, and Dice-houses. p 870.

Leucippus, his effeminacy in haire and apparell censured. p.883.885.

Livie his censure of Stage-playes. p. 449. 450. f.560. p 705.

Lodovicus the Emperor his Edict against Clergie-mens resort to Playes, &c. p. 715.

Lodovicus Arch-bishop of Magdeburge, his death, f.557.

Lodovicus Vives, his censure of Players, Playes, Play-bookes, Dancing, and Popish Enterludes.pag.114.115,134, 226. fol. 554. pag. 691. 916.

London Magistrates suppressed Playes, Play-houses and Dice-houses. p. 491. 492.

Lords Day, (exceedingly prophaned by Stage playes, Masques and Dances, which are prohibited on it by Councels, Fathers, Imperiall Lawes, our owne English Statutes, Homilies, Injunctions, and sundry other Writers,) how it ought to bee spent and sanctified p.13. 22, 240. to 244. 271, 363, 468,469,470,491, 530.to 541.489, 554,556,575,576, 615. to 663. *Sparsim.* 715. 716, 913, 946. *See Dancing, Holi-dayes.* & *Thomas Waldensis.* Tom.3. Tit. 17. cap. 140. 141, 142 Playes,

Masques and Dancing unlawfull on it, *Ibidem.* & p. 575. 576, 996. and on Lords Day and Saturday nights. pag. 12. 13, 40, 645, 646. It begins at evening, not at morning or midnight; proved at large by Councels, Fathers, and others. p. 638. to 646. Hence *Ivo Carnotensis Decret pars 6. cap. 71. Gratian Distinct. 75.* and all Canonists on this place of his, upon the words of *Pope Leo Epist 81. cap. 1.* conclude thus, that the Lords Day begins at Evening: *Non passim* (say they) *diebus omnibus sacerdotalis vel levitica ordinatio celebretur, sed post diem Sabbati ejusq; noctis quæ in prima Sabbati lucescit, exordia consecrandi deligantur. Quod ejusdem observantiæ erit si manc ipso Dominico die continuato Sabbati jejunio celebretur, à quo tempore præcedentis noctis initia non recedunt. Quod ad diem resurrectionis (sicut etiam in Paschа domini declaratur) pertinere non est dubium, &c. His qui consecrandi sunt nunquam benedictio nisi in die Dominicæ resurrectionis tribuatur, cui à vespere Sabbati initium constat ascribi. Dies Dominica initium habet à vespere Sabbati; & vespera præcedentis noctis trahitur ad diem sequentem, ut sive de vespere in Sabbato, sive de mane in Dominico ordines conferantur semper in die Dominico videantur conferri.* Hence also *Hostiensis. Sum. lib. 2. Tit. de Feriis. fol. 149 Baptista Trovomala* in his *Summa Rosella Tit. Feriæ sect. 4. 5. Summa Angelica. Tit. Dies sect. 1. Lindwood Constit. provinc lib. 2. Tit de Feriis. fol. 74.* with all other *Canonists Tit de Feriis, & Joannis de Burgo Pupilla oculi. pars 9. cap. 6. De Feriis. D. E.* lay downe this for an infallible maxime. *Quod abstinendū est à servilibus operibus omni die Dominica ab hora vespertina diei Sabbati inchoando, non ipsam horam præveniendo. Quod feriationem tenere debemus à vespera in vesperam. Quod debemus festum incipere, quantum ad feriationem à vespera in vesperam; scilicet ab ultima parte diei præcedentis seu vigiliæ. Quod dies diversis modis incipit & desinit: nam quoad celebrationem divinarum, consideratur de vespera in vesperam: quoad judicia, de mane in vesperam, & sic de luce in lucem: sed quoad contractus, de media nocte in mediam noctem:* And this hath beene the received resolution of all former ages, which should over-ballance all new opinions. See *Polydor Virgil. De Invent. Rerum lib. 2. cap. 6.* for the beginning and ending of dayes.

Lovelockes, bushes of vanity whereby the Devill leads and holds men captive. Epistle to the Reader: provocations to lust and unnaturall lewdnesse, in use among Sodomites and Pagans of old, and none else. p. 188. to 195. 209, 210, 211, 882, 883, 888. See *Haire.*

Lucas Tudensis against making the picture of the Trinity. p. 900. m.

Luxury a dangerous sinne, occasioned by Stage-playes. p. 508. to 513.

Lycurgus prohibited Playes. p. 455.

Lydians effeminated by Musicke, Dancing, Playes, and idlenesse. p. 288.

Lyes, condemned: frequent in Playes. p. 106. 107, 108, 837, 838.

Lysimachus his Court censured. p. 856.

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Macarius Ægyptius his censure of Playes and Players. p. 45. m. f. 556. p. 670.

Macrobius his censure of Dancing and Play-acting. p. 245. 246, 129, 704, 860, 861. his testimony of the Saturnalian Feasts. p. 751. 752.

Macro his advice to *Caligula.* p. 741.

Magicke Bookes censured p. 917.

Magistrates ought to suppresse Players, Playes, and Play-houses, and have anciently done so. p. 448. to 495. 787.

Mahomet his censure of Dice-play. p. 665.

Manners and mindes of people corrupted by Playes, p. 329. to 501.

Marriages; Dancing and Playes at them prohibited, condemned by Fathers and Councels. See Dancing: & *Saint Chryſoſtom. Hom.* 12. *in Coloſ.* 2. *Tom.* 4. *Col.* 1210. *to* 1214. *Hom.* 20. *in Epheſ.* 5. *Tom.* 4. *Col.* 1009. where hee writes thus. *In matrimonio omnia oportet eſſe plena* temperantia & modeſtia, gravitate & honeſtate. Contrarium autem video, ſaltantes tanquam camelos, tanquam mulos. Quid facis ô homo? quid ludibria illa, quid monſtra inducis? Omnino turpe eſt & indecorũ, viros molles & ſaltantes & omnem pompam Satanicam domum introducere. Quando unguentum componitis nihil malè olens ſinitis appropinquare. Matrimonium eſt unguentum; cur cæni fætorem inducis in compoſitionem unguenti? Quid dicis? ſaltat virgo, & nó eam pudet ſuæ æquaeis? oportet enim ipſam hac eſſe honeſtiorem & graviorem, ex ulna enim egreſſa eſt, non ex palæſtra, &c. Ne tranſuehas & in pompam ducas virginitatem. An non ſunt hæc probrum & dedecus? Sunt. Probrum enim & dedecus eſt ſe indecore gerere etiamſi ſit Regis filia, etiamſi ſerva ſit virgo, &c. Theatrum enim non eſt matrimonium, eſt myſterium, ſeu ſacramentum, & rei magnæ typus. Sacramentum inquit, hoc magnum eſt, ego autem dico in Chriſto & Eccleſia. Eccleſiæ eſt typus & Chriſti, & ſaltatrices introducis? Si ergo, inquis, neque virgines ſaltant, neque quæ nupſerunt, quis ſaltabit? Nullus. Saltationis enim quænam eſt neceſſitas? In myſterijs Græcorum ſunt ſaltationes: in noſtris autem, ſilentium, honeſta gravitas, pudor & modeſtia. Magnum peragitur myſterium, foras meretrices ſaltatrices, foras prophani, &c. Hæc vobis non temere dicta ſunt, ſed ut vos nec nuptijs, nec ſaltationibus, nec choris adſitis Satanicis. Vide enim quid invenerit Diabolus. Nam quoniam a ſcena & ijs quæ illic ſunt turpia & indecora, ipſa natura abduxit mulieres, quæ ſunt theatri abduxit in gynæcium, molles inquam, ſeu pathicos & meretrices. Hanc peſtem invexit lex nuptialis, imò vero non lex nuptialis, abſit, ſed lex noſtræ mollitiei. Quid ergo dico oportere? Omnia turpia cantica quæ ſunt Satanica, inhoneſtas cantilenas, immundorũ juvenum circuitiones auferre à matrimonio,, & hæc poterant caſtigare ſponſam & modeſtam reddere; ſtatim n. apud ſe conſiderabit, Papæ, qualis eſt hic vir! eſt philoſophus; hanc vitam nihili ducit, ad procreandos liberos & educandos me domi duxit, & ad domum cuſtodiendam. Ex his ipſis oſtendit mentem ſuam, nullo horum delectari, neq; unquam conceſſurum ut fiant ſaltationes & canantur impudica cantica. Sed hæc ſponſæ ſunt injucunda ad primum uſq; & ſecundum diem, non autem deinceps; ſed & maximam capiet voluptatem ſe ab omni ſuſpicione liberans. Nam qui neque tibias neque ſaltantes, neque fractos cantus ſuſtinuerit, idque tempore nuptiarum, vix ipſe in animum induxerit ut turpe aliquid unquam aut faciat aut dicat. Sed videntur res quidem indifferens quæ fiunt circa matrimonium. Sunt autem cauſæ magnorum malorum. Omnia ſunt plena iniquitate. Turpitudo & ſtultiloquium & ſcurrile verbum, inquit, ex ore veſtro non exeat. Omnia autem illa ſunt turpitudo, & ſtultiloquium & ſcurrilitas, non leviter, ſed cum intentione. Ars enim eſt hoc, & magnam affert laudem ijs qui eam exercent. Ars facta ſunt peccata. Non leviter & temere ea tractamus ſed adhibito ſtudio & ſcientia, &

de cætero Diabolus eſt harum rerum Dux & Imperator. Vbi n. ebrietas & laſcivia, ubi ſermo obſcænus & ſaltatio, adeſt Diabolus ſua afferens. Cum his convivans dic quæſo, Chriſti myſterium peragis, & Diabolum invocas? Me fortè exiſtimatis gravem & importunũ. Nam hoc quoq; eſt multæ perverſitatis, quod qui increpat ludibrio habetur tanquam auſterus. Nonne auditis Paulum dicentem. Quicquid faciatis ſive comedatis, ſive bibatis, ſive aliquid faciatis, omnia ad gloriam Dei facite? Vos autem ad maledicentiam & ignominiam; Non auditis Prophetam dicentem. Servite domino in timore, & exultate ei in tremore? Vos autem diffundimini & luxu diffluitis. An non vero licet etiam tutò lætari? Vis audire pulchros modos? Maximè quidem ne oporteret quidem. Sed me dimitto, & me tibi accommodo. Si velis, non audias Satanicos modos, ſed ſpirituales. Vis videre ſaltantes? Vide chorum Angelorum. Et quomodo fieri poteſt ut videam? Si hæc abegeris, veniet Chriſtus quoque ad has nuptias. Si adſit autem Chriſtus, adeſt etiam chorus Angelorum. Si velis, nunc quoque faciet miracula ſicut & tunc. Faciet nunc quoque aquam vinum & multo admirabilius. Diffluentem & diſſolutam convertet lætitiam & cupiditatem, & transferet ad ſpiritualem. Hoc eſt ex aqua vinum facere. Vbi ſunt *Tibicines* (pray marke it) *nequaquam eſt Chriſtus. Sed & ſi fuerit ingreſſus, eos primum ejicit, & tunc facit miracula.* Quando itaque es facturus nuptias ne domos obeas, ſpecula & veſtes commodato accipiens; res n. non ſit ad oſtentationem, neque filiam adducis ad pompam: ſed ijs quæ in ea ſunt domum exhilerans, voca vicinos, amicos & cognatos. Quos noſti quidem bonos & probos, eos voca, & ut ijs quæ adſunt contenti ſint admone. Ex ijs qui ſunt ex Orcheſtra, adſit nullus. Illic n. eſt ſumptus vacuus & indecorus. Ante alios omnes voca Chriſtum. Orna ſponſum non aureis ornamentis, ſed manſuetudine & pudore & conſuetis veſtibus. Pro quovis mundo aureo & implicaturis & intexturis, induens pudorem & verecundiam, & quod illa non quærat. Nullus ſit tumultus, nulla perturbatio. Vocetur ſponſus, accipiat virginem. Prandia & cænæ non ſint plena ebrietatis, ſed ſatietate cum voluptate. Videamus quam multa ex hoc ſunt bona, quando viderim⁹, ex ijs quæ nunc fiunt nuptijs, ſi nuptiæ & non potius pompæ ſunt dicendæ, quot mala? Illic enim Chriſtus, hîc Satanas. Illic triſtitia, hîc cura. Illic voluptas, hîc dolor. Illic ſumptus, hic nihil tale. Illic probrum & dedecus, hic modeſtia. Illic invidia, hîc nulla plane eſt invidia: Illic ebrietas, hîc ſalus, hîc temperantia. Hæc autem omnia cogitantes, hactenus malum ſiſtamus, ac cohibeamus, ut Deo placeamus, & digni habeamur qui conſequamur bona quæ ſunt promiſſa ijs qui ipſum diligunt, gratia & benignitate Domini noſtri *Ieſu Chriſti.* The whole Homilies are worth the reading, but thus much onely I thought good to inſert to controll the marriage diſorders of our laſcivious age.

Marbachius his cenſure of Vizards, diſguiſes, wanton apparell, and acting in womens apparell. p. 889. 890.

Mariana the Ieſuit his Book againſt, and cenſure of Stage-playes, Players, and Theaters. p. 695. 996. to 1000.

Marius his cenſure of Dicers, of Players. p. 450.

Martiall his Poems cenſured. p. 792. 916, 917.

Maſſe turned into a Stage-play, and Maſſe-

priests oft-times into Actors. p. 112. to 116. 573. to 668. *Sparsim.* pag. 762. to 767. 877, 935, 999. Sacrilegious unto Christ and his merits. p. 759.

Massilienses prohibited and condemned Playes and idleneſſe. p. 65. 445, 446, 480, 713, 920, 839.

May-games, and May-poles derived from the ancient prohibited Heathen *Majumæ*. p. 253. m. 807. m. & from the Floralian Feasts and Enterludes of the Pagan Romanes, which were ſolemnized on the firſt of May. See *Ovid Faſtorum. lib. 4. pag. 81.* Mille venit varijs florum dea nexa coronis, Scena joci morem liberioris habet. Exit & in Majas Feſtũ Florale Kalendas, *& lib. 5. pag. 86. to 92.* Mater ades florum ludis celebranda jocoſis Incipis Aprili, tranſis in tempora Maij: Alter te fugiens, cùm venit, alter habet. Cum tua ſint, cedantque tibi confinia menſùm, Convenit in laudes ille vel ille tuas. Circus in hunc exit clamataq; palma Theatris, &c. Dic Dea, reſpondi, ludorum quæ ſit origo. &c. Convenêre Patres: & ſi bene floreat annus. Numinibus noſtris annua feſta vovent. Annuimus votis, Conſul nunc conſule ludos. Poſthumio Lenas perſoluére mihi. Quærere conabar quare laſcivia major, His foret in ludis liberiorque jocus; Sed mihi ſuccurrit numen non eſſe ſeverum, Aptaque delicijs munera ferre Deam. Tempora ſutilibus cinguntur tota coronis, Et latet injecta ſplendida menſa roſa. Ebrius incinctis philyra conviva capillis, Saltat, & imprudens utitur arte meri. Ebrius ad durum formoſæ limen amicæ Cantat: habens unctæ mollia ſerta comæ. Nulla coronata peraguntur ſeria fronte: Nec liquidæ vinctis flore bibuntur aquæ, &c. Bacchus amat flores; Baccho placuiſſe coronam Ex Ariadnæo ſidere noſſe potes. Scena lenis decet hanc: non eſt, mihi credite, non eſt, Illa cothurnatas inter habenda Deas, Turba quidem cur hos celebret meretricia ludos, Non eſt de tetricis, non eſt de magna profeſſis, Vult ſua plebeio ſacra patêre choro, &c. See *Alexander ab Alexand. Genial. Dierum lib. 6. cap. 8. Godwin*, his *Roman Antiquities lib. 2. ſect. 2. cap. 3 pag. 87. Polydor Virgil, de Invent. Rerum. lib. 4. c. 14. Bulengerus De Theatro. lib. 1. cap. 50. pag. 296.* to the like purpoſe. He who ſhall but ſeriouſly conſider this manner of celebrating theſe Floralian Feſtivals, and paralell them with our May-games; will ſoone conclude as *Polydor Virgil* doth in expreſſe tearmes *(De Invent. Rerum. lib 5. cap. 2)* that our May-games, Maying, and Maypoles (adorned commonly with Flowrie Garlands) had their originall from theſe Floralian Feaſtivals, or the Heathen Majumæ; and that therefore Chriſtians ought wholy to abandon them, as they are expreſly enjoyned both by Imperiall Edicts, Councels and Fathers. See here, p. 807. m. 575. 576, 581, 583, 584, 587, 755, 756. m. *(Pope Martyns* Decree) pag. 750, 770, 780, 20, 21, 22, 23. *Tertullian De Corona Militis lib. Polydor Virgil. De Invent. Rerum. lib. 5. cap. 2.* M. *Stubs* his Anatomy of Abuſes. p 109. 110. (who particularly condemne both May-games and May-poles:) and *Francis de Croy* his firſt Conformity. cap. 19. 20. accordingly.

Menander the Comedian his death. fol. 553.

Miniſters and Clergie-men, prohibited to Dance, Card or Dice, or to behold Dancers, Carders, Dicers, in publike or private, or to ſuffer them in their houſes,

houſes, to act or behold either publike or private Enterludes: to play at any diſhoneſt or unlawfull games: to diſguiſe themſelves: to Hauke, Hunt, or to keepe Haukes or Hounds: to haunt or keepe Tavernes or Alehouſes, or to enter into them but only in caſe of neceſſity when they travell: to begin or pledge any Healths; to frequent or make any riotous Feaſts; or to weare coſtly apparell. p. 150. 469, 739. 933. to 938. 979, 980. fol. 528. pag. 573. to 668. *Sparſim.* See *Vincentij Speculum, Hiſt. lib. 27. cap. 39. 40. 47, Summa Angelica Clericus.* 11. & all *Canoniſts. De Vita & Honeſtate Clericorum*: conclude the like. Ought to ſuppreſſe and diſſwade others from Dancing, Dicing, Health-drinking, or reſort to Playes. *Ibidem.* Scurrilous Ieſting, Dancing, Dicing, Play-acting, or Play-haunting Miniſters to bee ſuſpended and deprived. *Ibidem.* Their duties. *Ibidem.* Ought not to meddle with ſecular affaires, not to beare ſecular offices. *Ibidem.* Ought to be reſident on their Cures, and to preach twice a day. fol. 531. pag. 639. 623, 624. Ought to be grave in their geſtures and ſpeeches, not Player-like. p. 933. to 938. Ought not to read laſcivious Poems, or prophane Authors, nor to ſtuffe their Sermons with them. p. 70. 79, 915. to 939. No Players or Actors of Playes to bee made Miniſters, or to take Orders. f. 528. p. 846. 847, 934, 935.

Minucius Felix, his cenſure of Playes and Players, p 336. 337, 558, 670. of Images. p. 896. 897.

Modeſtie and ſhamefaſtneſſe baniſhed by Playes. fol. 512. to 516. their prayſe. *Ibidem.*

Molanus his juſtification of prophane ſacrilegious Popiſh Enterludes. p. 763. 764, 765.

Monkes many of thē Sodomites, Whoremaſters, Epicures. pag. 213, 760, 761, 762, 880, 881. See Vincentij Speculum. Hiſt. lib. 27. c. 29. to 58. lib. 28. cap. 6. to 19. cap. 90. to 101. Women-Monkes. pag. 184. 185, 201, 202, 203, 204, 880, 881.

Morice-dances cenſured. p. 20. See *Dances* and *May-games.*

Moſcovites how they keepe their Chriſtmas. pag. 782.

Moſes prohibited Playes and Enterludes, why. pag. 555.

Mourning for other mens ſinnes, a duty. p. 291. to 295. This life a life of moar-*Ibid.* & p. 967. to 973. See *Chryſoſt. Hom.* 12. *in Coloſ.* accordingly.

Multitude no argument of goodnes. pag. 787. 788, 942.

Mummeries and Mummers condemned. p. 493. 494. fol. 512. 891. to 904.

Murthers occaſioned oft by Playes. fol. 516. to 520.

Muſicke, lawfull, uſefull. p. 274. laſcivious effeminate Muſicke, unlawfull. p. 273. to 290, 394. 395. See *Vincentij Speculū. Hiſt. lib. 29. cap.* 144. M *Northbrooke* his Treatiſe againſt vaine Playes, &c. fol. 39. 40, 41. *Agrippa De Vanitate Scient. cap.* 64. M. *Stubs* his Anatomy of Abuſes. p. 128. 129, 130, &c. Church-muſicke ought to be grave, ſerious, pious, not quaint, delicate, or laſcivious; which abuſes of it are cenſured. p. 276 to 288. *& Reformatio Legum Eccleſiaſt. ex Authoritate Regis. Hen. 8. & Edw. 6. Londini* 1571. *Tit. De Divinis Officijs. c* 5. *f.* 43. grounded on, and authorized by the Statutes of 25. *Henry* 8. c. 19. 27. *Henry* 8. c. 15. & 3. & 4. *Edward* 6. c. 11. which preſcribes this rule in Church-muſicke. *In divinis capitibus recitandis & Pſalmis concinendis, miniſtri & clerici diligenter hoc cogitare debent, non ſolum à ſe Deum laudari oportere, ſed*

alios

alios etiam hortatu & exempla & obſervatione illorum, ad eundem cultum adducendos eſſe. Qua propter partite voces & diſtincte pronuncient, & cantus ſit illorum clarus & aptus, ut ad auditorum omnia ſenſum, & intelligentiam perveniant. Itaq; vibratam illam & operoſam muſicam, quæ figurata dicitur, auferri placet, quæ ſic in multitudinis auribus tumultuatur, ut ſæpe linguam non poſſit ipſam loquentem intelligere. (See Q. Eliz. Injunctions. Injunct. 49, accordingly.) Which kinde of quaint and delicate Church-muſicke is largely cenſured, by *Hugo Pariſienſis. lib. 2. de Clauſtro Animæ*, by *Vincentius Beluacenſis. Speculum Hiſtor. lib. 27 c. 45.* by *Iohn Bale* his Image of both Churches, on Rev. c. 18 ſect. 10. 11. by *William Wraghton* his Hunting and Reſcuer of the Romiſh Fox. fol. 12. 59, 125, 126. by *Gualtherus Haddon Contr. Oſorium. lib. 3. fol. 263. 264.* & M. *Northbrooke* againſt Dice-play fol. 40. 41. Muſicke, when, why, and by whom brought into the Church. p. 277. to 288.

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Name of God not to bee uſed in Playes, in which it is oft prophaned, pag. 108. to 112.

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Nero cenſured, and his death conſpired for his ſinging, acting, dancing, and Maſquing on the Stage. p: 451. 465. fol. 517. 555. pag. 707. 736, 737, 843, 849. to 853. Suppreſſed Playes and Players. p. 460. 516. 517, 714.

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New-yeeres gifts, and the obſervation of New-yeeres day, condemned as a Pagan cuſtome, by Councels, Fathers, and others. pag. 20. 36, 197, 198, 429, 430, 580, 581, 583, 755, 756, 757, 781. Spent in Stage-playes, Mummeries and dances by Pagans. *Ibidem.* a publike faſt enjoyned on it to bewaile the abominations thereon committed by Pagans. *Ibidem.*

Night, not to be ſpent in Playes, in Dancing, Maſques, and ſuch diſorders, but in ſleepe, in prayer, in devotion: night diſorders cenſured. p. 255. 360, 645, 646, 746, 747, 754, 755, 848, 849, 946, 429.

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Non-reſidency cenſured by 55. ſeverall Councels. p 623. 624. by ſundry Canonicall Decrees and Canoniſts. *Ibid.* See the Canoniſts in their Titles, De Clericis Nonreſidentibus. & *My Anti-Arminianiſme. Tit. Biſhops in the Table, together with* M. *Whetenhall* his Diſcourſe of the Abuſes now in queſtion in the Churches of Chriſt. p. 170 182. 192, 202, 203, 206, 208. *D.* Taylor *his Commentary upon Titus. c. 3. verſ. 12. p. 726. to 730. Doctor* Willet *on the 1 Sam cap. 14. 28 Maſter* Robert Bolton *of True Happineſſe. pag. 111. Maſter* William Atterſoll *on Philemon. Maſter* Ieremy Dike *his Caveat to* Archippus on Col. 4. 17. London 1619. of late: Biſhop *Hooper* on the 8. Commandement, his firſt Sermon upon Ionas. fol. 22. Sermon 3. fol. 69. 70. Sermon 5. fol 112, 119, Biſhop *Latymer* his 4. Sermon of the Plough. Maſter *William Tyndall* in his Workes. London 1573. pag 20. 102, 135, 136, 267, 289, 360, 373. Maſter *Roger Hutchinſon* in his Image of God, 1550. Epiſtle Dedicatory to Archbiſhop *Cranmer*, & f. 76. 77, 86, 87, 173, 174, 175. and his 1. Sermon of the Lords Supper. 1552. Reformatiole-

gum Eccleſiaſticarum fol. 31, cap. 12. 14. 15. *Bernard Gilpin* his Sermon before King *Edward* 1552. p. 8. to 26. See in *Ezechiell Woodward*, his Dowayes Droſſe, Epiſtle to his revolted Country-men, a ſtory of *Gilpin* againſt Non-reſidency. *Haddon* Contr. Oſorium. l. 3. f. 297. The ſhip of Fooles. p. 58. 59, 60. *Thomas Beacon* his Preface to his Workes, to the Archbiſhops and Biſhops of England, & his Catechiſme, f. 361. *Gulielmus Peraldus* Summa Virtutum & Vitiorũ, Tom. 2. Avaritia. p. 58. 59, 60. *Petrus Binsfeldius* de Iuſtitia & Injuſtitia Clericorum in Ordine ad Beneficia, c. 3. in his Enchiridion Theologiæ. 1609. pag. 489. to 506. Summa Angelica Clericus 7. *Ambroſe* Serm. 7. & 9. Tom. 5. p. 5. & 6. G. H. *Hierom.* Epiſt. 1, c 7. 8. Epiſt. 3. c. 5. Epiſt. 4. c. 1. Epiſt. 83, c. 2. *Proſper* de Vita Contempl. l. 1. c. 13. to 35. *Auguſtinus* de Paſtoribus, lib. Tom. 9. *Chryſoſtom.* de Sacerdotio. lib. 6. Tom. 5. Operum. *Greg. Magnus* Paſtoraliũ. lib. & Hom. 47. in Evangelia. *Bernard.* Hom. 77. Super Cant. De Conſideratione. l. 2. c. 4. Declamationes, & ad Paſtores. Sermo *Hildebertus*, Epiſt. 46. Bibl. Patrum, Tom. 12, pars 1. p. 328. Hincmari Rhemenſis. Epiſt. 14. Bibl. Patrum Tom 9. pars 2. p. 47. *Petrus Bleſenſis*. Epiſt. 148. Bibl. Patrum. Tom. 12. pars 2. p. 814. *Athanaſius Conſtantienſis*, De Neceſſaria Epiſc. Reſidentia. Epiſt. 8. Bibl. Patrum. Tom. 13. pag. 486. to 492. *Cyprian* Epiſt. l. 1. Epiſt. 2. 3 9. & l. 3. Epiſt. 15. BB. *Iewell* on the Theſalonians, p 406. 407. with ſundry other Commentators on the 8. Commandement, on Ezech. 34. 2. to 18. 22, 23. c. 44. 8. Ier 23. 1. to 5. c. 3. 15. c. 6. 3. c. 31. 10 cap. 50. 6, 7. Zech. 11. 4, 5, 7, 8, 15. Mal 2. 6, 7, 8. Prov. 27. 23. Iſay 40. 11. c. 54. 9, 10, 11, 12. Pſ. 78. 71, 72. Gen. 31. 38, 39, 40. 1 Sam. 17. 28, 34, 35. Luk. 2. 8. Ioh. 10. 3. to 14. c. 21. 15, 16, 17. Acts 20. 18, 20, 28. cap. 15. 35, 36. Rom. 12. 7, 8. 1 Cor. 9. 7, 9, 11, 13, 14, 16, 17, 19, 20, 21, 22, 27. 2 Cor. 12. 14, 15. Phil. 2. 20, 21, 26, 30. Col. 4. 17. 1 Theſ. 2. 7, 8, 9. c. 5. 12. 2 Theſ. 3. 10, 11. 1 Tim. 3. 1, 2, 5. c. 4. 6, 12, 13, 14, 15, 16. c. 5. 17, 18. c. 6. 17. 2 Tim. 1, 6, 11. c. 2, 1, 2, 4, 14, 24, 25. cap. 3. 16, 17. c. 4. 1, 2, 5, 7, 17. Titus 1. 5, 9. c. 2, 1. to the end, c. 3. 1, to 12. Heb. 10. 24, 25. c. 13. 7, 17. 1 Pet. 4. 10, 11. c. 5. 1, 2, 3. 2 Pet. 1. 12, 13, 14, 15. Iude 3. 5. all which condemne Non-reſidency, and Non-reſidents, who act their parts in Hell, pag. 13. and goe to Heaven by their Curates, to Hell by themſelves. pag. 88. For preaching and feeding of their flocks with care & conſcience being a perſonall duty impoſed on them by God himſelfe, as the very eſſence of their function, they can no more diſcharge it by a Subſtitute, then themſelves or Laymen can receive the Sacrament, pray, heare, read the Word, or ſerve God by a Deputy, neglecting all theſe duties themſelves. And if cures may bee well diſcharged by a poore ſtipendiary Curate, I ſee no reaſon but Lay-patrons (as ſome Eccleſiaſticall doe) may keepe their Livings in their owne hands when they fall, ſo as they procure a ſufficient Clergie-man to diſcharge the cure, which they may doe perchance with the tenth part of the profits: which ſome Non-reſidents thinke too much for a laborious learned Curate who takes all the toile, when as two or three good Livings is not ſufficient for themſelves, who take no paines at all, or very little. Certainely if 10. or 20. or 30. pounds a yeere be a ſufficient ſtipend for an able painefull Subſtitute, (perchance a man of more worth, more learning, and of a greater

charge

charge then his Maſter Non-reſident) it muſt needsbe a more then ſufficient competency for the negligent Encũbent, who tranſcends not his Curate, either in function, or deſert, but onely in ſloath, in pride, and idleneſſe. I ſhall therefore deſire all ſuch Non-reſidents & Pluraliſts who feed their flockes by Subſtitutes, to conſider the words of *Guli. Peraldus Summa Virtutũ ac Vitiorũ. Tom. 2. Tit. Avaritia f.* 59. 60. (a moſt excellẽt diſcourſe againſt Pluraliſts,) where thus he writes, *Contra illos* verò qui credunt ſe poſſe habere plura talia beneficia, quia vicarios ponunt. Primò dicimus, quod eadem ratione Laicus unus, immo etiam mulier poſſet habere decẽ beneficia eccleſiaſtica: poſſet enim ponere vicarios. Præterea, ridiculum eſt matrimonium contrahere ſpe ponendi vicarium; & qui hoc facit, videtur incidiſſe in illam maledictionem. Deutronomij 18. Vxorem habebit & alius dormiet cum ea. Tertio, quærimus dẽ Vicario eo, utrum ſit Paſtor vel mercenarius? Si mercenarius eſt, latro eſt, ſicut prius oſtenſum eſt. Quum ergo dicit aliquis, Bene poſſum habere hoc beneficium, quia ponam ibi vicarium, pæne idem eſt ac ſi dicat; Bene poſſum illud habere, quia ponam ibi Latronem, qui furetur, & mactet, & perdat; Ioannis 10. Si verò Paſtor eſt, quæ ratio eſt ut tu habeas duas Eccleſias, ipſe vero nullam? Nunquid dicet tibi Ioannes, id eſt gratia Dei, vel in quo eſt gratia Dei; Non licet tibi habere uxorem fratris tui? Quarto quærimus à tali, utrum vicarius ille ſit minus bonus, vel æquè bonus, vel melior quam ipſe? Si minus bonus, tunc naturalis ratio dictat, quod non eſt recipiendus pro eo. Operarius n. in vineam alicujus conductus, non poteſt vicarium minus bonum ponere. Si verò æque bonus eſt vel melior, quæ cauſa eſt, quod iſte habeat duo beneficia, & ille nullum? Quintò, quod ipſe deberet attendere quid acciderit de primo vicario Synagogæ. Sic enim legitur Exodi. 32. Moyſes relinquens populum, ſatis parvam moram facturus cum Domino, dimiſit vicarium ſatis bonum Aaron, & tamen in reditu populum quem reliquerat fidelem, infidelem & idololatram invenit. Præterea dixit Apoſtolus, quod ſi quis non laborat, non manducet. Quo jure igitur paſcitur aliquis de beneficio illo ubi ipſe non laborat? Ordinavit Deus, ut qui ſeminat ſpiritualia, metat carnalia. Qua ratione ergò pauper vicarius ſpiritualia ſeminabit, & alius carnalia metet? Et quum Dominus dicat; Quos Deus conjunxit homo non ſeparet: quo jure denarius ille quem ſubditus offert vicario pauperi ſibi ſpiritualia ſeminanti, accipietur à patrono male vivente? Et ſi quò ad forum contenſioſum jus ibi videatur habere: tamen quoad judicium ſacræ Scripturæ ipſe raptor eſt, uſurpans ſibi alterum eorum quæ à Deo conjuncta ſunt ſine reliquo; id eſt mercedem ſine labore: immo etiam homicida reputatur, & reſpectu mercenarij quem defraudat, & reſpectu pauperum ſubditorum quorum ſudorem comedit. De primò legitur, Eccleſiaſt. 33. Qui effundit ſanguinem, & qui fraudem facit mercenario, fratres ſunt. De ſecundo legitur ibidem. Qui aufert in ſudore panem quaſi qui occidit proximum ſuum. Vltimò dicemus, quod illi qui vicarium ponunt, qui ſola cupiditate lucri ſerviunt, & non amore Dei, talem amorem faciunt matri ſuæ eccleſiæ qualem amorem aliquis faceret matri ſuæ carnali, ſi pedem verum ei auferret, & loco ejus pedem ligneum ſubſtitueret. Pes ligneus non vivit neque corpori adhæret. Sic vicarius qui charitatem non habet non eſt membrum vivum vitâ ſpi-

rituali, nec adhæret corpori ecclesiæ. Sola n. charitate vivit quis, & adhæret cæteris membris Ecclesiæ. See much more to this purpose in that pithy Discourse.

Nonnes, many of them notorious Whores, and Bawdes; who have clad themselves in mans apparell, shorne their haire, and entred into religion in Monastaries as Monkes, to satiate these their holy Votaries lusts. pag. 184. 185, 201, 202, 203, 204, 879. 880, 881, 885. See *William Wraghton* his Hunting of the Romish Fox. fol. 24. and *John Bale* his Acts of English Votaries. *Cambdeni Britta. Gloceſter-shire, Barkly Castle.* Their haire shaven off when they enter into Orders. pag. 201. 202, 203, 204. Yet *Joannes de Wankel.* Clementinarum Constit. Tit. de Statu Monachorum. f. 64. propounds this question. An moniales possint nutrire comam, aut debeant sibi crines præscindere? & Hostiensis Sum. lib. 1. Tit. de Tempore ordinationis, &c. concludes: Quod mulieribus ordines non sunt conferendi, quia nec tonsurari debent, nec mulieris coma amputanda est: quoting *Gratian Distinct.* 30. to warrant it. See Summa Angelica. Fæmina. sect. 1. & Sum, Rosella. Fæmina. 2. accordingly.

Master Northbrooke his Treatise against, and censure of Dancing, Dicing, Stage-playes, and Actors. p. 485. 698, 626, m 1227.

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Oathes of the Gentiles, or by Pagan Idols unlawfull. pag. 21. 22, 81. to 89. fol. 551.

Objections in defence of Stage-playes, of acting, penning, and beholding them, answered. pag. 34. to 42. 96. to 106. 124 to 127. 721. to 828. 913. to 975. in defence of lascivious mixt Dancing, answered. p. 252. to 257.

Obscenity and scurrility condemned; which abound in Stage-playes. p. 62. to 72. 160. to 168. 262, 264, 265, 382, 385, 423, 914. to 930. 593, 594.

Occasions of sinne to be eschued. pag. 423. 424, 911.

Ochin his Tragedie of Free-will. p. 834.

Odo Parisiensis, his Decretals against Clergie-mens Dicing and resort to Playes. pag. 654. 655.

Official, characterized. f. 537. See *Vincentij Speculum. Hist. lib. 29. cap. 128.*

Osilius Hilarus the Player, his death. fol. 553.

Olaus Magnus his censure of Players, Iesters, Playes, lascivious Pictures, and such who favour Players. p. 739. 740. 741.

Olympiodorus his censure of Playes and Play-haunting. fol. 524.

Operius Danus his wanton Bookes censured. p. 922.

Opmeerus his verdict of Stage-playes. pag. 481.

Oratorie not helped or acquired by acting Playes. p. 931. to 938.

Organs by whom brought first into Churches. p. 260. 283, 285, 286, 287. See *William Wraghton* his Hunting of the Romish Fox, and his Answer to the Rescuer. fol. 12. 59, 125, 126.

Origen his censure of Altars and Images. p. 896. 897. of Stage-playes, Actors, and Play-haunters. fol. 528. m. 330. 331, 555, 669, 670.

Orosius his doome of Stage-playes. p. 476. fol. 560. p. 682.

Ortyges his effeminacy and death. pag 881. 883.

Osorius his censure of wanton Bookes and Poems. p 916. m.

Ovid his exile for his amorous Bookes. pag.

pag.369.921. See *Thomas Beacon* his Booke of Matrimony, pars 4. fol.662. his cenſure of Playes, Play-houſes, Play-poets, and the reſorters to them; and of wanton Dancing, Songs and Muſicke. p. 249. 272, 288, 369, 370, 452, 453, 454, 921. his deſcription of Pagan Feaſtivals. p.233.753,754.

Oxford, the Vniverſities Edict againſt Stage-playes. p.490.491,941,942.

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Pagans, the originall inventors and frequenters of Stage-playes. pag. 16. to 40. 731, 732. See *Stage-playes*: their cuſtomes and ceremonies to be avoyded. *Ibidem.* & p.236. 545,546,552, 555,561,575, 578, 580. to 588. 650, 651, 652, 658, 730. to 734. 743. to 781. *Sparſim.* No paternes for Chriſtians, who muſt excell them, p. 96. to 100. 111. to 228. 730. to 734. Some inventions of theirs lawfull, others not. p.18. to 29. Their vertues counterfeit, and ſhining ſinnes. pag. 96. to 100. ſpent their Feaſtivals and honored their Idols with Playes and Dances. See *Dances, Feaſtivals and Idols.* Many, yea al the beſt of them condemned Stage-playes, and made Players infamous. See *Players and Stage-playes.*

Paganiſme, men prone unto it. pag. 27. 28.

Rich. Panpolitanus his cenſure of Playes and Play-haunters. p 690.

Papiſts much addicted to Playes, many of our Players being ſuch. p. 12. 142, 560. to 568. *Sparſim.* 762. to 766. Act the paſſion and ſtory of our Saviour, the Legends of their Saints, &c. both on the Stage and in Churches, which many of them condemne: many of their Prieſts Players. p. 108. to 119. 580. to 668. *Sparſim* 762. to 766. 929, 999, 1000. See *Popes, Monkes, Nons. Parents* ought not to traine up or encourage their children to act, to dance, or behold Stage-playes: See *Acting and Dancing.* & pag. 335. 336, 339, 340, 342, 343, 356, 363, 364, 366, 367, 369, 370, 373, 374, 391, 392, 437, 439, 441, 44 , 447, to 491. *Sparſim.* 574. 999. to 1005.

S. Paul his Conſtitutions againſt Playes and Players. p. 550, 551, 652. would not have a lodging in Rome neere the Play-houſe, and why. fol. 545. See *HRabanus Maurus. Comment. in Epiſt. Pauli. lib. 26. Operum. Tom. 5. pag. 537. D. Thomas Waldenſis. Tom. 3. Tit. 19. De Religioſorum Domibus. cap. 149. fol. 268.* Hierom. Comment. in Philemon. Tom. 6. pag. 216. E. *Jacobus Pamelius* Comment. in Epiſt. Pauli ad Philem. apud HRabanum Maurum. Operum. Tom. 5. p. 166 G. and moſt ancient many moderne Proteſtant and Popiſh Authors on the Epiſtle to Philemon, accordingly.

Pauls Church in London originally conſecrated to *Diana.* p. 38.

Peace becomes Chriſtians who muſt bee peaceable. p. 73. 74, 120.

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895,m. of the Vizards and Hiſtories of Pagan-Idols. pag. 79, 89, 901. of luxurious Feaſts. p.554.754,755. his opinion how the Sabboth ſhould be ſanctified. p.554.m.

Pictures amorous and laſcivious, provocations unto luſt and lewdneſſe, condemned. pag. 94. 367, 387, 586, 740, 741, 329, 338, 865, 866.

Pilades the Player whipped. p.460.

Plagues occaſioned by Stage-playes. fol. 559.566, 561. All the Roman Actors conſumed by a plague. *Ibidem.* The Romanes uſed Playes to aſſwage the peſtilence that was in Rome. *Ibidem.* & p. 18.28, 29.

Plato his cenſure of laſcivious Songs and Muſicke, Play-poets, Players, and Playes. p. 264, 288, 368, 448, 703, 918, 839, 480.

Plautus his miſery. f. 553.

Play-bookes: See *Bookes.*

Players, infamous, both among Chriſtians and Pagans, excommunicated the Church, debarred from the Sacraments, uncapable of Orders, of giving teſtimony, of bearing any publike office, of inheriting lands: diſfranchiſed their tribes, rogues by Statute, and ſubject to the whipping-poſt. p. 46, m. 133. 134, 137, 140, 193, 341, 362, 429, 455, 456, 460, 468, 481, 482, 495, 496. fol. 527. 528, 560, 561, 567, 571. to 587. 617, 618, 626, 637, 649, 652, 654, 691, 699, 735. to 741. 843. to 870. 904, 905, 910, 998, 999. Renounced their profeſſion before they could be admitted into the Primitive Church. *Ibidem.* Many of them Papiſts and moſt deſperate wicked wretches. p. 100, 125, 132. to 143. 388, 728, 907, 908, 909, 998. The giving of money to them, a grand ſin, yea a ſacrificing unto Devils. pag. 46. 324, 325, 326, 472, 688, 739, 904, 905, 906. Their gaines, theft, and ought to bee reſtored. *Ibidem.* Profeſſed agents and inſtruments of the Devill, the peſts of the Common-weale, the corrupters and deſtroyers of youth. p. 92. 472, 133. to 143. 330. to 355. 447. to 501. *Sparſim.* 842. to 911. *Sparſim.* 980. to 986. 1002, 1003, 1004. Hypocrites: See that Title. Can hardly be ſaved without repentance and giving over their ungodly trade *Ibidem.* & p. 45. 46. fol. 521. to 547. 565, 566, 567. 842. to 911.

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FINIS.

ERRATA.

Courteous Reader, besides the Printers mistakes collected in the beginning of the Booke, I shall desire thee to correct these Errataes following.

In the Pages. p.17.l.15.p.39.l.35.& p.65.l.29.for Major, r. *Minor*.p.29.l.14.& p.66.l.2.f. adverſ.& Contr. *ad* Autolichum.p.69.l.4.*Brissonius*.p.77.l.6.*demoniacall*.& l. 30. names of Idols. p. 91.l.8,*righteous*.p.115.l.28.*reasons*.p.140.l.34.*sinners*.p.153.l.6.*it is*.p.189.l.16.& lib.3. p.191. l.11. *judges*.p.201.l.12.*words*.l.226.l.11.Dub.13.& l.13.*Maphæus*.p.250.l.10.f.Strabo, *Straton*. p.279.l.2.f.Turvy *Towres*.p.281.l.20.*ingemiscit*.p.291.l.19.& 296.l.22.*Antoninus*. p.315.l.12. *Players*.p.357.l.29.*Agrippa*.p.378.l.7.*strike*,& l.24.*Twelfely*.p.400.l.7.*evidence*.&l,20.*thy*.p.408. l.34.*if it*.p.445.l.20.f.three, *foure*.p.447.l.1.f.5.r.6.p.440.l.19.*undoubted*.p.451.l.17.18. *Soloninus*. p.489.l.34. his *Resutation of the* . fol.530.l.24.*he* fol.546.l.25.f.Epist.*Epit*.fol.559.l.26. f, first, *fift*.& 8.l.4.for might, *nigh*.p.549.l.2.Hispalensis.p.551.l.21.*sinfull*. p.620.l.24.f.Dances, *Playes*.p.628.l.15.*vanu*.p.644.l.29.*diei*.p.643.l.2.r.291.l 3.rCan.1.f.2.l.6,r.p.277.p.666.l.31 Ecclesia.p.668.l.14.r.71.p.669.l.33.f.worke, *worth*:& l.32. *Antichristo*. p.671.l.12.& in other places,f.Zozomen.*Sozomen*.p.672.l.32.*indigni*.p.673.l.18.*Flacius*.p.678.l.11.12.p.679.l.7.f.Gloster & Gloceſter-shire; *Oxford & Oxford-shire*.p.691.l.24.f.Histrio, *Adulatio*.p.695.l.17.f.210. r.230.p.707.l.9.*Ves*.l.29.*vel*.& l.37.*writes* thus.p.709.l.10.*periit*.p.723.l.11.f.this, *his*. p.733.l. 8.*dele*, *be*.p.747.l.27.*Infideis*.p.818.l.32.f.ne, *me*.p.819.l.29.f.qui, *quæ*. p.827.l.10.f. Protestants, *Laicks*.p.835.l.33.dele *by*.p.840.l.37.r.*dulcibus* vitijs.p.842.l.22.r.saltando præbendũ.p.843.l.15. f.aut,r.*ad*.p.845.l.2.*Nomo*:& l.10.*tertiam*.p.848.l.9.*Sylla*.p.857.l.2.*popinas*.p.858.l.22.*Coccius*. p. 861.l.32.*cautum*.p.867.l.9.*Christians*.p.22.*Theaters*,& l.27.*Stage-players*.p.870.l.29.*Rusinus*.p.870 l.15.*Gunda*.p.881.l.1.meretricularũ.p.884.l.6.f.Ascanius, *Numanus*.p.887.l.28.& 907.l.29.*Beluacensis*.p.885.l.9.*Cacogræcus*.p.909.l.35.f.Lastly, *Fiftly*.p.915.l.23.*lib*.3.c.6.p.934.l.33.f.that, *all*.p. 935.l.27.f.estimation, *ostentation*.p.940.l.2.*have*.p.942.l.13.*finde*. p.950.l.6.f.his, *their*. p. 957.l. 24.*vulneri*.p.958.l.10.*obvious*:& 17.*them*.p.996.l.11.*mixt*.p.997.l.26. *facilis*.p.998.l.37. *certaminibus*. p.999.l.14.*fabula*.

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